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A  
GREEK READER,

SELECTED CHIEFLY FROM

JACOBS' GREEK READER,

ADAPTED TO

BULLIONS' GREEK GRAMMAR,

WITH

AN INTRODUCTION ON THE IDIOMS OF THE GREEK LANGUAGE  
—NOTES CRITICAL AND EXPLANATORY—AND AN  
IMPROVED LEXICON.

REVISED AND CORRECTED, WITH NEW MARGINAL NOTES  
AND REFERENCES.

BY

REV. P. BULLIONS, D.D.,

LATE PROFESSOR OF LANGUAGES IN THE ALBANY ACADEMY; AND AUTHOR OF THE  
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## P R E F A C E .

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THIS work has been prepared especially for the convenience of those who use the author's Greek Grammar. The object aimed at is, to furnish to the attentive student the means of solving readily every difficulty he meets with in his preparations, by referring him to that part of the Grammar in which the necessary explanation is contained, and to supply him with that assistance at his desk or in his room, for which he might otherwise have to apply to his teacher. In this way the teacher is relieved from much labor and interruption while engaged in other duties, much time is saved to the student, and he is gradually led to a thorough and practical acquaintance with the grammatical structure and idioms of the language.

This work is on the plan of the Latin Reader, published two years ago, and which has been so favorably received by the public. It contains a similar Introduction on the leading idioms of the Greek language, so arranged that reference to any part is easy, and is constantly made in notes at the foot of each page. The Introductory course consists of two parts:—*First*, Exercises in Etymology, beginning with those of the most simple character, and, following the order of arrangement in the Grammar, supplying ample means of *drilling* on the various forms of inflection, contraction, and euphonic changes which words undergo;—*Secondly*, Exercises in Syntax, consisting of easy sentences, from Classic authors, intended to illustrate, and, by repetition, to render familiar the rules and leading principles of Greek Syntax in regular order. By due attention to this part of the work, pupils will soon become familiar with the forms of words, and the construction of the language, and be prepared to enter, with much greater advantage, on the reading course which follows.



The text, from page 91 to page 160, is the same as the corresponding part of Jacobs' Greek Reader, with the addition of a few *Æsopic* fables. Instead of the Compilation on Geography, and the Extracts from Plutarch, which occupy the remainder of that work, there have been substituted here, a few selections from the *Incredibilia* of Palæphatus,—“Counsels to the Young,” from the epistle of Isocrates to Demonicus—“Evidences of design in Creation and Providence,” and the “Choice of Hercules,” from the *Memorabilia* of Socrates,—and a few extracts from the First book of Xenophon's *Anabasis*, containing an account of the leading events in that expedition up to the death of Cyrus. In the poetical extracts, those from *Homer* have been omitted, as properly belonging to a more advanced stage of the student's course, and a few additional odes from *Anacreon* have been inserted. These extracts have been preferred to those for which they have been substituted, both on account of their being more simple, and consequently more suitable for students at an early stage of their studies, and also on account of their intrinsic excellence.

In the numerous references to the Grammar, and to the Introduction on Greek Idioms at the foot of each page, the diligent student will find more important and useful aid than could be furnished by many pages of “Notes.” With ordinary attention to these he can hardly fail to acquire a thorough knowledge of the principles of the language in a comparatively short time, and be prepared to prosecute his future course with more advantage and pleasure. In the references, throughout the work, those preceded by a section mark (§) refer to the Section in the Grammar and its subdivisions indicated. In those not preceded by such a mark the first number directs to the corresponding number in the Introduction, and the second to the example under that number. Thus for example, 29. 1, directs to the example, τὸ σὸν μόνον δῶρημα, page 16, and shows how the possessive pronoun is to be rendered in such phrases.

As a further assistance to the pupil, “Notes,” partly original and partly selected, have been prepared, explanatory of such difficulties as would be apt to impede his course, and to these reference is made in the text, by numbers corresponding to the numbers in the Notes on each page. In preparing these a proper medium has been aimed at, that they might not be, on the one hand, so meagre as to be of little use, nor, on the other, so copious as to supersede mental effort on the part of the student. They are designed, not to carry him passively through the difficulties in his way, but, to furnish such suggestions as will enable him, by a proper exercise of his own powers, to master these difficulties for himself.

In the Lexicon appended, the derivation and composition of words have been given so far as they could be ascertained with certainty. In simple verbs, the root or stem is specified. The quantity of doubtful

vowels before a simple consonant is marked where there appeared to be any danger of mistake; but before a vowel they are to be considered short or doubtful, unless where marked otherwise. The primary and leading meaning of each word is given first, and after that, its secondary and more remote or figurative meanings, in their order, so far as the brevity required in such a compend would admit. In all these, Donnegan's Greek Lexicon, and Anthon's Lexicon to Jacobs' Greek Reader, have been chiefly relied on as authorities.

No pains have been spared to insure accuracy as well as beauty in the typographical execution of the work. On this point it is only justice to say that much credit is due to A. H. Guernsey, A. M., who has, with great care, and a thorough knowledge of the subject, revised the proof-sheets as the work advanced.

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## PREFACE TO REVISED EDITION.

THIS Edition of the Greek Reader has been thoroughly revised, and the new marginal references at the bottom of the page, in the text, have been adapted to the Revised Editions of the Greek Grammar since 1858. These references are indicated by Gr. prefixed, and are rendered more direct and accurate by using the running series of numbers in the Grammar, instead of the Section marks (§) and their subdivisions, as in former editions. Those having Id. prefixed, refer to the Greek Idioms at the beginning of the book, pp. 7-56—the first number directing to the corresponding number in the Introduction, and the second (if any) to the example under that number. In the Notes pp. 213-290, also, in the Introduction and Lexicon, the references to the Grammar are made in the same manner as before, but corrected so as to correspond to the Revised editions.

TROR, Aug. 1861.



# INTRODUCTION.

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## GREEK IDIOMS.\*

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1. BEFORE translating, every sentence should be read over till it can be read correctly and with ease, special attention being paid to the quantity and pronunciation.

### *Quantity.*

1. The short vowels *e, o*, should always be pronounced short.

2. The long vowels *η, ω*, and the diphthongs, should always be pronounced long.

3. The doubtful vowels *α, ι, υ*, before a vowel or diphthong, or the consonants *ρ, φ, σ*, final, and in the end of a word are generally short.—In other positions they are sometimes long, and sometimes short.

4. A contracted or circumflected syllable is always long.

5. Any vowel before two consonants, not a mute and a liquid, is long.

### *Accents.*

2. According to the mode of pronouncing Greek generally adopted, whether Erasmian or English, no attention is paid to the Greek accents. These, it is manifest, had nothing to do with the *quantity* or length of syllables, but only, as it is supposed, with the rising and falling of the tone—a use which could be properly learned only from the living voice. In pronouncing Greek, however, as well as Latin or English, we naturally lay a greater stress of voice on a particular syllable. In doing so, care should be taken, when it falls on a short syllable, that

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\* A Greek idiom, strictly speaking, is a mode of speech peculiar to the Greek language. The term is here used in a more extended sense, to denote a mode of speech different from the English, or which, if rendered word for word, and with the ordinary signs of cases, moods, tenses, &c., would not make a correct English sentence.

the proper quantity be not thereby altered. This stress of voice, or what we call *accent*, according to our usage, is regulated by the following

### RULES.

1. In words of two syllables place the accent or stress of voice on the first; as, *τῆ-μη, μέ-νος*.

2. In polysyllables, if the penult is long, accent it; if short, accent the antepenult; thus, *ἄνθρω-πος, λεγό-μενον*, (with the Greek accents, written *ἄνθρωπος, λεγομένον*.)

*Note.*—The modern Greeks, and those who follow them in the pronunciation of the ancient Greek, make a short vowel equal in length to a long one, and the stress of voice is always laid on the accented syllable. For the Greek accents, see Gr. § 206.

3. Before translating, the words are to be arranged in the order of construction in the same manner as in Latin. Lat. Gr. 768–773. In order to arrange and translate with ease, it is necessary to be familiar with the different cases, genders, and numbers of nouns, adjectives, and pronouns, and the moods, tenses, numbers, and persons of verbs; and to be able to distinguish them readily and accurately; and also to have a thorough knowledge of the grammatical construction or dependence of words on one another, and of the method of rendering the idiomatic forms of speech into good English. All this can be acquired only by patient, persevering study, and constant *drilling* on the principles of grammar,—an exercise which should be kept up till the utmost readiness is attained.

4. The English prepositions used in translating the different cases, in Greek as well as Latin, may be called *signs* of those cases. The signs of the cases in Greek are as follows:

Nom. (No sign.)

Acc. (No sign.)

Gen. *Of, from.*

Voc. *O, or no sign.*

Dat. *To, for, with, by.*

In certain constructions, the idiom of the English language requires the oblique cases to be translated in a way different from the above. The chief of these are the following:

*The Genitive.*

5. The genitive, in certain constructions, is translated as follows:

- 1 After the comparative, without a conjunction, § 143, R. XI., *than*; as, *γλυκύτερον μέλιτος*, *sweeter than honey*.
- 2 After words signifying, *to be or belong to*, § 144, R. XII., *to*; as, *τοῦ βασιλέως ἐστὶ*, *it belongs to the king*.
- 3 After verbs of filling, abounding, separating, &c., § 144, R. XVI., *with, in, from, &c.*; as, *χρυσοῦ πλησάσθω ῥῆα*, *let him fill his ship with gold*;—*εὐπορεῖ χρημάτων*, *he abounds in riches*.
- 4 Denoting *price*, R. XVIII.—*cause*, § 156, *for, on account of, &c.*; as, *πέντε δραχμῶν*, *for five drachmæ*.
- 5 Denoting *source, origin, or point from which* a thing is or proceeds, *from*; as, *ἤκουσα τοῦ ἀγγέλλοντος ταῦτα*, *I heard these things from the messenger*, § 156.
- 6 Denoting *respect wherein*, § 157, *with, with respect to, in respect of*.

*The Dative.*

6. The dative in certain constructions is translated as follows:

- 1 Denoting the doer, after passive verbs, and the verbals *τός* and *τός*, *by*, § 154, R. XXX., and § 147, R. I. & II.; as, *πεποιήται μοι*, *it has been done by me*.
- 2 After nouns, § 146, and § 148, Obs. 1, *of*, as, *Τέλλου οἱ παῖδες*, *the children of Tellus*.
- 3 After verbs denoting companionship, § 148, R. XXIII., *with*; as, *ὁμιλεῖ τοῖς ἀγαθοῖς*, *associate with the good*.
- 4 Denoting respect wherein, R. XXXIII. II., *with respect to, in respect of*.
- 5 Denoting manner, *in*; instrument, *with*, § 158.
- 6 Denoting the place where, *at*, § 159; as, *Μαραθῶνι*, *at Marathon*.
- 7 Denoting the time when, *on*, § 160; as, *τρίτῃ ἡμέρᾳ*, *on the third day*.
- 8 Denoting the measure of excess, R. XXXIX., *by*; as, *ἐννεαυτίᾳ πρεσβύτερος*, *older by a year*.

*The Accusative.*

7. The accusative is commonly translated without a sign; but,



- 1 After verbs of *asking, concealing, depriving*, the accusative of the remote object is translated by *from*, R. XXIX. ;—of *clothing—with* ;—of *doing—to*.
- 2 Denoting *respect wherein*, § 157, Obs. 1 ; *in, of, as to, in respect of*

### *Genitive and Dative without Signs.*

8. The genitive and dative are translated without a sign :

- 1 When the governing verb is translated by a transitive verb in English ; as,

1st. Gen. ἀμύλει τῶν φίλων, he neglects *his friends*.

2d. " δεόμεθα χρημάτων, we need *money*.

3d. Dat. βασιλεῖ πρόπει, it becomes *a king*.

4th. " ἀρξέουσιν τῇ πόλει, they will defend *the city*.

5th. " πείθου τοῖς νόμοις, obey *the laws*.

- 2 When governed by a preposition ; as, ἀπὸ τῆς πόλεως, *from the city* ; ἐν τῇ Ἀσίᾳ, *in Asia*.
- 3 Without a governing word, in the case absolute, § 178 ; as, Κυρου βασιλεύοντος, *Cyrus reigning* ; περιῶντι ἐνιαυτῷ, *a year having elapsed*.

### *Nouns in Apposition.*

9. Nouns in apposition (§ 129, R. I.) must be brought as near together as possible, and the sign of the case, when used, prefixed to the first only : as,

1 Παῦλος ἀπόστολος, Paul, an apostle.

2 Σωκράτου τοῦ φιλοσόφου, Of Socrates the philosopher.

3 Θεῷ κριτῇ, To God, the judge.

*Obs.* The noun in apposition is often in English connected with the preceding noun or pronoun by *as, being, &c.* ; as,

4 Πέμψαι τινὰ κατάσκοπον, To send some one as a spy.

10. Possessive pronouns and possessive adjectives having a substantive in apposition, (§ 129, Obs. 2, 3,) or an adjective limiting it, (§ 133, 17,) should be rendered as the genitive of the substantive noun or pronoun from which they are derived ; as,

1 Ἐμὸς τοῦ ἀθλίου βίος, The life of *me*, the wretched being.

- 2 Ἀθηναῖος (ἀνὴρ) πόλεως τῆς μεγίστης, A citizen of *Athens*, that very great city.  
 3 Τὸ σὸν μόνου δῶρημα, The gift of *thee* alone.  
 4 Τὰ ἡμέτερα αὐτῶν, The property of *us ourselves*, i.e. our own property.

### Adjectives and Substantives.

11. In translating an adjective or adjective pronoun and a substantive together, the adjective is commonly placed first, and the sign of the case, if any, prefixed to the adjective, and not to the noun; as,

- 1 Πολλῶν ἀνθρώπων, Of many men.  
 2 Μεγάλῃ δυνάμει, With great force.  
 3 Τίσι ποτὲ λόγοις; By what arguments?  
 4 Τῶν αὐτῶν πραγμάτων, Of the same things.

12. A nice distinction of the sense is often made by the position of the adjective. In order to express a quality of the noun simply, the adjective is placed either between the article and its substantive, or after the substantive, with the article repeated before it; as,

- 1 Ὁ ἀγαθὸς ἀνὴρ, or  
 2 Ὁ ἀνὴρ ὁ ἀγαθός, } The good man.

13. But when placed either after the article and substantive; as, ὁ ἀνὴρ ἀγαθός, or before the article and substantive; as, ἀγαθὸς ὁ ἀνὴρ, it is rather a predicate, supposed or assumed, of the substantive, modifying it as the subject or object of a particular act; thus,

- 1 Ὁ ἀνὴρ ἀγαθὸς εὖ ποιεῖ φίλους, The man, *since* (or *because*, or *if*) *he is good* (or *who is good*), does good to his friends.  
 2 Φιλοῦμεν ἀγαθὸν τὸν ἄνδρα, We love the man *who is* (or *if*, or *since*, or *because* *he is*) *good*.

*Obs.* The above distinction is particularly to be noticed in the use of the adjectives ἄκρος, μέσος, ἱσχατος, &c.; thus,

- 3 Τὸ ἄκρον ὄρος, } The high mountain.  
 4 Τὸ ὄρος ἄκρον, } The top of the mountain.  
 5 Ἐν τῇ μέσῃ πόλει, } In the middle city.  
 6 Ἐν μέσῃ τῇ πόλει, } In the middle of the city.

- |                     |                           |
|---------------------|---------------------------|
| 7 Ἡ ἐσχάτη νῆσος, { | The most remote island.   |
| 8 Ἡ νῆσος ἐσχάτη, { | The border of the island. |

14. When two or more adjectives belong to one substantive, they may be translated either before or after it; as,

- |                                |                            |
|--------------------------------|----------------------------|
| 1 Ἄνθρωπος ἀγαθὸς καὶ δίκαιος, | { A man good and just, or, |
|                                | { A good and just man.     |

15. When the adjective has a negative joined with it, or another word in the sentence governed by it, or dependent upon it, it must be translated after its substantive; as,

- |                                      |                              |
|--------------------------------------|------------------------------|
| 1 Ἄνθρωπος οὐδὲ ἀγαθὸς οὐδὲ δίκαιος, | A man neither good nor just. |
| 2 Ἄνθρωπος ἀπαιδευτος μουσικῆς,      | A man ignorant of music.     |
| 3 Τῶς ὁμοῖος πατρί,                  | A son like his father.       |

16. An adjective without a substantive usually has a substantive understood, but obvious from the connection. In reading and parsing this may be supplied; as,

- |   |   |
|---|---|
| 1 Οἱ πονηροὶ (ἄνθρωποι),  | Wicked men.   |
| 2 Δεινὸν ἐστὶ τοὺς χείρους (ἀνθρώπους) τῶν βελτιόνων (ἀνθρώπων) ἄρχειν, | It is hard that the worse men should rule the better.                 |
| 3 Στέργετε μὲν τὰ παρόντα (χρήματα), ζητεῖτε δὲ τὰ βελτίω (χρήματα),    | Be content with the present (things), but seek after better (things). |

17. Adjectives commonly used without a substantive, (but still belonging to a substantive understood,) may be regarded as substantives, § 131, *Obs.* 2; as,

- |                |                |
|----------------|----------------|
| 1 Οἱ Ἀθηναῖοι, | The Athenians. |
| 2 Οἱ θνητοί,   | Mortals.       |
| 3 Οἱ δίκαιοι,  | The righteous. |

18. Adjectives denoting *place, time, order, manner*, &c., are often translated in English as adverbs (§ 131, *Obs.* 7); as,

- |                      |                                   |
|----------------------|-----------------------------------|
| 1 Ἐπεσον ἀλλήλοισιν, | They fell <i>near</i> each other. |
| 2 Ἦλθεν μεσονύκτιος, | He came <i>at midnight</i> .      |
| 3 Ἦλθον βραδεῖς,     | They came <i>slowly</i> .         |

19. The adjectives *ἕκαστος* and *ἄλλος* are put, by a sort of apposition, with plural nouns and verbs, to indicate

that the objects are spoken of individually and distributively. § 131, *Exc.* 7. In this construction ἄλλος, like the Latin *alius*, is doubled in translating; as,

- 1 Οἱ δὲ ἕκαστος ἐδέχοντο δέκα, They *each* received *ten*.  
 2 Ἡρώτων δὲ ἄλλος ἄλλο, They asked *one one thing, and another another*.

20. Adjective words, when partitives, or used partitively, take the gender of the noun expressing the whole, and govern it in the genitive plural, § 143, R. X. (if a collective noun, in the genitive singular, § 143, *Obs.* 6). In this case, verbs and adjectives agree with the partitive, as if it were a noun, and are translated accordingly; as,

- 1 Μόνος ἀνθρώπων ταῦτ' ἐποίησε, He *alone* of all men *did these things*.  
 2 Οἱ φρόνιμοι τῶν ἀνθρώπων εἰσὶ, The wise among men (i. e. wise men) *are few*.  
 3 Ὁ ἐχθιστος βασιλέων ἄρχει, The most hated of kings *rules*.

21. When two comparatives are used for the purpose of comparing one quality with another in the same object, (§ 132, 3,) the last is translated by the positive degree in English; as,

- 1 Πλουσιώτερος ἢ σοφώτερος, More rich than *wise*.

22. The superlative of eminence (§ 132, 5,) is usually translated by *most*, with *a* or *an* prefixed in the singular, and without an article in the plural; or in both, by the positive, with *very*, *eminently*, &c., prefixed; as,

- 1 Ἀνὴρ φιλοτιμώτατος, A *very* (or *a most*) *ambitious* man.  
 2 Πράγματα εὐηθέστατα, *Very foolish* things.

23. When the superlative is used for the comparative, (§ 143, *Obs.* 15,) it is translated as the comparative; as,

- 1 Σεῖο δ' οὐτὶς ἀνὴρ μακάρτατος, No man is *happier* than you.

### *Reflexive Pronouns.*

24. Reflexive pronouns, like the Latin *sui*, generally relate to the subject of the proposition in which they stand; as

- 1 Γινῶθι σεαυτόν, Know *thyself*.  
 2 Ὁ σοφὸς ἐαυτοῦ κρατεῖ, The *wise man* rules *himself*.

**Obs. 1.** Frequently, however, they refer to the object of the leading verb, or to the subject of a subordinate clause; as,

3 Ἀπὸ σαυτοῦ ἐγώ σε διδάξω, I will show *you* this from *yourself*.

4 Ὁ κατήγορος ἔφη Σωκράτην διатиθέναι τοὺς ἐαυτῷ συν- The accuser said that *Socrates* made those following *him*,  
όντας, κ. τ. λ. &c.

**Obs. 2.** In the genitive, reflexives governed by a noun are translated as possessives, generally with emphasis; as,

5 Ἐπὲρ τοῦ ἐμαυτοῦ πατρός, On account of *my own* father.

6 Τὴν ἐαυτοῦ ἀδελφὴν ἔδωκε, He gave *his own* sister.

7 Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα, The boy insults *his own* father.

**Obs. 3.** Used as a reciprocal, the reflexive pronoun is translated like the reciprocal (§ 64); as,

8 Τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα, Then we will discourse *with each other*.

9 Φθονοῦσιν ἐαυτοῖς, They are jealous of *one another*.

**Obs. 4.** When ἐαυτοῦ (αὐτοῦ), is used for ἐμαντοῦ and σεαυτοῦ, (§ 63, 5,) it is translated in the first or second person accordingly; as,

10 Ἀλλ' (ἐγώ) αὐτὸς αὐτοῦ But I shall myself, *on my own*  
τοῦτ' ἀποσκεδῶ μυσός, *account*, wipe out this stain.

11 Σὺ δὲ αὐτὸν σωφιστὴν παρ- But you giving *yourself* out, &c.  
παρέχων, κ. τ. λ.

## ADJECTIVE PRONOUNS.

### *The Definite Pronoun αὐτός.*

25. The pronoun αὐτός is variously translated, according to the manner in which it is used (§ 62); thus,

1 In the nominative case, like the Latin *ipse*, it gives emphasis to its noun, equivalent to the English myself, thyself, himself, &c.; as,

Ἐγὼ αὐτὸς ἐποίησα, I *myself* did it.

2 It has the same meaning in the oblique cases, when it begins a clause; as,

Αὐτὸν ἑώρακα, I saw the *man himself*.

3 In the oblique cases, after another word in the same clause, it is used for the third personal pronouns, *him, her, it, &c.*; as,

Οὐχ ἰώρακας αὐτόν; Have you not seen *him*?

4 After the article ὁ, ἡ, τὸ, it means, "*same*," as,

Ὁ αὐτοῦ ἄνθρωπος, The *same* man.

Ταὐτὰ (i. e. τὰ αὐτὰ) πράγματα, The *same* things.

5 In the genitive, added to a possessive pronoun in any case,

§ 133, 17, it renders it emphatic, and may be rendered by the English "*own*," as,

Οἱ ἡμέτεροι αὐτῶν πατέρες, Our *own* fathers, 10, 4.

### *Demonstrative Pronouns.*

26. When two persons or things are spoken of, οὗτος, ὁ δέ, and ὅς, δέ *this*, in a subsequent clause, usually refer to the last mentioned, and ἐκεῖνος, ὁ μὲν, ὅς μὲν, *that*, to the first (§ 133, 3); as,

1 Συγγνώμη τιμωρίας ἀμείνων, τὸ Forgiveness is better than re-  
μὲν γὰρ ἡμέρου φύσεως venge, for the former belongs  
ἐστὶ, τὸ δὲ θηριώδους. to a gentle, the latter to a  
savage nature.

27. The Greek demonstrative, in apposition with a noun, or infinitive mood, or clause of a sentence, (§ 133, 5,) is generally omitted in the translation; as,

1 Τί ποῦ ἐστὶν αὐτὸ, ἡ ἀρετή; What is virtue?

2 Τί γὰρ τοῦτου μακαριώτε- What is more blessed than (*this*)  
ρον, τοῦ γῆ μιχθῆναι; to be mingled with the earth?

3 Οἶδε τοῦτο ὅτι ταῦτα, &c. He knew that these things, &c.

4 Ὅτι δ' εἶχε πτερὰ, τοῦτ' ἴσμεν, We knew that they had wings.

### *The Indefinite Pronoun.*

28. The indefinite pronoun τις corresponds to the Latin *quidam*, and is variously rendered, according to the connection; thus,

1 Alone it means *one, any one*; as

Οὐκ ἂν τις εὕροι, Would not *any one* find.

2 With a substantive, (§ 133, 10,) it means *a, an, certain, some*; as,

Μέγας τις παῖς, A *certain* large boy.

Ὀλίγοι τινὲς; ἄνδρες, *Some* few men.





- 4 Before nouns with a possessive pronoun ας, ὁ σὸς πατήρ, *thy father*.
- 5 Before a noun governing the genitive of a personal pronoun, translated as the possessive pronouns; ας, τὰ ἑαυτοῦ πράγματα, *his own affairs*; ὁ πατήρ ἡμῶν, *our father*.
- 6 Before a noun, with the pronouns ἕκαστος, οὗτος, ὅδε, ἐκεῖνος; ας, καθ' ἑκάστην τὴν ἡμέραν, *every single day*; οὗτος ὁ ἀνὴρ, *this man*.
- 7 Before nouns with the relative adjectives τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικαῦτος; ας, ὁ τοιοῦτος ἀνὴρ, *such a man*; τὰ τοιαῦτα πράγματα, *such things*.
- 8 When repeated before an adjective after its noun; ας, ὁ ἄνθρωπος ὁ ἀγαθός, *the good man*.
- 9 When used before words quoted or designated in a sentence (§ 134, 15, 2); ας, ἔδ' ὑμεῖς ὅταν εἰπῶ, *when I say, "You."*

31. The article before a noun expressing what belongs to a person or thing, expressed in the sentence, is translated by the *possessive pronoun*; ας,

- |                                  |   |
|----------------------------------|---|
| 1 Ἀλγέω τὴν κεφαλὴν,             | I am pained in <i>my</i> head.                |
| 2 Πρόσεχε τὸν νοῦν,              | Apply <i>your</i> mind.                       |
| 3 Ἄνθρωπος τῇ πατρίδι γηγένηται, | A man is born for <i>his</i> country.         |
| 4 Οὐδὲν γλυκίον τῆς πατρίδος,    | Nothing is sweeter than <i>one's</i> country. |

32. An article before a participle may generally be translated as a relative pronoun, (having the antecedent understood,) and the participle as the indicative mood of its own tense (§ 134, 8); ας,

- |                     |                                  |
|---------------------|----------------------------------|
| 1 Ἔσσι οἱ λεγόντες, | There are (men) <i>who</i> say.  |
| 2 Ὁ ὢν,             | (He) <i>who</i> is.              |
| 3 Οἱ μὴ καμόντες,   | (Those) <i>who</i> do not labor. |

Obs. 1. The participle of εἶμι is sometimes understood after the article; ας,

- |                             |  |
|-----------------------------|--|
| 4 Μίλων ὁ (ὢν) ἐκ Κρότωνος, | Milo who (was) from Crotona, or Milo from Crotona. |
|-----------------------------|--|

33. An adjective or participle, with an article prefixed, and having a substantive understood, is used as a noun (§ 134, 11); ας,

- |                        |  |
|------------------------|--|
| 1 Οἱ ἀγαθοί, οἱ κακοί, | <i>The good, the bad.</i>                  |
| 2 Οἱ δικάζοντες.       | <i>Those who judge, i. e. the judges.</i>  |
| 3 Οἱ λέγοντες.         | <i>Those who speak, i. e. the orators.</i> |

34. An adverb between the article and its noun has the force of an adjective, and is translated as such (§ 134, 10); as,

- |                    |                        |
|--------------------|------------------------|
| 1 Ἡ ἄνω πόλις,     | The upper city.        |
| 2 Ὁ νῦν ἀρχόμενος, | The present ruler.     |
| 3 Ὁ μεταξὺ τόπος,  | The intervening space. |

Literally, 1, "the city above;" 2, "he who now rules;" 3, "the space between."

### *The Relative Pronoun.*

35. The relative, with its clause, is used further to describe or limit its antecedent word in another clause of the same sentence. That word may be the subject of a proposition, or belong to the predicate, or to some circumstance connected with either. But to whichever of these it belongs, the relative and its clause must always be translated together, and in immediate connection with its antecedent word. Hence the following

### *General Rule of Arrangement.*

The relative, with its clause, should be placed immediately after, or as near as possible to the antecedent, and, unless unavoidable, another substantive should not come between them.

36. In the natural order of a sentence, the antecedent clause precedes the relative clause. But this order is sometimes inverted, and the antecedent, with its clause, follows the relative. In translating such sentences, the natural order must be restored by translating the antecedent word first; thus,

- 1 Ὁς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησε, οὗτος ἀπέθανε.

Arrange,

Οὗτος, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησε, ἀπέθανε.

He, who did us many good actions, is dead.

37. Instead of ὃς, a general or indefinite antecedent, expressed or understood, in the singular, is followed by ὅστις as a relative, and in the plural by ὅσοι (§ 135, 7); as,

- |                  |                |
|------------------|----------------|
| 1 Πᾶς τις ὅστις, | Every one who. |
| 2 Οὐδὲς ὅστις,   | No one who.    |
| 3 Πάντες ὅσοι,   | All who.       |

4 Πάντα ὅσα, All things *which*.

5 Ὅστις οἶδε, *Whoever* (i. e. every one who) knows.

38. When the antecedent noun is without a general or indefinite adjective, the use of ὅστις and ὅσοι as relatives, shows that such an adjective is understood, and in translating should be supplied; as,

1 Ἄνθρωπος ὅστις, (*Any*) man *who*.

2 Αἱ πόλεις ὅσαι, (*All*) the cities *which*.

3 Ὅσοι μὲν γράφουσι, (*All those*) *who* write.

39. When the antecedent word is understood, it is usually some demonstrative or indefinite term, or some noun or pronoun which will be obvious from the context, and should be supplied in translating; as,

1 λαβόντες ὧν δεθήσαν, Having received (*the things*) *which*, &c.

2 Μακάριος αἰὼν, ὅσοις Life is happy (*to all those*) *to whom* γάμοι μὲν εὐπίπτουσιν, marriages turn out well.

40. To this construction belongs the phrase made up of ἔστιν and the plural relative in all its cases (§ 135, 11). In this phrase, ἔστιν remains unchanged, either by the number of the relative, or by the time (past, present, or future) to which the discourse relates,—the whole assuming throughout the character of an indefinite substantive pronoun (ἐνιοι, *some*), as follows:

1 Nom. Ἔστιν οἱ (= ἐνιοι) There are who (= *some*) fled. ἀπέφυγον.

2 Gen. Ἔστιν ὧν (= ἐνίων) There are from whom (= *from some*) he refrained. ἀπέχετο.

3 Dat. Ἔστιν οἷς (= ἐνίοις) There are to whom (= *to some*) ἔδοξεν, it seemed fit.

4 Acc. Ἔστιν οὓς (= ἐνίους) There are whom (= *some*) he slew. ἀπέκτεινεν,

*Note 1.* These phrases are generally best translated by the word *some*, and in many cases they cannot easily be translated otherwise; as,

5 Ἀπο τῶν πόλεων ἔστιν ὧν From *some* cities. (= ἐνίων),

6 Κλέπτειν δὲ, ἔφηκεν ἔστιν ᾧ But he permitted to steal *some* things. (= ἐνια),

*Note 2.* So also ἔστιν is used with the plural of ὅστις, especially in interrogative sentences; as,

7 Ἦστιν οὐστίνας ἀνθρώπων Hast thou admired certain men  
τεθαύμακας ἐπὶ σοφίᾳ; for their wisdom?

41. In like manner the following phrases formed with ἔστιν are used like adverbs, to express circumstances of time, place, or manner; as,

- |                                 |                                    |
|---------------------------------|------------------------------------|
| 1 Ἦστιν ὅτε, (= ἐνίοτε),        | Sometimes (lit. there is when).    |
| 2 Ἦστιν ἵνα, or ὅπου,           | Somewhere (lit. there is where).   |
| 3 Ἦστιν οὐ, or ἐνθα,            | Somewhere, in some place.          |
| 4 Οὐκ ἔστιν ὅπου,               | Nowhere (lit. there is not where). |
| 5 Ἦστιν ἥ, or ὅπῃ,              | In some way, in whatever manner.   |
| 6 Οὐκ ἔστιν ὅπως,               | In no way.                         |
| 7 Οὐκ ἔστιν ὅπως οὐ,            | Certainly.                         |
| 8 Ἦστιν ὅπως (interrogatively), | Is it possible that?               |

The antecedent is commonly expressed in the antecedent clause and understood in the relative, and is so translated. But,

42. When the antecedent is understood in the antecedent clause and expressed in the relative (§ 135, 2, 2d), it is, in translating, to be supplied in the antecedent clause, and omitted in the relative; as,

- 1 Οὗτός ἐστιν ὃν εἶδες ἀνδρα, This is the man whom you saw.

43. When the antecedent word is expressed both in the antecedent and relative clause (§ 135, 2, 3d), it is translated in the former and understood in the latter; as,

- 1 Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες This is the man whom you saw.  
ἀνδρα,

44. The relative is often put by attraction in the case of the antecedent, and sometimes the antecedent is put by inverse attraction into the case of the relative (§ 135, 9 & 10). In translating, the ordinary construction is to be restored, i. e.,

*First.* The attracted relative must be translated in the case from which it was attracted; as,

- 1 Χαίρω ταῖς ἐπιστολαῖς αἷς I am delighted with the letters  
(for αἱς) ἔγραψας, which you wrote.  
2 Ἀπολαύω τῶν ἀγαθῶν ὧν (for αἷ) ἔχω, I enjoy the goods which I have.

*Obs.* When the antecedent from which the relative takes its case by attraction is understood, it must be supplied. This is commonly the case when the antecedent

is a demonstrative pronoun, or something of a general character, expressed by the English "thing," or "things;" as,

- 3 Μηδὲν (τούτων) ὧν οἱ πολλοὶ πράττουσι, None of the things (or of those things) which the multitude do.  
 4 (Τούτοις) οἷς (for αἷ) εἶχε Using the things which he had.  
 χρώμενος,

45. *Second.* The attracted antecedent must be translated in the case from which it was attracted; as,

- 1 Ἐχεις οὖν εἰπεῖν ἄλλον ὁδὸν οὖν πρᾶγματος, οὗ μὲν διδάσκαλοι, — Canst thou tell me any other thing whatever, of which the teachers? &c.

*Obs.* This construction is especially common with οὐδεὶς, and the relative ὅστις, through all the cases, as follows:

- 2 Nom. Οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσῃεν, There is no one who would not do these things.  
 3 Gen. Οὐδενὸς ὅτου οὐ κατέγελασεν, There is no one at whom he did not laugh.  
 4 Dat. Οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο, There is no one to whom he did not reply.  
 5 Acc. Οὐδένα ὃντινα οὐ κατέκλινεν, There is no one whom he did not bewail.

### *Related Adjective Words, § 136.*

46. Certain words used in comparisons, are related to each other as antecedents and relatives, (§ 69,) both of which agree in gender and number with the same noun, and the latter of which may always be rendered "*as.*" They are subject to nearly the same variety of construction as the relative and its antecedent, (Nos. 35 to 45.) These words are the following:

Antecedent.	Relative.
1 Τόσος, (tantus,) So much, so great, such—	ὅσος, (quantus,) as.
2 Τοσόδε, {	ὁπόσος, and { as.
3 Τσοῦτος, { Just so much, so much—	ὅσος, }
4 Τοῖος, (talis,) Such, of such a kind—	οἷος, (qualis,) as.
5 Τοιόδε, {	οἷος, or ὁποῖος, as.
6 Τοιοῦτος, { Of just such a kind—	



- 7 Τηλικός, *So great, of such an age, or size—* ἡλικός, *as.*  
 8 Τηλικόςδ᾽ε, } *Just so great, &c.—* ὀπηλικός, *as.*  
 9 Τηλικούτος, }

47. When the antecedent word is used alone, the relative with its clause is to be supplied in translating ; as,

- 1 Ὁ τοιοῦτος ἀνὴρ (οἷος οὗτος), θαυμαστός ἐστιν, Such a man (*as this*) is to be admired.  
 2 Τοιοῦτον ἄνδρα (οἷος οὗτός ἐστιν) οὐκ ἂν ἐπαινοίης, Thou wouldst not praise such a man (*as this is*).

*Note.*—In the above, and in the following examples, the words in parentheses are supplied.

48. When the relative word is used alone, the antecedent, with its clause, is to be supplied in translating ; as,

- 1 Οὐδὲν (sup. τοιῶν ἐστιν) οἷον ἀκούειν τοῦ νόμου, There is nothing *such* as to hear (i. e. There is nothing like hearing) the law.  
 2 Χαρίζομαι ἀνδρὶ (τοιούτῳ) οἷος σὺ εἶ, I do a kindness to a man (*such*) as thou art.  
 3 Εἰ τις ἀνὴρ ἐστι (τοιοῦτος) οἷος ἔμπειρος (εἶναι). If any man is skilful (lit. If any man is *such* as to be skilful, § 136, 7).  
 4 (Τοιοῦτος) οἷός τ' εἰμι τοῦτο ποιεῖν, I am *such* as to do this, i. e. I am able to do (I can do) this (§ 136, 9, 10).  
 5 (Τοιοῦτο) οἷόν τ' ἐστι τοῦτο ποιεῖν, There is *such* a thing as to do this, i. e. It is possible to do this.

49. When the form of expression is changed by the attraction of the relative clause into the case of the antecedent, and the whole is abridged by omitting the antecedent in the antecedent clause, and the verb εἰμί in the relative clause, as explained, § 136, 4, the omitted words must be supplied in translating, and the whole restored to the natural order. The following are examples in all the cases :

- 1 Gen. Ἐρῶ οἷου σοῦ ἀνδρός, by attraction and contraction for ἐρῶ τοιοῦτον ἀνδρός οἷος σὺ εἶ, I love *such* a man as thou art.  
 2 Dat. Χαρίζομαι οἷῳ σοι ἀνδρὶ, for χαρίζομαι τοῷ ἀνδρὶ οἷος σὺ εἶ, I gratify *such* a man as thou art.

3 Acc. Ἐπαινῶ οἷον σὺ ἄνδρα, for ἐπαινῶ τοιοῦτον ἄνδρα οἷος σὺ εἰ,  
I praise such a man as thou art.

*Note.*—Such expressions as the above are sometimes still further abridged by omitting the substantive; thus,

Ἐρῶ οἷον σοῦ—χαρίζομαι οἷω σοί—ἐπαινῶ οἷον σέ.

### *The Verb and its Subject.*

50. Every verb, except in the infinitive mood and participles, has its own subject, expressed or understood, in the nominative case; and every subject has its own verb.

The subject of a verb, i. e. the person or thing spoken of, may be a noun, a pronoun, an infinitive mood, a clause of a sentence, or any thing which, however expressed, is the subject or object of speech (§ 138, Rem.); thus,

- |                                   |  |
|-----------------------------------|--|
| 1 Τὸ ρόδον θάλλει,                | <i>The rose blooms.</i>                    |
| 2 Σὺ γράφεις,                     | <i>Thou writest.</i>                       |
| 3 Τὸ κελεύειν ῥαδίον ἐστι,        | <i>To command (or commanding) is easy.</i> |
| 4 Τὸ γινῶθαι σεαυτόν, καλόν ἐστι. | <i>"Know thyself," is a good maxim.</i>    |
| 5 Τὸ εἰ σύνδεσμός ἐστι.           | <i>Ei is a conjunction.</i>                |

*Obs. 1.* When the verb is understood, it is often to be supplied from the preceding context; as,

- 6 Σὺ ἐποίησας; ἢ ὁ ἀδελφός *Did you do it? or did your brother do it?*  
(ἐποίησε);

*Obs. 2.* When the verb understood cannot be supplied from the context, it is generally the present indicative of εἶμι or γίνομαι, and is to be supplied in the person and number of the subject; as,

- |   |  |
|---|--|
| 7 Ὁ πλοῦτος θνητός (sc. ἐστίν),           | <i>Wealth is perishable.</i>               |
| 8 Κέρδος αἰσχρὸν βαρὺν κειμήλιον (ἐστίν), | <i>Base gain is a grievous possession.</i> |
| 9 Πόλις ψυχὴ οἱ νόμοι (εἰσίν),            | <i>The laws are the life of the state</i>  |

51. The subject, and all the words agreeing with it, governed by it, connected with it, or dependent upon it,

must be arranged in the order of their connection and dependence, and translated before the verb; as,

Δαρείος, ὁ Ξέρξου πατήρ, ἐαυτὸν Darius, the father of Xerxes,  
ἐγκομιάζων ἔλεγεν, κ. τ. λ., praising himself, said, &c.

52. When the subject of a verb is the infinitive, with, or without a subject, or a clause of a sentence, connected by ὥς, ὅτι, or some connective word, the pronoun *it* is put with the verb in English, referring to that infinitive or clause following it; as,

- 1 Οὕτω δὲ καὶ Σωκράτην δίκαιον But *it* was just to judge So-  
ἦν κρίνειν, crates thus also.  
2 Καλῶς ἐλέγετο ὅτι ταῖς μὲν It was well said that it is proper  
δεῖ τῶν δοξῶν προσέχειν τὸν to consider some opinions,  
νοῦν, κ. τ. λ., &c.

*Note.*—In this construction, the verb is sometimes said, though improperly, to be used impersonally. Its proper subject is the infinitive, or the connected clause.

### *Impersonal Verbs.*

53. The impersonal verbs *πρέπει*, *μέλει*, *δοκεῖ*, *δεῖ*, *χρῆ*, &c. (§ 114), are usually translated by prefixing the English pronoun *it*; as, *πρέπει*, *it* is becoming; *δοκεῖ*, *it* seems, &c. But,

54. The Greek impersonals governing the dative or accusative may generally be translated in a personal form, by making the word in the dative or accusative the nominative to the verb in English, taking care always to express the same idea which is given by the literal rendering, though in different words (§ 149, *Obs.* 1, &c.); thus,

- 1 Δεῖ σοι, There is need to you, i. e. you have need.  
2 Ἐξεστὶ μοι, It is lawful for me, i. e. I may.  
3 Ἐδοξε αὐτῷ, It seemed proper to him, i. e. he determined.  
4 Μέτεστι μοι, There is a share to me, i. e. I take part.  
5 Προσέχει μοι, It concerns me, i. e. I am concerned.  
6 Ἐλλείπει σοι, There is wanting to you, i. e. you want.  
7 Χρὴ ἡμᾶς, It is necessary that we, i. e. we must.  
8 Δεῖ ἀνθρώπους, It behoves men, i. e. men ought.

55. In the use of certain verbs the Greeks often change an impersonal expression into a personal form, by con-

verting the object of the verb, or the subject of the infinitive following it, into the subject of the governing verb. This is the case particularly with such verbs as λέγεται ἀγγέλλεται, ὁμολογεῖται, *it is said, announced, acknowledged*, δοκεῖ, *it seems*, συμβαίνει, *it happens*. In either case, the verb may be rendered either in the personal or impersonal form (§ 175, *Obs.* 3), as the ordinary form of the English expression may require; as,

- |   |  |  |
|---|--|--|
| 1 | Λέγεται τὸν βασιλέα ἀποφυγεῖν, or,<br>Ὁ βασιλεὺς λέγεται ἀποφυγεῖν,            | It is said that the king escaped, or,<br>The king is said to have escaped.                                     |
| 2 | Δεῦσθαι μοι δοκεῖ τὴν ἐκείνων ὕβριν, or,<br>Δεῦσθαι μοι δοκεῖ ἡ ἐκείνων ὕβρις, | It appears to me that their insolence has terminated, or,<br>Their insolence appears to me to have terminated. |
| 3 | Κάθαρσις εἶναι συμβαίνει, or,<br>Κάθαρσις εἶναι συμβαίνει,                     | It happens that the purification is, &c., or,<br>The purification happens to be.                               |

*Obs.* This twofold construction is common also with the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπόν &c. εἶστιν (§ 175, *Obs.* 4). Both forms are best rendered by the impersonal form in English; as,

- |   |  |                                      |
|---|--|--------------------------------------|
| 4 | Δίκαιόν ἐστὶ με τοῦτο πράττειν, or<br>Δίκαιός εἰμι τοῦτο πράττειν, | } It is right that I should do this. |
| 5 | Ἄξιόν ἐστι ἡμᾶς τοῦτο ποιεῖν, or<br>Ἄξιοί ἐσμεν τοῦτο ποιεῖν,      |                                      |

*Note.* In all these impersonal forms the proper subject of the verb is the clause or phrase following it. They of course come under No. 52.

56. The verbs δοκεῖν, εἰκέναι, λέγεσθαι, and the like, like the Latin *videor* (Lat. Idioms in Lat. Reader, No. 70), instead of the impersonal are used in a personal form with ὥς, and agreeing with the subject of the verb in the clause to which they refer. When so used it is generally best to translate them impersonally; as,

- |   |   |   |
|---|---|---|
| 1 | Οἱ πολέμοι δὲ, ὥς γ' ἡμῖν ἐδόκουν, ἀπῆλθον, | The enemy, as it appeared to us, departed; lit. as they appeared to us. |
|---|---|---|

- 2 Οὐκ ἐπαινέτης εἶ, ὥς ἔοικας, You are not, as *it seems* (lit. as  
τῶν τοιούτων ἀνδρῶν, you seem), a panegyrist of  
such men.
- 3 Ἦσαν δ' αὐταὶ, ὥς ἐλέγοντο There were, as *it was said* (lit.  
τετρακύσiai ἄμαξαι. as they were said), these  
four hundred wagons.

### Interrogative Sentences.

Interrogatory sentences are of two kinds, called *nominal* (57) and *Predicative* (61).

57. The *nominal* interrogatory is one in which the inquiry relates to a certain *person, thing, place, time, &c.*, and which is answered by a phrase or sentence giving or withholding the information required. Such questions are made by an interrogative pronoun, of a substantive, adjective, or adverbial kind; such as, *τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε, &c.* (§ 67); as,

- 1 Τίς ἦλθεν; τί ποιεῖς; Who came? What are you doing?
- 2 Ποῖόν σε ἔπος φύγεν; What sort of an expression escaped you?
- 3 Πῶς ἔπραξε; How did he do it?
- 4 Πόσε φεύγετε; Whither do you flee?
- 5 Πόθεν ἔρχεται; Whence does he come?
- 6 Πόσοι ἀπέθανον; How many died?
- 7 Πῇ, or ποῦ, or πόθι μένεις; Where dost thou stay?

*Obs. 1.* The indirect question, common in negative answers, and also in similar sentences, when no interrogatory precedes, is introduced by a responsive corresponding to the interrogative word in the direct question. Thus, to the above the negative answers would be as follows:

- 1 Οὐκ οἶδα ὅστις ἦλθε, I know not *who* came.
- 2 Οὐκ οἶδα ὅ ποῖόν, κ. τ. λ., I know not *what* sort, &c.
- 3 Οὐκ οἶδα ὅπως ἔπραξε. I know not *how* he did it, &c.

*Obs. 2.* The article is sometimes prefixed to the interrogative word in order to fix attention directly on that which the question respects. Thus, "I wish to state what I conjecture concerning him." Τὸ πρῶτον θῆ; Of what nature is *that*? or, What then is the nature of your conjecture?

58. Sometimes also, in order to make the object of a question more prominent, where antithesis, or a change of subject occurs, the words denoting the *object* are placed first, generally preceded by the interrogative τί δέ, and then the full question annexed in a second interrogatory; as,

- 1 Τί δὲ κυβερνήτης; ὁ ὀρθῶς      But the pilot? is he properly the  
κυβερνήτης ναυτῶν ἄρχων      commander of sailors, or is he  
ἑστίν, ἢ ναύτης;      a sailor?  
2 Ὅνομα δέ σοι, τί ἐστίν;      But your name? what is it?

59. An interrogation in which a *participle* agrees with the subject, requires often to be translated as a compound sentence; thus,

- 1 Καὶ τίνι δὴ σὺ τεκμαιρόμενος,      And by what was you convinced,  
ὦ παῖ, ταῦτα λέγεις;      O boy, that you say these  
things?  
2 Τὴν δὲ ἐμὴν δύναμιν ἐν ποίῳ      By what work hast thou learned  
ἔργῳ καταμαθὼν, ταῦτά μου      my ability, so that thou pass-  
καταγινώσκεις;      est such a sentence about me?

Literally, 1. "And being convinced by what, O boy, do you say these things?" 2. "Having learned my ability by what work, dost thou pass such a sentence about me?"

60. The expressions, τί μαθὼν; τί παθὼν; τί ἔχων; *why?* introducing a question imply censure, and may generally be rendered as follows (see 117, 44):

- 1 Τί μαθὼν, τοῦτο ἐποίησας; What has come into your mind  
that you do this? lit. *Having learned what*—simply, *why*, &c.  
2 Τί παθὼν, τοῦτο ἐποίησας; What happened to you that you  
did this? lit. *Having suffered what*—or simply, *why*, &c.  
3 Τί ἔχων τοῦτο ἐποίησας; What is in you, that you do this?  
lit. *Having what*—or simply, *why* do you do this?

*Note.* In this construction, ἔχων is sometimes found without τι prefixed; when so used it has the same meaning as in Example 3.

61. The *predicative* interrogatory is one in which inquiry is made whether something expressed in the question is so or not, and is answered by a single affirmation or negation. This sort of question is sometimes indicated in Greek as well as in English, without any interrogative term, merely by the tone of the voice, or the position of the words; as,

- 1 *Λέγεται τι καινόν;* Is there any thing new?  
 2 *Τίθνηκε Φίλιππος;* Is Philip dead?

62. The predicative question, however, is generally introduced by some interrogative particle. Of these particles some indicate the expectation of an affirmative answer, others of a negative answer; and the question is called *affirmative* or *negative* accordingly. The chief of these particles are the following:

I. *Ἦ*, affirmative and emphatic, generally refers to something present; as,

- 1 *Ἦ οὗτοι πολέμοιοι εἰσι;* Are these enemies?  
 2 *Ἦ γὰρ σὺ ταῖς χερσὶ τούτων* Hast thou actually planted any  
*τι ἐφύτευσας;* of these with thine own hands?

II. *Ἄρα*, implying *consequence*, represents the question as arising out of, or suggested by, something said before, and is frequently accompanied by the particles *ἄρα, οὖν*. *Ἄρ' οὖ;* (*nonne?*) is affirmative,—*ἄρα μή;* expresses doubt or solicitude; as,

- 1 *Ἄρα γραφικὴ ἐστὶν ἡ* Is then painting the art of rep-  
*εἰκασία τῶν ὁρωμένων;* resenting things seen?  
 2 *Ἄρ' οὖν οἶσθα τινας κ. τ. λ.* Do you then know any? &c.  
 3 *Ἄρα ἄγε οὐ χρεή;* Is it not then at least necessary?  
 4 *Ἄρα μὴ διαβύλλεσθαι δό-* Do you then think that you have  
*ξεις ὑπ' ἐμοῦ;* been slandered by me?

*Obs.* In the same manner *οὐ* is used interrogatively without *ἄρα* in affirmative questions, and *μή* in negative; as,

- 5 *Οὐκ ἐθέλεις ἵνα;* Do you not wish to go? (Ans. Yes, certainly.)  
 6 *Ἀλλὰ μὴ ἀρχιτέκτων βού-* Do you not wish to become a  
*λει γένεσθαι;* master-builder? (Ans. I do not.)

III. *Μῶν* (*μὴ οὖν*), *num, whether*, is negative, and sometimes has *οὖν* or *μή* annexed. *Μῶν οὐ;* *nonne?* is affirmative; as,

- 1 *Μῶν δοῦλός ἐστιν;* He is not a slave, is he?  
 2 *Μῶν οὖν δοκεῖς σοι φρόντισαι* Do you then suppose that any  
*τὴν ἀγγέλλων;* of your messengers cares for you?  
 3 *Μῶν οὐχ ἄπειρ ἐποιοῦν,* Did I then not do something?

IV. *Εἴτα* and *ἔπειτα* (more emphatically *καὶτα* and *καῖπειτα*) introduce questions expressing astonishment, indignation, and irony; as,

- 1 *Ἐπειτ' οὐκ οἶε φρονιζέειν ἄν-  
θρώπων;* Do you then really think that  
they (the gods) do not care  
for men?  
2 *Καῖπειτα τοιοῦτον ὄντα οὐ φι-  
λεῖς αὐτόν;* And seeing that he is such, is it  
possible that you do not love  
him?

V. *Πότερον* (*πότῃρα*)—*ἤ* (Homer, *ἤ—ἤ*), is used like the Latin *utrum—an*, in double questions (*πότῃρον* is sometimes omitted in the first member); as,

- 1 *Πότερον δὲ οὐδενὶ ἀρέσαι δύ-  
ναται Χαιρεφῶν, ἢ ὅστιν οἷς  
καὶ πάνυ ἀρέσκει;* Is Cherephon then able to please  
nobody? or are there some  
whom he pleases much?  
2 *Ἐὰς πλουτεῖν, ἢ πένητα ποιεῖς;* Whether do you suffer him to  
i. e. *πότῃρον ἔας*, &c.; be rich?—or do you make him  
poor?

VI. *Ἄλλο τι ἢ* (for *ἄλλο τί ἐστι*, or *γίνεται—ἤ*), and *ἄλλο τι*, *Is there any thing else than?*—is equivalent to the Latin *nonne*; as,

- 1 *Ἄλλο τι ἢ ἡμῶν ὁ βίος ἀνατε-  
τραμμένος ἂν εἴη;* Is there any thing else than that  
our life (i. e. would not then  
our life) be destroyed?  
2 *Ἄλλο τι (ἴ) γεωργὸς μὲν εἷς;* Is not one a husbandman?

VII. *Εἰ, εἰάν*, *whether*; *εἴτε—εἴτε*, and *εἰ—ἤ*, *whether—  
or*, are used only in indirect questions. When the sense requires an affirmative answer, *εἰ* and *εἰάν* will be rendered *whether—not*; when a negative is expected, they will be rendered *whether*; as,

- 1 *Σκέψαι εἰ ὁ Ἑλλήνων νόμος  
κάλλιον ἔχει,* Consider *whether* the law of the  
Greeks is *not* better.  
2 *Σκέψαι εἰάν τόδε σοὶ μᾶλλον  
ἀρίσκη,* See *whether* this does *not* please  
you more.  
3 *Οὐτε τῷ στρατηγῷ δῆλον, εἰ  
συμφέρει στρατηγεῖν.* Nor is it manifest to a general  
*whether* it is of advantage to  
lead out his army.

VIII. The answer to a predicative affirmative question, is commonly made by repeating the interrogative



word affirmatively, and the negative question, by repeating the interrogative word with οὐ prefixed; as,

Q. Ὁρᾷς με, ὡς ἔχω, τὸν ἄθλιον; Seest thou how wretched I am.

1 Ans. Ὁρᾷ, I see, i. e. I do.

Q. Οἶσθ' οὖν, βροτοῖσιν ὅς καθέστηκεν νόμος; Knowest thou then the law which has been established for mortals?

2 Ans. Οὐκ οἶδα, I do not know it.

IX. The affirmative answer *yes*, is often expressed by *ναί*, *νῆ* τὸν *Δία*, *πάνν*, *κάριτα*, *εὖ*, and the like; also by *φημί*, *νήμ' ἐγώ*, and *ἐγώ*:—and *no*, by *οὐ*, *οὐ μὰ τὸν Δία*, *οὐ φημί*, *οὐκ ἐγώ*, to all of which, such strengthening words as *γέ*, *γάρ*, *τοί*, *μέντοι*, *οὖν*, *μερῶν*, &c., are frequently added; as,

Q. Φῆς σὺ ἀμείνω πολίτην εἶναι; Do you think that he is a better citizen?

1 Ans. Φημὶ γὰρ οὖν, Yes, I certainly do.

Q. Ταῦτα ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα εἶναι; Are you at a loss whether these are the effect of chance or design?

2 Ans. Οὐ μὰ τὸν Δί', ἔφη, No, certainly not, said he.

Q. Οὐκ οὖν ἀφεκτέον τούτου; Must we not then avoid this one?

3 Ans. Ἀφεκτέον μέντοι, Yes, certainly.

### Negative Sentences.

63. The simple negatives in Greek are *οὐ* (*οὐκ* before a vowel) and *μή*. *Οὐ* is direct and independent, *μή* is always dependent, § 166. The simple negatives are used generally as in Latin or English. But in Greek, two or more negatives joined with the same verb strengthen the negation. Hence, in translating, all but one must be rejected, and that one strengthened (§ 167); as,

1 Οὐκ ἐποίησε τοῦτ' οὐδαμοῦ οὐδεὶς, Certainly no one any where did this.

2 Φαῦλον μήτε λέξης μηδέν, Say nothing (or, do not say any thing) bad.

64. When two or more negatives are joined with different verbs, they destroy the negation, and being equiv-

alent to an affirmative, in translating, are either both to be translated or both omitted ; as,

- 1 Οὐδείς (ἔστιν) ὅστις οὐ γα- There is *nobody* who will *not*  
λάσεται, laugh, or, every body will  
laugh.

*Obs. 1.* Οὐ μὴ is only a more emphatic negation than οὐ, and μὴ οὐ than μὴ, § 167, *Obs. 4.* But,

*Obs. 2.* After verbs of fearing, warning, &c., μὴ like *ne* in Latin is not translated, and the expression is positive. But μὴ οὐ render the sentence negative (§ 167, *Obs. 4, 2d*); thus,

- 2 Δεδοίκω μὴ τι γίνηται, I am afraid that something may  
happen.  
3 Δεδοίκω μὴ οὐ τι γίνηται, I am afraid lest something may  
*not* happen.

*Obs. 3.* The verbs φημί, εἶώ, and ὑπισχνέομαι, with a negative prefixed, are usually translated by such a verb in English as includes the meaning of both words ; as,

- 4 Οὐ φημί, I deny, I contradict.  
5 Οὐκ εἶώ, I forbid.  
6 Οὐχ ὑπισχνέομαι, I refuse.

### *The Object of the Verb.*

65. The immediate object of a transitive verb may be a *noun*, a *pronoun*, an *infinitive mood*, or a *clause of a sentence*. In translating, the object (except when a relative or interrogative pronoun) should be arranged after the verb, and as near to it as possible ; as,

- 1 Τίμας ἀγαθὸν ἄνδρα, Honor a good *man*.  
2 Γινῶθι σεαυτόν, Know *thyself*.  
3 Ἐπιθυμῶ μάθεάν τινι, I desire *to learn*.  
4 Σωκράτης ἔλεγεν τοὺς θεοὺς Socrates was accustomed to say,  
εἰδέναι πάντα, 'that the gods know all things.'  
5 Δειξάτω ὥς οὐκ ἀληθῆ Let him show that I do not speak  
λέγω, the truth.  
6 Πυθαγόρας παρηγγύησε τοῖς Pythagoras exhorted his disci-  
μαθηταῖς, τοὺς πρεσ- ples to honor their superiors  
βυτέρους τιμᾶν, in age.

66. The relative and interrogative, when the object of a verb, are translated before it; as,

- |                          |   |
|--------------------------|---|
| 1 Ὁ ἄνθρωπος ὃν εἶδομεν, | The man <i>whom</i> we saw.                   |
| 2 Τίνα ἀποστελούμεθα;    | <i>Whom</i> shall we send?                    |
| 3 Οἶδα οἷα πεπόνθασιν,   | I know <i>what things</i> they have suffered. |

*Obs.* When the relative or the interrogative, in the accusative, is the subject of the infinitive, it is translated before it, and in the nominative case (see No. 91, Note); as,

- |                                 |   |
|---------------------------------|---|
| 4 Τίνα με λέγετε εἶναι;         | <i>Who</i> do ye say that I am?             |
| 5 Οὗτός ἐστι ὃν λέγουσι ἀπέναι, | This is he <i>who</i> , they say, departed. |

67. The verb *ἔχω*, with a reflexive pronoun expressed or understood, signifies "to be;"—with *δύναμι*, expressed or understood, it means "to be able," and is often translated *can, could, &c.*; as,

- |   |   |
|---|---|
| 1 Λέγουσι ῥίψαι μιν ὡς εἶχε (ἑαυτόν),               | They say that he threw himself as <i>he was</i> (lit. as he had himself). |
| 2 Λέγουσιν αὐτὸν οὐκ ἔχειν (δύναμιν) εἶτι ἀρνέσθαι, | They say that <i>he could</i> no longer deny it.                          |

*Note.*—In these examples the words in parentheses are supplied.

68. When the immediate object of a verb is the neuter demonstrative pronoun, *τοῦτο* (pl. *ταῦτα*), referring to a clause of a sentence following it in the order of construction (§ 133, 6), the pronoun is omitted in translating, and the clause translated as the object of the verb; thus,

- |  |   |
|--|---|
| 1 Οἶδε τοῦτο ὅτι ταῦτα μέν ἐστι, κ.τ.λ., | He knew—that these things are.            |
| 2 Οὗτος οὐ τοῦτο ἐνενόει ὅτι πέσοιτο,    | He did not consider—what he might suffer. |

69. When the subject of an objective clause is also placed in the case required after the verb by which the objective clause is governed (§ 150, *Obs.* 4, and § 175, 2), it is omitted in translating, and the clause is translated as the direct object of the verb; as,

- 1 Οἶδα ἀνθρώπους—οἷα πε- Literally, I know *men* what they  
πένθασιν ἐπ' ἔρωτος, have suffered, i. e. I know what  
men have suffered from love.
- 2 Λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυ- They say that we live a life free  
νον βίον ζῶμεν, from danger.

*Obs.* Similar to this are those sentences in which the objective clause depends on a noun; thus,

- 3 Ἦλθε δὲ καὶ ἡ ἀγγελία τῶν And also intelligence of the cities,  
πόλεων, ὅτι ἀφειστάσι, that they revolted came, i. e.  
intelligence came that the  
cities revolted.

70. When a transitive verb governs two cases, the immediate object in the accusative, in the natural order of construction, is usually translated first, and after that the remote object in the genitive, dative, or accusative; as,

- 1 Διώκομαι σε δειλίας, I accuse you of cowardice.
- 2 Λοιγὸν ἀμῦναι τοῖς ἄλλοις, To avert destruction from others.
- 3 Θηβαίους χρήματα ἤτησαν, They sought money from the  
Thebans.
- 4 Πυθαγόρας ἐαυτὸν φιλόσο- Pythagoras called himself a philo-  
φον ὠνόμασεν, losopher.

71. But when the remote object is a relative or interrogative, or when the immediate object is an infinitive, or a clause of a sentence, or a noun further described by other words, or several nouns coupled by conjunctions, the remote object must be translated first; as,

- 1 Οὗτός ἐστιν ᾧ τὴν γραφὴν This is he to whom we gave the  
ἐδώκαμεν, writing.
- 2 Τίνος εἰδὶχοντο τὰ χρήματα; From whom did they receive the  
money?
- 3 Δέομαι σοῦ παραμένειν, I entreat thee to remain.
- 4 Ἐπεισα αὐτοὺς εἶναι θεός, I persuaded them that I was a  
god.
- 5 Προσημαίνουσί σοι ἅτε χρὴ They signify to you what it  
ποιεῖν, is necessary to do.
- 6 Τὸ πῦρ πορίσασθαι ἡμῖν ἐπικού- The giving to us fire as a help.  
ρον, κ. τ. λ.,

72. When a verb, which in the active and middle voices governs two cases, is used in a passive sense, that

which was the immediate object in the accusative, becomes the subject in the nominative, and the remote object in its own case, immediately follows the verb. Thus, the examples 1, 2, 3, No. 70, may be arranged and translated as follows (see § 154, R. XXXI):

- 1 *Σὺ διώκη δειλίας,* *Thou art accused of cowardice.*  
 2 *Δοίγος ἀμύνεται τοῖς ἄλλοις,* *Destructum is warded off from others.*  
 3 *Χρήματα ᾤτήθη Θηβαίους,* *Money was sought from the Thebans.*

73. But verbs of naming, appointing, &c., followed in the active voice by two accusatives (§ 153, *Obs.* 5), have the nominative after them as well as before them in the passive (§ 139, *Obs.* 6). Thus, the example 4, No. 70, with the passive verb will be,

- 1 *Πυθαγόρας ὠνομάσθη φιλόσοφος,* *Pythagoras was called a philosopher.*

### *Translation of the Verb.*

74. The indicative mood in all the tenses of the Greek verb is rendered into English, nearly as in the corresponding tenses of the Latin verb. In the use of the subjunctive and optative, however, the Greek more closely resembles the English than the Latin does (§ 170). In their grammatical construction, the subjunctive and optative in Greek are but one mood, and differ from each other only as present and past (§ 75, 2), that is, the subjunctive mood, in dependent clauses, is used in connection with the *primary* tenses, and the optative in connection with the *secondary* tenses (§ 172, I). Strictly speaking, then, when thus used, there is no optative in the present and perfect tenses, and no subjunctive in the imperfect and pluperfect.\* The aorist, however, has both, because being indefinite in respect of time, it is often used to express what is usual, or what is always

\* This is the view of the Greek verb in its moods and tenses, as given by Kühner, and agrees substantially with that given in the Gr. (§§ 75 and 76). In independent propositions, however, it is certain that the optative is used both in a present and perfect sense (§ 172, 2. & II.), and therefore may very properly have a place in those tenses.

true, and therefore present as well as past. The imperfect and pluperfect also have no imperative, infinitive, or participles, distinct from those of the present and perfect. A synopsis of the verb in all its parts in the active voice, according to this view, with the appropriate English rendering of each, is here subjoined ;

### *Indicative Mood.*

1 Present,	<i>Βουλεύω,</i>	I advise, am advising.
2 Imperfect,	<i>Ἐβούλευον,</i>	I was advising.
3 Future,	<i>Βουλεύσω,</i>	I shall or will advise.
4 Aorist,	<i>Ἐβούλευσα,</i>	I advised.
5 Perfect,	<i>Βεβούλευκα,</i>	I have advised.
6 Pluperfect,	<i>Ἐβεβούλευκην,</i>	I had advised.

### *Subjunctive Mood.*

7 Present,	<i>Βουλεύω,</i>	I may advise.
8 Aorist,	<i>Βουλεύσω,</i>	I may advise.
9 Perfect,	<i>Βεβούλευκω,</i>	I may have advised.

### *Optative Mood.*

10 Imperfect,	<i>Βουλεύοιμι,</i>	{ I might, could, would, or should advise.
11 Future,	<i>Βουλεύσοιμι,</i>	
12 Aorist,	<i>Βουλεύσαιμι,</i>	I might, could, would, &c. advise.
13 Pluperfect,	<i>Βεβούλευκοιμι,</i>	{ I might, could, would, &c. have advised.

### *Imperative Mood.*

14 Present,	<i>Βούλενε,</i>	Advise thou, or, be thou advising.
15 Aorist,	<i>Βούλευσον,</i>	Advise.
16 Perfect,	<i>Βεβούλευκε,</i>	Advise quickly, or, have advised.

### *Infinitive Mood.*

17 Present,	<i>Βουλεύειν,</i>	To advise.
18 Future,	<i>Βουλεύσειν.</i>	To be about to advise.
19 Aorist,	<i>Βουλεύσαι,</i>	To advise.
20 Perfect,	<i>Βεβούλευκέναι.</i>	To have advised.

*Participles.*

21 Present,	<i>Βουλεύων,</i>	Advising.
22 Future,	<i>Βουλεύσων,</i>	About to advise.
23 Aorist,	<i>Βουλεύσας,</i>	Having advised.
24 Perfect,	<i>Βεβουλεύκως,</i>	Having advised.

*Note 1.*—The first and the second aorist are translated in the same way; so also the first and the second future passive. The existence of the second future, active and middle, is doubted, § 76, *Obs.* 7, N. B., and § 76, *Rem.*

*Note 2.*—The middle voice is translated as the corresponding tenses of the active voice, followed by the reflexive pronoun; as, *τύπτομαι, I strike myself*;—often simply as the active voice, though frequently with a change of meaning; thus, active, *βουλεύω, I advise*; middle, *βουλεύομαι, I advise myself*, i. e. *I deliberate, or, resolve.*

*Note 3.*—The passive voice is translated by the verb “to be,” varied in all its moods and tenses, as in the active voice, and followed by the perfect participle; as, *βουλεύομαι, I am advised*; *ἔβουλεύόμην, I was advised, &c.*

*Indicative Mood.*

75. The indicative mood in Greek is used to represent an action or event, as actually existing or taking place in the time indicated by the tense (§ 170), and is generally translated as No. 74, Examples 1 to 6. But,

76. The indicative, with *ἄν* in the apodosis (or conclusion), after the indicative with *εἰ* in the protasis (or supposition), is translated by *would*, like the optative (Gr. 697, 2. 1st, 2d); as,

- |  |   |
|--|---|
| 1 <i>Ἐὰν τι εἴχεν, εἰδίδου ἄν,</i>                 | If he had any thing, <i>he would give it.</i>   |
| 2 <i>Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν,</i>            | If you said this you erred; or,<br>If you had said this, <i>you would have erred.</i> |
| 3 <i>Εἰ ἀηδὼν ἦμην, ποιοῖον ἄν τὰ τῆς ἀηδόνης,</i> | If I were a nightingale <i>I would do the acts of a nightingale.</i>                  |

*Note.*—In this construction the existence or possibility of any thing supposed in the protasis is denied.

77. The future indicative, used in a subjunctive or imperative sense (§ 75, *Obs.* 3), is translated as the subjunctive or imperative (§ 171, 5, and § 172, *Obs.* 3); as,

- 1 Σκοπεῖσθε ὅπως τι δεικνύειν Take care that they *may have*  
ἔξουσιν, something to show.
- 2 Ἄγε δὴ ὅπως νικήσομεν, Up, then, that we *may conquer*.
- 3 Ἴν' ὥσεται Ἀτρεΐδην, Recollect Atrides.

78. The indicative, with its clause, after ὅτι or ὥς, is used substantively, i. e. as the subject or object of a preceding verb, and is translated as directed No. 75; as,

- 1 Subject. Ἐγγέλθη ὅτι οἱ πολέμοι ἔφευγον, It was announced *that the enemy were fleeing*.
- 2 Object. Οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, These said *that Cyrus was dead*.
- 3 " Λέγουσι Πέρσαι ὥς Δαρεῖος ἦν ἀπηνής, The Persians *say that Darius was deceitful*.

*Obs.* When the substantive clause contains the exact words of another, as they were spoken by him (in the form of direct discourse), the connecting ὅτι, &c., when used, is omitted in the translation, and its place supplied in writing, by quotation marks. In this construction, ὅτι is sometimes used even before the imperative; as,

- 4 Εἶπε δ', ὅτι Εἰς καιρὸν ἦκεις, And he said, "You have come at the right time."
- 5 Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς, Proxenus said, "I am he whom you seek."
- 6 Ἴσως ἂν εἴποιεν (οἱ νόμοι) ὅτι Ὡς Σώκρατες μὴ θαύμαζε τὰ λεγόμενα, Perhaps the laws might say, "O Socrates, do not wonder at the things said."

### *The Subjunctive Mood.*

79. The subjunctive mood after ἵνα, ὥς, ὅπως, ἵνα μὴ, ὥς μὴ, ὅπως μὴ, is used in subordinate clauses, in connection with the primary tenses, i. e. after the present, future, and perfect, to express the final end, intention, or aim, and is translated as in No. 74, Examples 7, 8, 9; thus,



1 Γράφω ταῦτα,	{	ἵνα ἔλ-	I write these things,	{	In order
2 Γράψω ταῦτα,		θῆς,	I shall write these things,		that
3 Ἐγγράφα ταῦτα,			I have written these things,		you may come.

80. When the subjunctive mood is used imperatively (§ 172, II, 708, 709, 1st & 2d), it is translated as the imperative; thus,

1 Ἵωμεν,	<i>Let us go.</i>
2 Μὴ γράψῃς,	<i>Do not write.</i>
3 Μηδεὶς θαυμάσῃ,	<i>Let no one wonder.</i>

*Obs.* When the subjunctive is used in the sense of the future (§ 172, II, 708, 709, 3d), it is translated as the future; as,

4 Ποῦ τράπωμαι,	<i>Whither shall I turn?</i>
5 Ἐἵπωμεν ἢ σιγῶμεν;	<i>Shall we speak or be silent?</i>

### Optative Mood.

81. The optative mood after ἵνα, ὥς, ὅπως, ἵνα μὴ, ὥς μὴ, ὅπως μὴ, is used in subordinate clauses in connection with the *secondary* tenses, i. e. after the imperfect, aorists, and pluperfect, to express the final end, intention, or aim, and is translated as in No. 74, Examples 10–13; as,

1 Ἐγγραφον,	{	ταῦτα ἵνα	{	I wrote,	{	these things in or-
2 Ἐγγραψα,		ἔλθῃς,		I wrote,		der that you
3 Ἐγγεγράφειν,				I had written,		might come.

*Obs. 1.* The optative is used in oblique discourse, after ὅτι, ὥς, &c., to express what was said by another, but represents it only as the opinion or view of that person. Thus used it may be translated by the indicative; as,

4 Ἐλεξέ ὅτι οἱ πολέμοιοι ἀποφύγουσιν,	<i>He said that the enemies fled.</i>
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*Obs. 2.* Intermediate clauses in oblique discourse, following a verb in the optative or infinitive, and particularly such as are connected by the conjunction γάρ, have the verb in the optative without ὅτι or ὥς. In translating such clauses, the conjunction *that* should be supplied; as,

- 6 Πολλοὶ ἔλεγον ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμὼν γὰρ εἴη, καὶ οὕτε ἀποπλεῖν δυνατὸν εἴη, Many said that Seuthes stated important considerations, for that the winter was at hand, and that it would be impossible to sail.

**Obs. 3.** The indicative and subjunctive of subordinate clauses, in direct discourse, are changed into the optative in oblique discourse, after the historical tenses in the principal clause, when the statements they contain are not represented as facts, but only as the opinion or sentiment of the person spoken of; as,

- 6 Direct, Ἐὰν τοῦτο λέγῃς ἁμαρτήσῃ, If you *say* this you will err.  
 7 Oblique, Ἐλεξε σε εἰ τοῦτο λέγῃς ἁμαρτήσῃσθαι, He said that if you *should say* this, you would (in his opinion) err.

82. The Optative with ἄν, in independent propositions (§ 172, 710, 2d), expresses what is merely *possible* or *desirable*, but still *uncertain*, and is rendered by the English *may, can, might, could, &c.*; as,

- 1 Ἴσως οὖν εἴποιεν ἄν, Perhaps they *might say*.  
 2 Ἥδεως ἄν πνθοίμην, Fain *would* I ask.

But when the Opt. expresses a *wish*, ἄν is omitted; as,

- 3 Σοὶ δὲ θεοὶ τοῦτο δοῖεν, *May* the gods grant thee this.

**Obs. 1.** A modest assertion, or command, expressed by the Optative may be translated by the indicative or imperative; as,

- 4 Οὐκ ἄν λειφθείην, *I will* not be left behind.  
 5 Λέγοις ἄν, *Speak* (if you please).

### Imperative Mood.

83. The imperative mood is used to express a command, exhortation, &c. (§ 75, 3), and is translated as in No. 4, Examples 14–16.

**Obs. 1.** After the phrases *οἶσθ' ὅτι, οἶσθ' ὅ, οἶσθ' ὥς* (§ 171, 4), the imperative is usually translated as the infinitive; as,

- 1 Οἶσθ' ὥς ποίησον; Knowest thou how *to do* it?  
 2 Οἶσθ' οὖν ὃ δρᾶσον; Knewest thou what *to do*?

**Obs. 2.** The imperative, often in the third person, and sometimes in the second, is used to express a concession, and may be translated by the indicative, with the phrase "admit that," "grant that," "suppose that," &c., prefixed; as,

- 3 Οὕτως ἔχεται ὡς σὺ λέγεις, *Admit that it is as you say.*  
 4 Λέγεται περὶ αὐτοῦ, κ. τ. λ., *Admit (grant, &c.) that it is said concerning him.*

### *Infinitive Mood.*

84. The infinitive mood is used chiefly in the four following ways:—1. Simply, as the subject or object of a verb, or to limit an adjective word (§ 174). 2. As a verbal noun, either alone or with its adjuncts, with the neuter article prefixed (§ 173). 3. With a subject in subordinate clauses, forming one class of substantive sentences (§ 175). 4. Absolutely, to express some circumstance or relation connected with, or explanatory of the sentence, to which it belongs (§ 176).

#### *1. The Infinitive simply as the subject or object of a Verb, &c.*

85. The infinitive, with or without its regimen, used simply as the subject or object of a verb, or to limit a verb or an adjective word, is rendered simply, as in No. 74, Examples 17–20; as,

- 1 Ἀρχεῖν τοῦ εἰκόντος πέφυκε *To rule the yielding is natural*  
 τὸ ἀνθρώπειον (subject.), to man.  
 2 Βούλομαι γράφειν (object.), *I wish to write.*  
 3 Δύναμαι ταῦτα ποιεῖν, *I am able to do these things.*  
 4 Διδάσκω σε γράφειν, *I teach you to write.*  
 5 Ἄξιός θ' αὖ μᾶσαι, *Worthy to be admired.*  
 6 Ἰκανώτατος ποιῆσαι σοφούς, *Most fit to make men wise.*  
 7 Ἀνάχαρσις ἔλεγεν κρεῖττον εἶναι ἓνα φίλον ἔχειν (subject of the infinitive). *Anacharsis said that to have one friend is better, &c.*

86. When the infinitive is used after a verb or other word, to express the *end*, *design*, or *consequence* (§ 174,

*Obs. 2, 3,)* of that which precedes, it is translated by prefixing the phrase "in order," "so as," &c., to the usual rendering; as,

- |  |  |
|--|--|
| 1 Ἠκομεν μανθάνειν,                          | We came <i>in order to learn</i> .                                 |
| 2 Ἐγὼν ὅδε πάντα παρα-<br>σχέειν,            | I am here <i>so as to furnish</i> all<br>things.                   |
| 3 Φιλοτιμώτατος ἦν, ὥστε πάντα<br>ὑπομεῖναι, | He was very ambitious <i>so as to</i><br><i>enlure</i> all things. |

87. When the infinitive active or middle is used in the sense of the Latin supine (§ 174, *Obs. 4, 5*), it is translated either in the active or passive form, as the English idiom may require; as,

- |                          |  |
|--------------------------|--|
| 1 Ὡς ἰδεῖν ἐφαίνετο,     | As it appeared <i>to see</i> (i. e. <i>to the</i><br><i>sight</i> ). |
| 2 Ῥῶον φυλάσσειν,        | More <i>easy to be guarded against</i> .                             |
| 3 Ῥῥῶδια ποιεῖν,         | (Things) <i>easy to do, or, to be</i><br><i>done</i> .               |
| 4 Παρέχω ἑμαυτὸν ἐρωτᾶν, | I present myself <i>to be questioned</i> .                           |

## II. *The Infinitive with the Article, as a Verbal Noun.*

88. The infinitive, with the neuter article prefixed, is used as a verbal noun in all cases; it is subject to the same government as the noun (§ 173), and is translated simply as the infinitive, or like the Latin gerund, as the English idiom may require; as,

- |  |  |
|--|--|
| 1 Nom. Τὸ λέγειν ὑαδὶόν<br>ἔστι,                                   | <i>Speaking is easy.</i>   |
| 2 Gen. Ἔνεκα τοῦ λέγειν,   | <i>For the sake of speaking.</i>   |
| 3 Dat. Ἐν τῷ λέγειν,   | <i>In speaking.</i>  |
| 4 Acc. Πρὸς τὸ λέγειν,   | <i>To speaking, or, to speak.</i>  |
| 5 Τὸ καλῶς ἀποθανεῖν ἰδίον<br>τοῖς ἀγαθοῖς ἢ φύσις ἀπέ-<br>νεμεν,  | <i>Dying honorably, nature has al-</i><br><i>lotted to the good as their</i><br><i>own.</i>      |
| 6 Ἐκ τοῦ ὀρεῖν γίγνεται τὸ<br>ἐρεῖν,                               | <i>Loving results from seeing.</i>   |
| 7 Τὸ φυλάξαι τὰγαθὰ τοῦ<br>κτησάσθαι χαλεπώτερον,                  | <i>To keep wealth is more difficult</i><br><i>than to acquire it.</i>                            |
| 8 Τὸ πλουτεῖν ἐστὶν ἐν τῷ<br>χρησθαι μᾶλλον, ἢ ἐν<br>τῷ κεντησθαι, | <i>The being rich lies more in</i><br><i>using (money) than in having</i><br><i>acquired it.</i> |

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92. As the infinitive expresses what is past, present, or future, not at the time of writing or speaking, but at the time of the action or state expressed by the leading verb, care must be taken to put the indicative or potential by which the infinitive is translated in English, in that tense which will correctly express the relative time of the action or state intended. This will be done by attending to the three following Rules, and the examples under them.

93. RULE I. The infinitive, after the leading verb in the present, or future, or perfect, is translated in its own tense; as,

	λέγω, λέξω, λέλογα,	I say, will say, have said,
1 Pres.	— αὐτὸν γράφειν,	— that he writes.
2 Imp.	— αὐτὸν γράφειν,	— that he was writing.
3 Fut.	— αὐτὸν γράφειν,	— that he will write.
4 Aor.	— αὐτὸν γράψαι,	— that he wrote.
5 Perf.	— αὐτὸν γεγραφεῖναι,	— that he has written.
6 Plup.	— αὐτὸν γεγραφεῖναι,	— that he had written.

94. RULE II. The present infinitive, after a verb in a past or historical tense, i. e. after the imperfect, aorist, or pluperfect, is translated in the past tense; as,

1 Imp.	ἔλεγον,	αὐτὸν γράφειν,	{	I said that he was writing.
2 Aor.	ἔλεξα,			I said that he wrote.
3 Plup.	ἐλελόχευ,			I had said that he wrote.

95. RULE III. The infinitive of a past tense, after a leading verb in a past tense, is translated in the pluperfect; as,

1 Imp.	ἔλεγον,	αὐτὸν	{	γράφαι, γεγραφεῖναι,	{	I said that he had written.
2 Aor.	ἔλεξα,					I said that he had written.
3 Plup.	ἐλελόχευ,					I had said that he had written.

96. When the subject of the infinitive is the same with the subject of the preceding verb (§ 175, *Exc.*), it is usually omitted in Greek, or expressed in the same case. If omitted, it should be supplied in translating; as,

- |                              |                                       |
|------------------------------|---------------------------------------|
| 1 Νομίζω σφαλῆναι,           | I think that I am mistaken.           |
| 2 Λέγουσι εἶδέναι ταῦτα,     | They say that they know these things. |
| 3 Ἐφη αὐτὸς εἶναι στρατηγός, | He said that he was a general.        |
| 4 Ἐφη φεύγειν,               | He said that he fled.                 |

97. The infinitive, with an accusative before it, after verbs of *commanding*, *advising*, *exhorting*, and the like, may be translated by the same form in English; as,

- |                          |                         |
|--------------------------|-------------------------|
| 1 Κελεύω σε γράφειν,     | I command you to write. |
| 2 Ἐποτρύνω σε μάχεσθαι,  | I urge you to fight.    |
| 3 Ἐβουλεύον σε ἔρχεσθαι, | I advised you to come.  |

### *The Participle.*

98. Participles, like adjectives, agree with substantive nouns or pronouns (§ 177), and are used chiefly in the four following ways. A participle is used—1st. To limit or further describe the substantive with which it agrees. 2d. To modify or further extend the meaning of the verb with whose subject it agrees. 3d. With a subject to stand substantively as the object of a verb (like the infinitive, No. 90, &c.) in a subordinate clause. 4th. Independently, to express some circumstance introduced into a sentence, for further modifying or explaining it.

#### *I. The Participle as an Attributive of a Noun or Pronoun.*

99. When a participle is used as an *adjective*, merely to qualify a substantive, and without the adjunct of time, it is translated before it, or in the predicate after the copulative verb; as,

- |                                  |                           |
|----------------------------------|---------------------------|
| 1 Ὁ παῖς ὁ γράφων,               | The writing boy.          |
| 2 τὸ ῥόδον ἀνθούον ἐστι,         | The rose is blooming.     |
| 3 Ἀνθρώπου ἐγρηγορότος ἐνύπνιον, | The dream of a man awake. |

100. When the participle is used as a *participle*, expressing the relation of time, and either with or without the government of its verb, it is translated after its noun, sometimes simply by its own rendering as a participle.

and sometimes by the relative and the indicative of its own verb; as,

- 1 Ὁ Κῦρος δὲ βουλόμενός τινα πέμψαι, But Cyrus *wishing* to send some one.
- 2 Ὁρῶ ἄνθρωπον τρέχοντα, I see a man *running*.
- 3 Γυνή τις ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὡς τίκτουσαν, A certain woman had a hen *laying* (or, *which laid*) an egg every day.
- 4 Ἦκουσά ποτε Σωκράτους πρὸ φίλων διαλεγόμενον, I once heard Socrates *discouraging* concerning friends.

## II. The Participle modifying or limiting a Verb.

The participle, agreeing with the subject of a verb, is used to modify and limit the action or state expressed by the verb in various ways; as,

101. FIRST. The participle is used simply to connect one action with another of the same subject (§ 177, I, 1st). The participle and verb are then translated as two verbs in the same mood and tense, agreeing with the same subject, and connected by the conjunction *and*; as,

- 1 Τὴν οἰκίαν πριάμενος ἀπῆλθε, He *bought* the house and *departed*.
- 2 Παρέλθων τις δεξάτω, Let any one *come forward* and *show*.
- 3 Οἶκαδ' ἰὼν ἄνασσε, Go home and *rule*.

102. SECONDLY. The participle is used adverbially, to express a circumstance of *manner* or *time* (§ 177, VII.); as,

- 1 Ὁ Κῦρος γελῶν εἶπε, Cyrus *laughing* said.
- 2 Τὸν Ἀστυάγην σκώψαντα, εἰπεῖν, That Astyages *in jest* said.
- 3 Τί ληρεῖς ἔχων, *Having* what (i. e. *why*) do you trifle?
- 4 Ἔρχεται ἡ Μανδάνη τὸν υἱὸν ἔχουσα, Mandane came *with* her son (lit. *having* her son.)
- 5 Ὁ Κῦρος ξίφος φέρων προσήλασεν, Cyrus rode up (*bearing*, i. e.) *with* a sword.
- 6 Ἄπειρ καὶ ἀρχόμενος εἶπον, Which things also I said *in the beginning*.



- |   |  |
|---|--|
| 7 Τελευτῶν εἶπε,                              | Finally (in conclusion) he said.   |
| 8 Διαλιπὼν χρόνον ἦκε,                        | After a while he came.   |
| 9 Οἱ πολέμιοι φυγόντες ἐδιώχθησαν,            | When the enemies fled they were pursued.                                       |
| 10 Σόλων, Ἀθηναίοις νόμους ποιήσας ἀπεδήμησε, | Solon, having made (cr, when he had made) laws for the Athenians, went abroad. |

103. THIRDLY. After *οἶχομαι*, signifying *to go*, the participle expresses the manner of going, and the two may generally be rendered by one term in English (§ 177, *Obs.* 7); as,

- |                       |   |
|-----------------------|---|
| 1 Ὡχεται ἀποπτάμενος, | He departed <i>flying</i> , i. e. he <i>flew away</i> .     |
| 2 Ὡχοντο ἀποθέοντες,  | They departed <i>running</i> , i. e. they <i>ran away</i> . |
| 3 Οἶχεται θανών,      | He departs <i>dying</i> , i. e. he <i>dies</i> .            |

104. FOURTHLY. When the participle is used to connect the accompanying with the main action, as the *cause*, or *means* of accomplishing it (§ 177, I, 2d), or that *in respect to* which it is done, it is translated as the ablative gerund in Latin; as,

- |   |   |
|---|---|
| 1 Τὶ ποιήσας κατεγνώθη θάνατον;                         | For <i>having done</i> what, was he condemned to death?                     |
| 2 Αἰσχύνομαι ποιήσας,                                   | I am ashamed <i>at having done</i> it.                                      |
| 3 Αἰζόμενοι ζῶσιν,                                      | They live <i>by plundering</i> .  |
| 4 Ἀ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνεσθαι, | Which the gods have put into the power of men to find out <i>by study</i> . |
| 5 Ἀ ἔξεστιν ἀριθμήσαντας εἰδέναι,                       | Which we may know <i>by counting</i> .                                      |
| 6 Καλῶς ἐποίησας προειπών,                              | You have done well <i>in telling beforehand</i> .                           |
| 7 Ἀδικεῖτε πολέμου ἄρχοντες,                            | You do wrong <i>in beginning</i> war.                                       |
| 8 Οὐχ ἡττησόμεσθα εὖ ποιοῦντες,                         | We shall not be surpassed <i>in well doing</i> .                            |

*Note.*—In the above, Numbers, 1 and 2 are examples of *cause*, 3, 4, and 5, of *means*; 6, 7, and 8, of *respect wherein*.

105. FIFTHLY. When the participle expresses an accompanying action as a condition or concession, it may

be rendered by the indicative, with the conjunctions *when*, *if*, *though*, prefixed; as,

- |   |   |  |
|---|---|--|
| 1 | Τοὺς φίλους εὐεργετοῦν-<br>τες καὶ τοὺς ἐχθροὺς δυνή-<br>σεσθε κολάζειν,                          | <i>If you confer benefits on your<br/>friends, you will be able to<br/>punish your enemies.</i>                      |
| 2 | Ὡς ὀλίγα δυνάμενοι προ-<br>ορᾷν ἄνθρωποι περὶ τοῦ<br>μέλλοντος, πολλὰ ἐπιχει-<br>ροῦμεν πράττειν, | <i>Though men are able to foresee<br/>very little of the future, still<br/>we attempt to do many things.</i>         |
| 3 | Μὴ γὰρ εἴην ἐξ Δαρείου γεγον-<br>ὼς μὴ τιμωρησάμενος<br>Ἀθηναίους,                                | <i>I would not be descended from<br/>Darius, unless I punished (or<br/>if I did not punish) the Athe-<br/>nians.</i> |
| 4 | Οὐκ ἂν δύναιο μὴ καμὼν<br>εὐδαιμονεῖν,  | <i>You could not be happy, not<br/>having labored, i. e. without<br/>labor.</i>                                      |

106. SIXTHLY. The future participle, after a verb of motion (§ 177, *Obs.* 5), and agreeing either with its subject or its object, is used to express the *motive*, *end*, or *design* of the action, and is rendered by the English infinitive, with *to*, *in order to*, *so as to*, &c. prefixed; as,

- |   |   |  |
|---|---|--|
| 1 | Σὺ γε διδάξων ὥρμημαι,                  | <i>I have hastened forward in order<br/>to teach thee.</i>   |
| 2 | Πέμπω σε λέξοντα,                       | <i>I send thee to (in order to) say.</i>                     |
| 3 | Παρασκευάζοντο ὡς πολέμη-<br>σοντες,    | <i>They prepared to make war.</i>                            |
| 4 | Κύρος ἔπεμψε τὸν Γωβρύαν<br>ἐποψόμενον, | <i>Cyrus sent Gobryas to see, i. e.<br/>in order to see.</i> |

107. SEVENTHLY. The participle, with the verbs *λανθάνω*, *φθάνω*, *τυγχάνω*, *διατελείω*, &c., is usually translated as the leading verb, in the indicative, and the leading verb as an adverb (§ 177, IV.); as,

- |   |                                      |  |
|---|--------------------------------------|--|
| 1 | Ἐλαθεν ὑπεκρυγών,                    | <i>He escaped unperceived (secret-<br/>ly).</i>                        |
| 2 | Τὸν φονεῖα λανθάνει βό-<br>σκων,     | <i>He unconsciously feeds his mur-<br/>derer.</i>                      |
| 3 | Ἵνα φθάνωμεν αὐτοὺς ἀ-<br>φικόμενοι, | <i>In order that we may arrive<br/>before them.</i>                    |
| 4 | Ἐτυχεν ἀπιών,                        | <i>He went away accidentally, or<br/>He happened to be going away.</i> |

- 5 Ἐτυχον παρόντες,                      They happened to be present.  
 6 Διατελεῖ παρών,                      He is continually present.

*Obs.* When the participles of these verbs stand with another finite verb, they are usually translated adverbially, as in No. 102 (§ 177, *Obs.* 6); as,

- 7 Ἀπὸ τείχεος ἄλτο λαθών,            He sprung unobserved from the wall.  
 8 Ἦνπερ τυγχάνων ὑπεσχό-            Which I accidentally promised.  
    μην,

108. EIGHTHLY. The verbs ἔχω, εἰμί, γίνομαι, ὑπάρχω, and ἦκω or ἐρχομαι, followed by a participle, are often used as auxiliaries, and the two, only as a circumlocution for the verb to which the participle belongs (§ 177, V); as,

- 1 Προβέβηκότες ἦσαν, for            They had gone forward.  
    προεβέβηκεισαν,  
 2 Ἔχεις γάμας, for ἔγημας,            You have married.  
 3 Θαυμάσας ἔχω, for τεθαύ-            I have wondered.  
    μακα,  
 4 Ἦκω, or ἐρχομαι φρά-            I am going to say, i. e. I will  
    σων for φράσω,                      say.

*Obs.* After the third person of εἰμί or γίνομαι, used impersonally (§ 148, *Obs.* 3), the dative, joined with certain participles and adjectives, is translated as the nominative—the verb in the number and person which this nominative requires—and the participle or adjective following it as a predicate; or the participle and verb are equivalent to the indicative of the verb to which the participle belongs; as,

- 5 Εἴ σοι βουλομένῳ ἐστὶ=            { If you are willing.  
    Εἰ σὺ βουλόμενος εἶς, or,  
    Εἰ βούλη,  
 6 Οὐδὲ αὐτῷ ἄκοντι ἦν=            { Nor was he unwilling.  
    Οὐδὲ αὐτὸς ἄκων ἦν,

### III. The Participle with a Subject, as the Infinitive.

109. Like the infinitive mood, No. 90, &c., the participle with its subject is used substantively in a subordinate clause, as the object of a preceding verb, and has for its subject, with which it agrees in gender, number, and

case, either the subject of that verb, or the noun or pronoun following it. It is translated usually into English by the indicative mood, and connected with the leading verb by the conjunction *that* (§ 177, III).

1. *The Subject of the Participle the same as the Subject of the preceding Verb.*

110. When the subject of the participle is the same with the subject of the preceding verb, it is generally omitted, and the participle, by attraction, agrees in case with the subject before the verb; as,

- |   |   |   |
|---|---|---|
| 1 | Οἶδα θνητὸς ὢν, by attraction<br>for Οἶδα ἐμὲ θνητὸν ὄν-<br>τα, | } I know <i>that</i> I am mortal.                             |
| 2 | Ἡμεῖς ἀδύνατοι ὁρῶμεν ὄν-<br>τες περιγενέσθαι,                  |   |
| 3 | Λέγουσι αὐτὸν μέμνησθαι<br>ποιήσαντα,                           | They say <i>he</i> remembers <i>that</i><br><i>he</i> did it. |

So also, such passive forms as in No. 55; thus,

- |   |   |  |
|---|---|--|
| 4 | Ἐξελήλεγκται ἡμᾶς ἀπατῶν,                           | } He is convicted of <i>having de-</i><br><i>ceived</i> us, or, It was proved<br><i>that he deceived</i> us. |
| 5 | Ἀπηγγέλθη ὁ Φίλιππος<br>τὴν Ὀλυνθον πολιορ-<br>κῶν, |  |
- It was announced *that Philip*  
*was besieging* Olynthus.

2. *The Subject of the Participle the same as the Object of the preceding Verb.*

111. When the participle has for its subject the object of the preceding verb, it agrees with it in gender, number, and case, and is translated by the indicative with the conjunction *that* prefixed (§ 177, III. 2d); as,

- |   |  |  |
|---|--|--|
| 1 | Οἱ Πέρσαι διαμνημονεύουσι<br>τὸν Κῦρον ἔχοντα φύσιν, κ.τ.λ., | The Persians relate <i>that Cyrus</i><br><i>had</i> nature, &c.      |
| 2 | Ἐπήγγειλε τοὺς πολεμλους<br>ἀποφυγόντας,                     | He told <i>that the enemy had fled</i> .                             |
| 3 | Ἠσθόμην αὐτῶν οἰομέ-<br>νων εἶναι σοφωτάτων,                 | I perceived <i>that they thought</i><br><i>themselves</i> very wise. |

- 4 Οὐδέποτε μετεμέλησέ μοι σι- I have never repented *that I*  
γήσαντι, *have been silent.*

*Obs.* When the subject of the preceding verb is repeated after the verb by the reflexive pronoun, in any case, the participle may agree either with the nominative before, or the reflexive after the verb; but the translation will be the same in either case (§ 177, III, 4th); as,

- 5 Σίνοιδα ἐμαυτῷ σοφὸς ὢν, or I know *that I am* wise.  
σοφῷ ὄντι,

- 6 Σαυτῷ συήδεις ἀδικοῦντι, You know *that you are doing*  
*wrong.*

- 7 Ἐαυτὸν οὐδεὶς ὁμολογεῖ κακ- Nobody owns *that he is an evil*  
οὔργος ὢν, or, κακοὔργον *doer.*  
ὄντα,

#### IV. *The Participle and its Substantive in the Case Absolute.*

112. When the participle agrees neither with the subject nor the object of a preceding verb, nor with a noun or pronoun under regimen, but is used with a new subject in a case independent of other words in the sentence, it is called the *case absolute*. That case, in Greek, is usually the genitive, and is translated by the nominative absolute in English, or in any way that will best express the idea intended, in the connection in which it stands (§ 178, Rem.); as,

- |                       |   |
|-----------------------|---|
| 1 Κύρου βασιλεύοντος, | Cyrus reigning—when Cyrus reigned.                |
| 2 Ἐμοῦ ζώντος,        | I living—while I live.                            |
| 3 Εἰρήνης οὔσης,      | Peace being—when peace comes—in<br>time of peace. |
| 4 Κύρου ἀποθανόντος,  | Cyrus having died—when Cyrus died.                |
| 5 Αὐτοῦ ὄντος,        | He being—when he was, &c.                         |
| 6 Ἔργου πραχθέντος,   | The work being done—when the work<br>was done.    |

*Obs.* The participles of verbs used impersonally, are put in the nominative or accusative neuter, and translated in the same way as the above examples (§ 178, *Obs.* 5); as,

- 7 Διὰ τί μένεις ἐξὸν ἀπέναι, Why dost thou stay, it being (or since it is) in your power to depart.

113. When the participle, with its subject, in the case absolute, is preceded by the conjunctive particles *ὥς*, *ὥστε*, *ἄτε* (*ἄτε* δὲ), *οἷα*, *οἷον*, it usually expresses a *reason* or *cause* of something contained in the sentence, and may be rendered by a finite verb, preceded by *since*, *as*, *because*, *seeing that*, *inasmuch as*, &c. (§ 178, *Obs.* 6); as,

- 1 Ἄτε πυκνοῦ ἐόντος τοῦ ἄλσεος, οὐκ ὤρων οἱ ἐν- *Seeing that*, or, *because the grove*  
τός τοὺς ἐκτός, *was thick, those within did not*  
*see those without.*
- 2 Ἐσιώπα, ὥς πάντα εἰδό- *He held his peace, because all*  
τας, or, πάντων εἰδόντων, *knew.*

### Verbals in -τός and -τέος.

Verbal adjectives in -τός and -τέος resemble participles in meaning and construction, with some variety, as follows:

#### 114. Verbals in -τός are translated two ways:

*First*, and generally in a passive sense, as the Latin perfect participle passive, denoting something done; but more commonly as the Latin verbal in -ibilis, denoting a thing possible, or fit to be done. Thus used, it is generally followed by the dative of the doer, but sometimes not (§ 147, Rule I); as,

- 1 Πλεκτοῖς ἐν ταλάροισι, *In plaited baskets.*
- 2 Οἱ δὲ τ' ἡθύνων λεκτοί, *The chosen band of young men.*
- 3 Ὅθεν οὐκέτι Νεῖλος ὁρατός, *Whence the Nile is no longer visible, can no longer be seen.*
- 4 Ἀλλ' ἐστ' ἐκείνῳ πάντα λεκτά, *But by him every thing can be*  
πάντα δὲ τολμητά, *said, and every thing can be attempted.*

*Secondly.* The verbal in -τός, not in a passive sense, governs the case of its verb, and is translated by the compound perfect participle; or (with the verb *εἶμι*) in the sense of its own verb, and in the mood and tense of *εἶμι* (§ 147, *Obs.* 3); as,



translated according to their usual import, is here made for reference, taken chiefly from Buttmann's Gr. § 150. For the meaning and use of individual particles, see the Dictionary, or Gr. § 125.

- 1 Οὐ μὴν ἀλλά, or οὐ μέντοι ἀλλά, *Nevertheless, meanwhile.*
- 2 Οὐχ ὅτι, and οὐχ ὅπως, after verbs of announcing, and the like. for ὅτι or ὅπως οὐ μόνον, *That not only—ἀλλά, But.*
- 3 Μὴ ὅτι, or μὴ ὅπως (more emphatic and negative), *That not only not—ἀλλ' οὐδέ, But not even.*
- 4 Ὅτι μὴ, after negatives, *Except.*
- 5 Τὸ μὴ, and τὸ μὴ οὐ with the inf. = ὥστε μὴ, *So as not ; that not.*
- 6 Τῇ, as a modifier, *In some measure, in something or other.*
- 7 Οὐτι, μήτι, *Not at all—μήτι γε, Not to say then, much less then.*
- 8 Οὐ περὶ for οὐ (λέγειν) περὶ, *Not to speak concerning.*
- 9 Ὅσον οὐ, or ὅσονού, *Only not, i. e. almost : ὕσαι ἡμέραι, Daily.*
- 10 Ὡς ὅν, for ἀντὶ ἐκείνων ᾧ—(§ 135, 9), *For that which, for what, on this account that, because.*
- 11 Ἐξ οὗ for ἐκ χρόνου οὗ, *From the time that, ever since.*
- 12 Ἐφ' ᾧ (for ἐπὶ τούτῳ, ὅ), *On condition that, for this purpose.*
- 13 Ἔστε (for ἐς ὅτε), *Till, so long as.*
- 14 Οἷός τε, οἷόσ τε. Of persons, *able* ; of things, *possible*, § 136, 10.
- 15 Οἷον εἰκός, *As is natural, as one may suppose.*
- 16 Οὐδέν οἷον, *Nothing such as,—best, οὐδέν οἷον ἀκοῦσαι, It is best to hear ; there is nothing like hearing.*
- 17 Τάλλα (for τὰ ἄλλα), *In other respects, otherwise.*
- 18 Τά τε ἄλλα, — καί, *As in other respects,—so also especially ; hence τά τε ἄλλα καί, lit. Among other things, especially.*
- 19 Ἄλλως τε καί, *Especially.*
- 20 Καὶ ταῦτα, *And that too, and that indeed* (§ 133, 7).
- 21 Τοῦτο μὲν — τοῦτο δέ, *In the first place—in the next place ; on the one hand—on the other.*
- 22 Τὰ μὲν—τὰ δέ, *Partly—partly.*
- 23 Ἀὐτῷ, αὐτῇ, &c., dative after nouns, and governed by σὶν understood, *Together with* ; as, αἱ νῆες αὐτοῖς ἀνδράσιν, *The ships, together with the men on board.*
- 24 Πρὸ τοῦ and προτοῦ (for πρὸ τούτου, or ἐκείνου τοῦ χρόνου), *Before now, sooner, already.*
- 25 Τοῦ λοιποῦ (sc. χρόνου), *In future* (§ 160, Obs. 1). So τὸ λοιπόν or λοιπόν, *Henceforth* (§ 160, R.).
- 26 Πολλοῦ δεῖ, impers., *It wants much, it is far from ; ὀλίγου or μικροῦ δεῖ, It wants little, or, but little, almost. So, person-*



- ally, πολλοῦ δέω, *I want much*, i. e. *I am far from*; μικροῦ δέω, *I want little*, i. e. *I am near*; as, πολλοῦ δέω λέγειν, *I am far from saying*; μικροῦ δέω λέγειν, *I could almost say*.—So absolutely with the infinitive, πολλοῦ δεῖν, *That it wants much*, i. e. *not by a great deal, assuredly not*; μικροῦ δεῖν, *That it wants little*, i. e. *almost*. In the same sense, πολλοῦ and μικροῦ stand alone, the governing δέω or δεῖν being understood.
- 27 *Περὶ πολλοῦ* (with ἔστι or ποιέω, signifying to prize or value), *much, highly*; *περὶ πλεονος*, *more*; *πλείστου*, *most, or very much*.—So *περὶ μικροῦ*, &c., *little*.
- 28 *Μᾶλλον δέ* (alone), *or rather*.
- 29 *Μάλιστα μὲν*, *Before all things, best of all, if possible, strictly indeed*. *Πόσοι μάλιστα*; *How many then strictly?*
- 30 *\*Ἀληθεῖς*; *Really? is it then so?*
- 31 *\*Ἀμίλει* (be unconcerned, hence), *Without doubt, positively, certainly*; and *really*.
- 32 *Οὐκ ἔστιν ὅπως*, *It is impossible (or inconceivable) that*.
- 33 *\*Ἔστιν, ἔξεστιν, ἔνεστι, πάρεστι*, with a dative of the person followed by the infinitive, *It is possible, it is lawful—permitted*; as, *ἔξεστί μοι*, *It is lawful for me*, i. e. *I may*, &c.
- 34 *\*Ὡς ἐνι* (for ὥς ἔνεστι), *As far as possible*; *ὥς ἐνι μάλιστα*, *In the highest degree*.
- 35 *\*Ὡς ἔπος εἰπεῖν*, *So to speak*.
- 36 *Συνελόντι* (sc. λόγῳ) *εἰπεῖν*, or *ὥς συνελόντι*, &c., *To speak concisely, to say in a word*.
- 37 *Εἰ μὴ διὰ*, with the acc., lit. *If not on account of*, i. e. *were it not for*.
- 38 *Μεταξύ*, *Between, in the midst of*, hence, *as, while*, &c.; *μεταξὺ περιπατῶν*, *As or while he was walking*.
- 39 *\*Ἔνεκα*, *On account of*. Often, *So far as it concerns, so far as it depends on*.
- 40 *\*Ἀμα—καί*, *So soon as—then*; *when—then*.
- 41 *\*Ἀρξάμενος*, e. g. *ἀπὸ σοῦ*, lit. *Beginning from or with you*; hence, *and you first of all, before all*; chiefly *you*.
- 42 *Μέλλειν*, followed by an infinitive, *To be about to*; *to be on the point of*. Hence, *τί δ' οὐ μέλλει*; *τί δ' οὐκ ἔμελλε*, *Why shall he not? why should he not?* i. e. *most certainly, assuredly*. So *τί μέλλει*, having the same meaning.
- 43 *\*Ἐχειν*, with an adverb, means literally, *To have one's self, to find one's self*, &c.; and can generally be translated by the verb *to be*, as, *καλῶς ἔχει*, *It is well*, *ὥς εἶχε*, *As he was*.

Hence, ὡς τάχους εἶχον, *As they were in respect of swiftness, i. e. as swift as they could.*

- 44 Τί ἔχων, *Having what? hence, why? τί παθεῖν; and τί μαθεῖν, Having suffered what? having learned what? i. e. why, ποιεῖς ταῦτα; do you do these things? Hence, these participles without τί are sometimes used adverbially with the subject of a verb, apparently for the purpose of only rendering the expression emphatic, and so are incapable of any literal rendering; the participle φέρων is sometimes used in the same way.*
- 45 Φρονεῖν μέγα, scil. φρόνημα (§ 150, Obs. 8), *To be proud; Εὖ φρονεῖν, To be kindly disposed.*
- 46 When μέν and δέ are used to distinguish the different members of a sentence (§ 125), μέν, with the first member, is generally omitted in translating, as having no corresponding English word, and δέ in the following member, expressing opposition or contrast, is translated *but*; expressing connection only, *and*.
- 47 Πρὶν—ἤ; πρὶν—πρὶν; πρότερον—πρὶν; πρόσθεν—πρὶν; πρότερον—πρὶν ἤ, are equivalent expressions, and mean, *Sooner—than, before that, before.*
- 48 Κατ' ὀλίγον, κατὰ μικρόν, *By little and little, by degrees, gradually.*
- 49 Εἰ δέ ποτε, *If at any time, whenever, always when. Εἰ τι ἄλλο, If any other, i. e. every other.*
- 50 Καί is—1. COPULATIVE, *and*;—καὶ—καί, or τέ—καὶ, *Both—and; not only—but also*.—2. EMPHATIC, *even*.—3. HORTATIVE, in exhortations and commands, denoting urgency, *Now, quickly*; as, Καί μοι λέγε, *Now read to me*.—4. In comparisons it denotes ACCURACY and CLOSENESS, *just, precisely*; as, Οὔα καί, *Just as*.—5. SUPERADDITORY, *moreover, too, also*; as, Καί μοι λέγε καὶ τοῦτο, *Now read me this too*.—6. ADVERSATIVE, *but, although* (often, καίτερ); as, Καί εἰ τις, *But if any one*;—when it couples things differing from, and opposed to each other, καί is rendered *from, than, &c.*
- 51—1. Οὐ μόνον—ἀλλὰ καί (ἀλλ' οὐδὲ), used to express *emphasis or climax*, is usually rendered, *not only—but also, (but not even)*.—2. When the first member is intended to be negative, οὐ μόνον οὐκ, is used; but more commonly οὐκ is omitted, and οὐ μόνον, translated as the full expression would be, *not only not*; thus, Οὐ μόνον ἤρσεν, *Not only did it not suffice*.—3. Οὐ—ἀλλὰ καί (ἀλλ' οὐδὲ), *not—but even (but not even)*, are used in the same way, μόνον being omitted.—4. In a

similar manner are used the expressions, *Οὐ μόνον ὅτι*, (also *οὐχ ὅτι μόνον*),—*οὐχ ὅτι* (or *ὅπως*),—*μὴ ὅτι*,—*μὴ ὅπως*, in the first member; but where *ὅτι*, or *ὅπως* is introduced, the whole is regarded as a substantive clause, and is either the subject or the object of a verb; as, *Ἐώραν—μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδε ὀρθοῦσθαι, εἰδύνασθε*, *I saw that you were able not only not to dance in measure, but not even to stand erect.* *Οὐχ ὅτι*, i. e. *ἐπεὶ* (or *λέγω*) *οὐχ ὅτι—ἀλλὰ καὶ*, (I say) *not only—but also.*

# I. EXERCISES IN ETYMOLOGY.

## WORDS FOR PRACTICE ON THE INFLECTION OF NOUNS, ADJECTIVES, AND VERBS.

### *Nouns of the First Declension (§§ 14, 15, 16).*

Decline and accent the following, first without, and then with the Article.

ἡ μέθη, drunkenness.	ἡ μούσα, the muse.
ἡ μανία, madness.	ἡ βασιλεία, the kingdom.
ἡ ἡδονή, pleasure.	ἡ σελήνη, the moon.
ἡ λύπη, grief.	ἡ τύχη, fortune.
ἡ παιδεία, education.	Φειδίας, Phidias.
ἡ σωφροσύνη, prudence.	Αἰνείας, Aeneas.
ἡ ἀληθεία, truth.	Ἑρμής, Mercury.
ἡ κακία, wickedness.	Πυθαγόρας, Pythagoras.
ἡ πενία, poverty.	Νουμᾶς, Numa.
ἡ ὁμιλία, conversation.	Βάρκας, Barca.
ἡ ἀρετή, virtue.	ὁ ποιητής, the poet.
ἡ εὐτυχία, good fortune.	ὁ πολίτης, the citizen.

### *Nouns of the Second Declension (§ 20).*

Decline and accent the following, first without, and then with the Article :

ὁ λόγος, the speech.	ὁ οἶνος, wine.
ὁ θυμός, the mind.	ὁ ἄνθρωπος, the man.
ὁ πλοῦτος, wealth.	ὁ κόσμος, the world.
ὁ ἵππος, the horse.	τὸ μύρον, the ointment.
ἡ ὁδός, the way.	τὸ ἄντρον, the cave.
ὁ ἥλιος, the sun.	τὸ δένδρον, the tree.
ὁ γέρανος, the crane.	τὸ κέντρον, the sting.
ὁ νόος, the mind.	τὸ ρόδον, the rose.
ὁ θάνατος, death.	τὸ ὠόν, the egg.

### *Nouns of the Third Declension (§ 23).*

Decline and accent the following, first without, and then with the Article; also give the Rule for forming the Genitive (§§ 21, 22), and point out the root, which is always found by taking -ος from the Genitive :

ὁ ἀγών, -ώνος, the combat.	ἡ θρίξ, τριχός, the hair.
ὁ ἀήρ, -έρος, the air.	ἡ λαίλαψ, -απος, the storm.
ὁ ἄναξ, -τος, the ruler.	ἡ λαμπάς, -ύδος, the lamp.
ὁ γέρον, -οντος, the old man.	τὸ αἷμα, -ατος, the blood.
ὁ γύψ, -υπός, the vulture.	τὸ ἄστυ, -εος, the city.
ὁ λέων, -οντος, the lion.	τὸ ἄνθος, -εος, the flower.
ὁ πούς, ποδός, the foot.	τὸ βρέφος, -εος, the infant.
ἡ ἀλώπηξ, -εκος, the fox.	τὸ δόρυ, -ατος, the spear.
ἡ αἶς, αἰγός, the goat.	τὸ ἔπος, -εος, the word.
ἡ ἡώς, ἡόος, the morning.	τὸ ἔτος, -εος, the year.
ἡ θυγάτηρ, -ερος, the daughter.	τὸ ὄνομα, -ατος, the name.

*Nouns that take ν instead of α in the Accusative Singular (§ 27, R. 1), and lose σ in the Vocative (§ 28, R. 2).*

Decline first without, and then with the Article. Give the rules for the genitive, accusative, and vocative; give the root as above. (A. denotes the Attic genitive, §§ 22, Obs. 1.)

ὁ βότρυς, -νος, the grape.	ἡ γραῦς, -άος, the old woman.
ὁ, ἡ βοῦς, -όος, the ox or cow.	ἡ δρυς, -νός, the oak.
ὁ ἔχης, -ιος (A. εως), the viper.	ἡ κόνις, -ιος (A. εως), the dust.
ὁ ἰχθύς, -ύος, the fish.	ἡ ναῦς, -αός, the ship.
ὁ μῦς, -νός, the mouse.	ἡ οἶς, -ϊος, the sheep.
ὁ, ἡ σῦς, -νός, the sow.	ἡ ὀφρὺς, -ύος, the eyebrow.
ὁ πῆχυς, -εος (A. εως), the elbow.	ἡ πόλις, -ιος (A. εως), the city.

*Nouns that take α or ν in the Accusative Singular (§ 27, R. 2 & 3), and lose σ in the Vocative (§ 28, R. 2).*

Decline, and give the rules as above:

ὁ ὄρνις, -ιθος, the bird.	ἡ ἱρίς, -ιδος, the rainbow.
ἡ ἄσπις, -ιδος, the shield.	ἡ κόρυς, -θος, the helmet.
ἡ ἐλπίς, -ιδος, the hope.	ἡ ὄπις, -ιδος, the revenge.
ἡ ἔρις, -ιδος, the strife.	ἡ πῆχυς, -εος (A. εως), the elbow.
ἡ θίμις, -ιδος, the law.	

*Adjectives of the First and Second Declension (§ 45, 1, 2).*

Decline, compare, and give the rules for comparing:

ἀγαθός, ἡ, ὄν, good.	ἐλεύθερος, α, ον, free.
ἀγνός, ἡ, ὄν, chaste.	ἴδιος, ἰα, ἰον, one's own.
ἄξιος, ἰα, ἰον, worthy.	κενός, ἡ, ὄν, empty.
βέβαιος, α, ον, firm.	κοινός, ἡ, ὄν, common.
δειλός, ἡ, ὄν, timid.	ράδιος, ἰα, ἰον, easy.

*Adjectives of the Second Declension, Common Gender (§ 45, 3).*

Decline, compare, and give the rules for comparing :

ἄθάνατος, ος, ον, immortal.	ἔνυμος, ος, ον, true.
ἄθυμος, ος, ον, sad.	μετέωρος, ος, ον, high.
ἔρημος, ος, ον, desert.	πάμφιλος, ος, ον, beloved.

*Adjectives of the Third and First Declensions, having three Terminations (§ 46).*

Decline, compare, and give the rules for comparing (§ 52) :

μέλας, αῖνα, αν, black.	αἰπύς, εἶα, ύ, high.
τάλας, αῖνα, αν, wretched.	βαρύς, εἶα, ύ, heavy.
ἀνεμοίς, όεσσα, όεν, windy.	βραδύς, εἶα, ύ, slow.
ἰχθυοίς, όεσσα, όεν, fishy.	γλυκύς, εἶα, ύ, sweet.
ἐκών, οὔσα, όν, willing.	εὐθύς, εἶα, ύ, straight.
χαριεῖς, ιεσσα, ίεν, graceful.	πᾶς, πᾶσα, πᾶν, all.

*Adjectives of the Third Declension, Common Gender, in ων, ην, ης. (§ 48, 1).*

Decline, compare, and give the rules for comparing (§ 52) :

ἀμύμων, ων, ον, blameless.	ἀληθής, ής, ές, true.
πίων, ων, ον, fat.	ἀκριβής, ής, ές, accurate.
σώφρων, ων, ον, wise.	ἐπιτηδής, ής, ές, fit.
ἄφρων, ων, ον, foolish.	ὑγιής, ής, ές, sound.
ἄρσην, ην, εν, male.	εὐσεβής, ής, ές, pious.

## CONTRACTS.

*Nouns and Adjectives of the First Declension (§ 19).*

Decline, contract, and give the rules for each contraction :

γέα, the earth.	πορφυρέα, purple.	Ἀπελλής, Apelles.
χρυσέα, golden.	ἁπλόη, simple.	ἄργυρέα, of silver.
Ἑρμείας, Mercury.	Ἀθηνάα, Minerva.	διπλόη, double.

*Nouns and Adjectives of the Second Declension (§ 22).*

Decline, contract, accent before and after contraction, and give the rules for each contraction :

νόος, the mind.	ῥόος, a current.	πορφυρέος, purple.
ὀστέον, the bone.	πλόος, navigation.	διπλόος, double.

*Note.*—Contractions of the first and second declension seldom occur, and when they do, they may for the most part be contracted by the general rules for contraction (§ 35).

## CONTRACTS OF THE THIRD DECLENSION (§ 35).

*Nouns and Adjectives that contract concurrent Vowels in all cases*  
(§ 37, 2).

Decline, contract, and give the rule for contraction in each case :

Ἄρης, -έος, Mars.	κρέας, -ατος, flesh.
αἰδώς, -έος, modesty.	γέρας, -ατος, a reward.
Λητώ, -όος, Latona.	τίρας, -ατος, a prodigy.
ἄγκος, -εος, a valley.	ὄρος, -εος, a mountain.
ἄλγος, -εος, grief.	φειδῶ, -όος, parsimony.
βέλος, -εος, a dart.	σαφής, -έος, manifest.
πένθος, -εος, grief.	ἀληθής, -έος, true.

*Nouns and Adjectives that contract two and three Cases (§ 37, 3 & 5).*

Decline, contract the cases required, and give the rule for contraction in each case :

NOUNS.	ADJECTIVES.
βασιλεύς, -έος (-έως), a king.	ἡδύς, -έος, sweet.
λάτρις, -ιος, a slave.	ὀξύς, -έος, sharp.
μάντις, -εος (εως), a prophet.	βαθύς, -έος, deep.
ὄφις, -ιος (-εως), a serpent.	βελτίων, -ονος, better.
βραβεύς, -έος (-έως), an umpire.	μεῖζων, -ονος, greater.
πόλις, -ιος (εως), a city.	πλείων, -ονος, more.
ἄστυ, -εος, a city.	χειρῶν, -ονος, worse.

*Nouns that contract only one Case (§ 37, 4).*

Decline, contract, and give the rules for contracting :

ἀρχύς, -ύος, a net.	ὄφρυς, -ύος, the eyebrow.
ὄρυς, -ύος, an oak.	βοῦς, βοός, the ox.

## VERBS OF THE FIRST CONJUGATION.

*Verbs whose Characteristic is a π- mute or a κ- mute.*

In the following lists state whether the verb is pure, mute, or liquid, and why. Give the first root of each (§ 82, 4), the second and the third (if it has them, § 85), and the rules for forming them, if different from the first, (§§ 93, 84). Form the tenses from each root; give a synopsis, *first*, of the tenses in each voice, and then of the moods in any tense required :

ἄγω, I lead.	θίγω, I touch.	μίγω, I mix.
ἀμείβω, I change.	ἰάπτω, I send.	ῥίπτω, I wish.
ἄπτω, I bind.	κόπτω, I beat.	πέμπω, I send.
βλάπτω, I hurt.	κρύπτω, I hide.	φαίπω, I sew.

γράφω, I write.	κύπτω, I stoop.	βίπτω, I throw.
δέρκω, I behold.	λείπω, I leave.	σκαώπω, I scoff.
θάλλω, I cherish.	λήγω, I cease.	τεύχω, I contrive.

*Verbs whose Characteristic is a τ- mute (§ 94, R. 2):*

αἰῶδω, I sing.	κλώθω, I spin.	σπένδω, I pour out.
βρίθω, I am heavy.	λήθω, I lie hid.	πρήθω, I burn.
δείδω, I dread.	πείθω, I persuade.	σπεύδω, I haste.
ἐρείδω, I support.	πέρθω, I lay waste.	ὤθω, I push.
κεύθω, I conceal.	πλήθω, I fill.	

*Verbs in -σσω and -ζω (§ 82, Obs. 2).*

Characteristic γ.	Characteristic δ.	Characteristic γ or δ.
ἄσσω, I rush.	ἄζω, I dry.	ἀρπάζω, I plunder.
ἁράσσω, I beat.	ἀλίζω, I assemble.	ἀτίζω, I underrate.
δράσσω, I catch.	δάζω, I divide.	βάζω, I speak.
γύσσω, I pierce.	ἐλπίζω, I hope.	διστάζω, I doubt.
πτύσσω, I fold.	ἱμάσσω, I whip.	ἐμπάζω, I care for.
φέζω, I do.	κομίζω, I carry.	
στάζω, I distil.	φράζω, I tell.	

*Pure Verbs (§ 96).*

ἀνύω, I accomplish.	θραύω, I break.	μνάω, I remind.
ἀπειλέω, I threaten.	θύω, I sacrifice.	γέω, I spin.
ἄρτύω, I reason.	κελεύω, I order.	πατίω, I trample.
ἀρύω, I draw.	κινέω, I move.	πάνύω, I cause to
γνώω, I know.	κορέω, I sweep.	ποιέω, I do. [cease
βοάω, I call.	λαύω, I enjoy.	στερέω, I deprive
θαίω, I burn.	λούω, I wash.	τίω, I pay.
εἰλέω, I roll.	λύω, I loose.	φύω, I beget.
έχέω, I sound.	μειδάω, I smile.	χωρέω, I depart.

*Liquid Verbs (§ 97).*

ἀγείρω, I collect.	θέρω, I warm.	μείρω, I divide.
αἶρω, I raise.	θύνω, I rush.	μένω, I stay.
αἶρω, I lift up.	ἱμείρω, I desire.	ὄρω, I rouse.
ἀμύνω, I defend.	καθαίρω, I purify.	πείρω, I pierce.
ἄρω, I fit.	κάμνω, I labor.	πλύνω, I wash.
βαθύνω, I deepen.	κλίνω, I recline.	σπείρω, I sow.
βάλλω, I throw.	κράινω, I accomplish.	τέμνω, I cut.
δέμω, I build.	κρίνω, I judge.	φαίνω, I show.
εγείρω, I awake	κτείνω, I kill.	φθάνω, I corrupt



## Verbs of the Second Conjugation (§§ 103-106).

ῥήνυμι, I break.	δίδωμι, I give.	μίγνυμι, I mix.
ῥήμι, I go.	έκμι, I send.	ρήνυμι, I break.
γινώμι, I know.	ίστημι, I set.	τίθημι, I place.
δείκνυμι, I show.	αἰέμι, I hear.	εἶπμι, I say.

## Dēponēta Verbs (§ 113).

τίσκει, I venerate.	θεύωμαι, I behold.	πείσκει, I purchase.
αἰδέσκει, I revere.	ἰάμαι, I cure.	σπείδωμαι, I spare.
δέχομαι, I receive.	κτείνωμαι, I acquire.	χρόωμαι, I use.
δύνωμαι, I am able.	μυκνύμαι, I rage.	αἰσώμαι, I buy.

## Irregular Verbs (§§ 116, 117).

αἶσθαι, I take.	εἶδαι, I know.	μάχομαι, I fight.
αἰσθάνομαι, I perceive.	εἶμι, I resemble.	μῆλαι, I care for.
αἰσάσκω, I take.	ἔειπα, I said.	οἶμαι, I think.
αἰσάντων, I etc.	ἐλπίω, I drive.	ὀλέω, I destroy.
βήναι, I go.	ἐρχομαι, I go.	ὀμνύμι, I swear.
βόσκει, I feed.	έχω, I have.	πάσχω, I suffer.
βούλομαι, I will.	θνήσκει, I die.	πίνω, I drink.
γίμναι, I marry.	ἰνέομαι, I come.	πικράσκω, I sell.
γίγνομαι, I become.	ἵσμι, I know.	πίπτω, I fall.
γινώσκω, I know.	μειγνύω, I mix.	πυρθάνομαι, I im-
δύνω, I bite.	κλύω, I cry.	τεμνω, I cut. [quire.
δέδω, I fear.	λαγχάνω, I receive by	τίστω, I hear.
διδάσκω, I teach.	λαμβάνω, I take. [ot.	τρέχω, I run.
δοκέω, I think.	λανθάνω, I am hid.	τυγχάνω, I am.
έδω, έσθίω, I eat.	λανθάνομαι, I forget.	φάγω, I bear.
εθέλω, I wish.	μανθάνω, I learn.	φθείρω, I corrupt.

## Directions how to find a Verb in the Dictionary.

The Greek verb is often so changed in its form by inflection, as to render it difficult for the beginner to know what to look for in his Dictionary, in order to find it. To aid him in this, the following general directions may be

to the verb into its constituent parts. These are the *root* and *termination*, and, in certain moods (§ 87), the *augment* prefixed to the root, and the *sign* added to it. Compound verbs must be found in their *simples*.

2. Remove from the end of the word, first, the *termination*, and then the *tense-sign* (§ 86, *Obs.* 1, 1, 2), if it has one; and from the beginning the *augment* (§ 88),\* if present; this will leave the verb-root, which, in some instances, is still changed by the rules of euphony (§ 6), and the rules for the formation of tenses (§§ 94, 96, 97).

3. If the root thus found, happen to be the first root (which will commonly be the case,) then restore the letters altered by euphony; and to find the verb as it stands in the Dictionary, proceed as follows:

To the final letter of the root found as above,

If a  $\pi$ - mute, add  $\omega$ , sometimes  $\tau\omega$ .

"  $\kappa$ - mute, add  $\omega$ , or change it into  $\sigma\sigma\omega$ ,  $\tau\tau\omega$ , or  $\zeta\omega$ .

"  $\tau$ - mute, add  $\omega$ , or change it into  $\sigma\sigma\omega$ ,  $\tau\tau\omega$ , or  $\zeta\omega$ .

"  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $o$ ,  $u$ , add  $\omega$ , sometimes  $\tau\omega$ ,  $\delta\omega$ ,  $\vartheta\omega$ ,  $\zeta\omega$ , or  $\sigma\kappa\omega$ .

"  $\eta$ , change it into  $\acute{\alpha}\omega$  or  $\acute{\epsilon}\omega$ ; or add  $\vartheta\omega$ , or  $\zeta\omega$ .

"  $\omega$ , change it into  $\acute{\omicron}\omega$ , or add  $\vartheta\omega$ ,  $\zeta\omega$  or  $\sigma\kappa\omega$ .

"  $\alpha\iota$ ,  $\alpha\nu$ ,  $\epsilon\iota$ ,  $\epsilon\nu$ ,  $o\iota$ ,  $o\nu$ , add  $\omega$ , sometimes  $\tau\omega$ ,  $\delta\omega$ ,  $\vartheta\omega$ ,  $\zeta\omega$ .

"  $\lambda$ , add  $\omega$  or  $\lambda\omega$ .

"  $\mu$ , add  $\omega$ , sometimes  $\nu\omega$ .

"  $\nu$ ,  $\rho$ , add  $\omega$ .

If the word end with  $\zeta$ ,  $\sigma\sigma$ ,  $\sigma\kappa$ ,  $\pi\tau$ ,  $\kappa\tau$ ,  $\lambda\lambda$ ,  $\mu\nu$ , before the termination, add  $\omega$ .

4. If the word sought cannot be found in the Dictionary, by following the above directions, it is probable the root found is the second or third, of a different form from the first. If the second, it differs from the first only in the *radical vowel*, and must be changed into the first root by changing the vowel of the second root into the vowel or diphthong of the first root, from which it sprung; thus,

Change  $\alpha$  of the second root into  $\eta$ ,  $\omega$ ,  $\alpha\iota$ ,  $\epsilon\iota$ ,  $\epsilon$ , for the first.

"  $\epsilon$ ,  $\iota$ , " " into  $\epsilon\iota$ , " "

"  $\nu$ , " " into  $\epsilon\nu$ , " "

To the first root thus found, add  $\omega$  or  $\tau\omega$ ; or if a liquid,  $\omega$ ,  $\lambda\omega$ ,  $o\iota$ ,  $\nu\omega$ , which will give the word to be found in the Dictionary. Instead of the final  $\omega$ , if the verb be deponent,  $-\omicron\mu\alpha\iota$  will be found.

\* In removing the augment, if the augmented tense begin with  $\epsilon$ , take it away;—change initial  $\eta$  into  $\alpha$  or  $\epsilon$ ;— $\epsilon\iota$  into  $\epsilon$ ;— $\omega$  into  $\epsilon$ ;— $\nu$  into  $\alpha\iota$ , and  $\varphi$  into  $\alpha\iota$ .

The third root occurs so seldom, that no directions need be given respecting it.

N. B. The above directions apply only to *regular verbs*. A knowledge of *irregular verbs* can be acquired only by becoming familiar with their leading parts, by studying repeatedly § 117 of the Grammar.

*Directions how to find out in what part of the Verb a word is found.*

1. The *voice*, *person*, and *number*, are determined by the final letters of the termination (§ 91, 4).

2. The *mood* is determined by the mood-vowel (§ 91, 3), which in the indicative is generally *short* or *doubtful*, in the subjunctive always *long*, and in the optative always a *diphthong*. The imperative, the infinitive, and participles, are easily distinguished by the termination.

3. The tenses are determined by the *root*, *augment*, *tense-sign*, and *termination*, as follows:

1st. The *present* and *imperfect* of regular verbs have the first root—are without any tense-sign, and have the terminations indicated (§ 92).

*Note.*—In the present and imperfect, the first root is often strengthened by the addition of certain letters, which frequently alter its appearance. This is the case with all verbs that end in ζω, σσω, ττω, σκω, πτω, λλω, μνω, and many in άνω and ύνω. The root, with these letters, is said to be *impure*, and is used only in these tenses; without them it is said to be *pure*, and is the proper verb root. (See § 82, *Obs.* 1 and 2.)

2d. The future active and middle, of mute and pure verbs, has the tense-sign σ annexed to the first root, and the terminations of the present. Liquid verbs have no tense-sign visible in the future, but have the circumflex on the first syllable of the termination, thus showing that the proper tense-sign ε disappears by contraction with the mood-vowel. The first future passive is always known by the tense-sign θησ before the termination.

3d. The first aorist active and middle, of mute and pure verbs, has the tense-sign σ annexed to the first root, and is distinguished from the future in all verbs by the termination in which α is the prevailing vowel (§ 92,

I and II). In the passive, it is always known by the tense-sign  $\theta$ , and the terminations (§ 92, III).

4th. The second aorist has always the second root, between which and the termination no letter intervenes.

5th. The perfect and pluperfect, in all voices, have the augment and reduplication throughout, in all verbs that augment and reduplicate. These tenses, in the active voice, may be distinguished by having  $\kappa$  or an aspirate before the termination; the 2d perfect, by having the third root; and in the passive, by the terminations (§ 92, III), which uniformly want the connecting or mood-vowel.

*Words for Practice on the foregoing Directions.*

1. Separate each of the words in the following list into its constituent parts; tell the root as it stands in the word; and the word to be looked for in the Dictionary. Look for it, and tell its meaning.

2. State in what part of the verb the word is found, and its proper English rendering in that part. (See Idioms, No. 74.)

ἀπο-βλέπουσι	ἐπρώτευσεν	μάνωσι
κολάζει	σώσω	ἐφόρει
σώζεσθαι	ὄνειδίσης	αἰσχύνον
ἔλεγεν	ποιεῖν	ἡρξάμην
σχολάζοι	κελεύσαι	ἐπεφύκει
στράτευοιτο	ἄψας	προς-αγγελθείσης
ἐρωτήθεις	ὥκειλαν	ἐχαρίσατο
εὐδοκιμοίη	ἐπ-ενόησας	φυλάξαι
θάπτουσιν	ἀν-έτειλαν	τρέφομαι
φeyγοντες	σπαρέντων	ὄψοιτο
εἶκαζε	κρίναι	ἐπι-γέγραπται
ἐσπούδασε	περι-στεῖλαι	λελύσθαι
ἔτεμνε	ἔτρεφεν	τετριμμένος
κατ-έλιπε	ἀπο-κτενοῦσι	ἐχόρευσεν

Before analyzing compound words, they should be divided into their simple words. The preposition is distinguished by a hyphen (-) after it, in the compound words contained in the above list. All verbs in the following lessons, furnish exercises of this kind

## LESSON II. SUBSTANTIVES.

Review the adjective and substantive. First and Second Declension.

Form the adjective, by adding its declension, gender, number, and the noun with which it agrees: compare 1: *ὁ ἀγαθὸς ἄνθρωπος*, an adjective, 1st and 2d declension. *ὁ ἀγαθὸς ἄνθρωπος*, the adjective with the noun, 1st and 2d declension, masculine, singular.

Form the noun, by adding its gender and declension—number and case. *ὁ ἀγαθὸς ἄνθρωπος*, a noun, 1st and 2d declension, masculine, singular, nominative.

Translate the adjective and noun together, according to their number and case, thus, *ὁ ἀγαθὸς ἄνθρωπος*, a worthy man.

### 1.—Adjectives and Substantives of the First and Second Declension.

*Ἀγαθὸς ἄνθρωπος. Καλὴ παῖς. Ἐπαινετὸς ἄνθρωπος. Σοφὸς λόγος. Ἰσχυρὸς πτερόν. Μεγαλὸν δῶρον. Ἰσχυρὸς κλέπτης. Ἀληθὴ χρυσία. Ἐπίσημος εὐτυχία. Ὁ κομικὸς ποιητής. Μεγάλη λίμνη. Ἀγαθὸς ἄνθρωπος. Φίλος εὐαίρων. Ἐνδοξὸς πόλεμος. Εὐφρόνης εὐχρησμός.*

### 2.—Adjectives and Substantives of the Third Declension.

*Ἀσφαλὲς πῦμα. Τραχὴ ὄρεα (ὄρη). Πικρὸς ἀμπελὶς. Ἀσφονὶς παῖς. Μελέων ποταμός. Ἐσφίης μήτηρ. Πᾶσι τοῖσι. Ἐθνη πάντα.*

### 3.—Miscellaneous.

*Ἐπαινετὸν ἄνδρα. Στὴν ἀγορὴν. Ἀγὼς ἀγρόν. Ὀλίγοι ἀγαθοὶ ἄνδρες. Ὁ μέλας ἄνθρωπος. Διὰ πάσης ἡμέρας. Ἐνθαῖα ὁδοί.*

4.—*Adjectives, Pronouns, and Nouns.*

Ουτος ἀνὴρ. Ἐκεῖνοι ἄνδρες. Τούτων ὁδῶν. Τέσσαρες μῆρες. Ὁ ἐμὸς<sup>α</sup> πατήρ. Τὸ ἡμέτερον δῶμα. Μία ἡμέρα. Αὐτοὶ<sup>β</sup> οἱ φιλόσοφοι. Οἱ αὐτοὶ<sup>γ</sup> φιλόσοφοι. Τίνων νόμων; Τὸν αὐτὸν<sup>γ</sup> μῆνα. Ἐγὼ αὐτός.<sup>β</sup> Οἱ φίλοι ἐμοῦ.

## THE VERB.

In parsing the verb in the following sentences, the pupil may proceed thus: Τύπτω, verb trans., 1st (conj.), first root *τύπ*, second *τύ*, third *τύπ*: found in the pres. ind. active, 1st pers. sing. Then, if required, give a synopsis of tenses or moods: Φιλέωμεν, verb trans. 1st. first root *φιλί*, no second, no third (§ 85). Found in the pres. ind. act., 1st pers. pl., agrees with—R.

Also, the pupil may analyze each verb, by pointing out its several parts, beginning at the end; thus, *ἐκίλευσα*, α the termination, σ the tense-sign, *κελευ* the root, ε the augment. Give the proper translation in each part.

## INDICATIVE MOOD.

5.—PRESENT. Τύπτω. Λέγει. Λείπουνσι. Φιλέομεν. Ὁ παῖς γράφει. Οἱ ἄνθρωποι λέγουνσι. Ῥόδον θάλλει. Τάσσομεν. Οἱ πολέμοι φεύγουνσι. Ὁ βασιλεὺς λέγει. Ὑμεῖς πίνετε. Αὐτοὶ πέμπουνσι.—MID. Τύπτονται. Φιλέη. Τασσόμεθα.

6.—IMPERFECT. Ἔτυπτον. Ἐλεγον. Αἱ νᾶες ἔπλεον. Οἱ ἄγγελοι ἠρώταον. Ἐθαιμάζομεν. Ὑμεῖς ἐβλέπετε. Οἱ λέοντες ἐβρυχον. Ὅφρις ἐσύρισσε. Οἱ κύνες ὑλάκτεον.—MID. Ἐτυπτόμην. Ἐφιλιόnton. Ἐτάσσεσθε. Ἐλέγετο. Ἠρωτάοντο.

7.—FUTURE. Λέξομεν. Λείψει. Φιλήσω. Πώσω (πίνω). Καλήσομεν. Οἱ ἄνθρωποι γράψουνσι. Ὁ βασιλεὺς πέμψει. Ποιήσετε. Θύσουςιν. Ὁ θεὸς ἄρξει. Πάντες λαλήσουσι.—MID. AND PASS. Λεξόμεθα. Γραφθήσεσθε. Τάξονται. Ταχθησόμεθα. Ὑμεῖς φιλήσεσθε. Αὐτὸς φιληθήσεται.

8.—1 AORIST. Ἐκίλευσα. Ἐλούσαμεν. Ἐμεινε. Ἐστεύλαν. Οἱ βόες ἐμύκησαν. Οὗτος ἐκόλυσε. Οἱ παῖδες ἔγραψαν. Ἐσπαί-

<sup>α</sup> Gr. 181, 1.<sup>β</sup> Id. 25, 1.<sup>γ</sup> Id. 25, 4.

*Verbs of the Second Conjugation (§§ 103-106).*

ἄγνυμι, I break.	δίδωμι, I give.	μίγνυμι, I mix.
βῆμι, I go.	ἵημι, I send.	ῥήγνυμι, I break.
γνώμι, I know.	ἵστημι, I set.	τίθημι, I place.
δείκνυμι, I show.	κλύμι, I hear.	φημί, I say.

*Deponent Verbs (§ 113).*

ἄζομαι, I venerate.	θεάομαι, I behold.	πρίαμαι, I purchase
αἰδέομαι, I revere.	ἰάομαι, I cure.	φρίδομαι, I spare.
δέχομαι, I receive.	πτάομαι, I acquire.	χράομαι, I use.
δύναμαι, I am able.	μαίνομαι, I rage.	ὠρέομαι, I buy.

*Irregular Verbs (§§ 116, 117).*

αἶρέω, I take.	εἶδω, I know.	μάχομαι, I fight.
αἰσθάνομαι, I perceive.	εἶκω, I resemble.	μέλω, I care for.
ἁλίσκομαι, I take.	ἔειπεν, εἶπα, I said.	οἶομαι, I think.
ἁμαρτάνω, I err.	ἐλαύνω, I drive.	ὀλλύω, I destroy.
βαίνω, I go.	ἔρχομαι, I go.	ὅμνυμι, I swear.
βόσκω, I feed.	ἔχω, I have.	πάσχω, I suffer.
βούλομαι, I will.	θνήσκω, I die.	πίνω, I drink.
γαμέω, I marry.	ἱκνέομαι, I come.	πιπράσκω, I sell.
γίγνομαι, I become.	ἵστημι, I know.	πίπτω, I fall.
γινώσκω, I know.	κεραννύω, I mix.	πυνθάνομαι, I in-
δάκνω, I bite.	κλάζω, I cry.	τέμνω, I cut. [quire.
δέιδω, I fear.	λαγχάνω, I receive by	τίκτω, I bear.
διδάσκω, I teach.	λαμβάνω, I take. [lot.	τρέχω, I run.
δοκέω, I think.	λανθάνω, I am hid.	τυγχάνω, I am.
ἔδω, ἔσθίω, I eat.	λανθάνομαι, I forget.	φέρω, I bear.
ἐθέλω, I wish.	μανθάνω, I learn.	φθίνω, I corrupt.

*Directions how to find a Verb in the Dictionary.*

The Greek verb is often so changed in its form by inflection, as to render it difficult for the beginner to know what to look for in his Dictionary, in order to find it. To aid him in this, the following general directions may be useful :

1. Separate the verb into its constituent parts. These are always the *root* and *termination*, and, in certain moods and tenses (§ 87), the *augment* prefixed to the root, and the *tense-sign* added to it. Compound verbs must be divided into their simples.

2. Remove from the end of the word, first, the *termination*, and then the *tense-sign* (§ 86, *Obs.* 1, 1, 2), if it has one; and from the beginning the *augment* (§ 88),\* if present; this will leave the verb-root, which, in some instances, is still changed by the rules of euphony (§ 6), and the rules for the formation of tenses (§§ 94, 96, 97).

3. If the root thus found, happen to be the first root (which will commonly be the case,) then restore the letters altered by euphony; and to find the verb as it stands in the Dictionary, proceed as follows:

To the final letter of the root found as above,

If a π- mute, add ω, sometimes τω.

“ κ- mute, add ω, or change it into σσω, ττω, or ζω.

“ τ- mute, add ω, or change it into σσω, ττω, or ζω.

“ α, ε, ι, ο, υ, add ω, sometimes τω, δω, θω, ζω, or στω.

“ η, change it into άω or έω; or add θω, or ζω.

“ ω, change it into όω, or add θω, ζω or στω.

“ αι, αυ, ει, ευ, οι, ου, add ω, sometimes τω, δω, θω, ζω.

“ λ, add ω or λω.

“ μ, add ω, sometimes νω.

“ ρ, ς, add ω.

If the word end with ζ, σσ, σκ, πτ, κτ, λλ, μν, before the termination, add ω.

4. If the word sought cannot be found in the Dictionary, by following the above directions, it is probable the root found is the second or third, of a different form from the first. If the second, it differs from the first only in the *radical vowel*, and must be changed into the first root by changing the vowel of the second root into the vowel or diphthong of the first root, from which it sprung; thus,

Change α of the second root into η, ω, αι, ει, ε, for the first.

“ ε, ι, “ “ into ει, “ “

“ υ, “ “ into ευ, “ “

To the first root thus found, add ω or τω; or if a liquid, ω, λω, or ρω, which will give the word to be found in the Dictionary. Instead of the final ω, if the verb be deponent, -ομαι will be found.

\* In removing the augment, if the augmented tense begin with ε, take it away;—change initial η into α or ε;—ει into ε;—ω into ο;—ν into αι, and φ into αι.



The third root occurs so seldom, that no directions need be given respecting it.

N. B. The above directions apply only to *regular verbs*. A knowledge of *irregular verbs* can be acquired only by becoming familiar with their leading parts, by studying repeatedly § 117 of the Grammar.

*Directions how to find out in what part of the Verb a word is found.*

1. The *voice*, *person*, and *number*, are determined by the final letters of the termination (§ 91, 4).

2. The *mood* is determined by the mood-vowel (§ 91, 3), which in the indicative is generally *short* or *doubtful*, in the subjunctive always *long*, and in the optative always a *diphthong*. The imperative, the infinitive, and participles, are easily distinguished by the termination.

3. The tenses are determined by the *root*, *augment*, *tense-sign*, and *termination*, as follows :

1st. The *present* and *imperfect* of regular verbs have the first root—are without any tense-sign, and have the terminations indicated (§ 92).

*Note.*—In the present and imperfect, the first root is often strengthened by the addition of certain letters, which frequently alter its appearance. This is the case with all verbs that end in ζω, σσω, ττω, σκω, πτω, λλω, μνω, and many in άνω and ύνω. The root, with these letters, is said to be *impure*, and is used only in these tenses ; without them it is said to be *pure*, and is the proper verb root. (See § 82, *Obs.* 1 and 2.)

2d. The future active and middle, of mute and pure verbs, has the tense-sign σ annexed to the first root, and the terminations of the present. Liquid verbs have no tense-sign visible in the future, but have the circumflex on the first syllable of the termination, thus showing that the proper tense-sign ε disappears by contraction with the mood-vowel. The first future passive is always known by the tense-sign θησ before the termination.

3d. The first aorist active and middle, of mute and pure verbs, has the tense-sign σ annexed to the first root, and is distinguished from the future in all verbs by the termination in which α is the prevailing vowel (§ 92,

I and II). In the passive, it is always known by the tense-sign  $\theta$ , and the terminations (§ 92, III).

4th. The second aorist has always the second root, between which and the termination no letter intervenes.

5th. The perfect and pluperfect, in all voices, have the augment and reduplication throughout, in all verbs that augment and reduplicate. These tenses, in the active voice, may be distinguished by having  $\kappa$  or an aspirate before the termination; the 2d perfect, by having the third root; and in the passive, by the terminations (§ 92, III), which uniformly want the connecting or mood-vowel.

*Words for Practice on the foregoing Directions.*

1. Separate each of the words in the following list into its constituent parts; tell the root as it stands in the word; and the word to be looked for in the Dictionary. Look for it, and tell its meaning.

2. State in what part of the verb the word is found, and its proper English rendering in that part. (See Idioms, No. 74.)

ἀπο-βλέπουσι	ἐπρώτευσεν	μάνωσι
κολάζει	σώσω	ἐφόρει
σώζεσθαι	ὄνειδίσης	αἰσχύνον
ἔλεγεν	ποιεῖν	ἠρξάμην
σχολάζοι	κελεύσαι	ἐπεφύκει
στράτευοιτο	ᾠψας	προς-αγγελθείσης
ἐρωτήθεις	ᾠκειλαν	ἐχαρίσατο
εὐδοκιμοίη	ἐπ-ενόησας	φυλάξαι
θάπτουσιν	ἀν-έτειλαν	τρέφομαι
φεύγοντες	σπαρέντων	ὄψοιτο
εἵκαζε	κρῖναι	ἐπι-γέγραπται
ἐσπούδασε	περι-στεῖλαι	λελύσθαι
ἔτεμνε	ἔτρεφεν	τετριμμένος
κατ-έλιπε	ἀπο-κτενοῦσι	ἐχόρευσεν

Before analyzing compound words, they should be divided into their simple words. The preposition is distinguished by a hyphen (-) after it, in the compound words contained in the above list. All verbs in the following lessons, furnish exercises of this kind

## ADJECTIVE AND SUBSTANTIVE.

1. Decline the adjective and substantive, first separately, and then together.

2. Parse the adjective, by stating its declension, gender, number, and case, and the noun with which it agrees; compare it; thus *χρηστός*, an adjective, 1st and 2d declension, nom. sing. masc., and agrees with *ἀ. ἄνθρωπος*, Rule II, compared, *χρηστότερος*, *χρηστότατος*.

3. Parse the noun, by telling its gender and declension—number and case; thus, *ἀνθρώπος*, a noun, masc. or fem. 2d, in the nominative singular.

4. Translate the adjective and noun together, according to their number and case; thus, *χρηστὸς ἄνθρωπος*, a *worthy man*.

## I.—Adjective and Substantive, First and Second Declension.

*Χρηστὸς ἄνθρωπος. Καλὴ κεφαλὴ. Ἀγαθοὶ νόμοι. Σοφὸς λόγος. Ἴππος πτηνός. Μεγάλα δῶρα. Δόξα κλεινοτάτη. Κλίνη χρυσέα. Ἐπίσημος εὐτυχία. Ὁ κωμικὸς ποιητής. Μεγάλη λίμνη. Ἀγαθὸν ἔργον. Φίλων ἐταίρων. Ἐνδοξὸς πόλεμος. Εἰρήνης αἰσχροῖς.*

## 2.—Adjectives and Substantives of the Third Declension.

*Ἀσφαλὲς κτήμα. Τραχέα ὄρεα (ὄρη). Παιδὸς ἀμαθέος Ἀφρονες παῖδες. Μελάνων κοράκων. Εὐσεβὴς μήτηρ. Πᾶσα αἱ γυναῖκες. Ἔθνη πάντα.*

## 3.—Miscellaneous.

*Πονηρὰ κέρδη. Ἀγαθῶν ἀνδρῶν. Συνῶν ἀγρίων. Νῆσος εὐδαίμων. Κέρδος αἰσχρόν. Ὀλίγοι ἀγαθοὶ ἄνδρες. Ὁ μῆλας οἶνος. Ἐν παντὶ χρόνῳ. Διὰ πάσης ἡμέρας. Εὐθεῖα ὁδός. Πάντες οἱ θεοί.*

4.—*Adjectives, Pronouns, and Nouns.*

Ουτος ἀνὴρ. Ἐκεῖνοι ἄνδρες. Τούτων ὁδῶν. Τέσσαρες  
 μῆρες. Ὁ ἐμὸς<sup>a</sup> πατήρ. Τὸ ἡμέτερον δῶμα. Μία ἡμέρα.  
 Αὐτοὶ<sup>b</sup> οἱ φιλόσοφοι. Οἱ αὐτοὶ<sup>c</sup> φιλόσοφοι. Τίνων νόμων;  
 Τὸν αὐτὸν<sup>c</sup> μῆνα. Ἐγὼ αὐτός.<sup>b</sup> Οἱ φίλοι ἐμοῦ.

## THE VERB.

In parsing the verb in the following sentences, the pupil may proceed thus: Τύπτω, verb trans., 1st (conj.), first root *τύπ*, second *τύτ*, third *τύπ*: found in the pres. ind. active, 1st pers. sing. Then, if required, give a synopsis of tenses or moods: Φιλέμεν, verb trans. 1st. first root *φιλέ*, no second, no third (§ 85). Found in the pres. ind. act., 1st pers. pl., agrees with—R.

Also, the pupil may analyze each verb, by pointing out its several parts, beginning at the end; thus, *ἐκέλευσα*, α the termination, σ the tense-sign, *κελευ* the root, ε the augment. Give the proper translation in each part.

## INDICATIVE MOOD.

5.—PRESENT. Τύπτω. Λέγει. Λέπουνσι. Φιλέομεν. Ὁ παῖς γράφει. Οἱ ἄνθρωποι λέγουσι. Ῥόδον θάλλει. Τάσσομεν. Οἱ πολέμοι φεύγουσι. Ὁ βασιλεὺς λέγει. Τρεῖς πίνετε. Αὐτοὶ πέμπουνσι.—MID. Τύπτονται. Φιλέη. Τασσόμεθα.

6.—IMPERFECT. Ἔτυπτον. Ἔλεγον. Αἱ νᾶες ἔπλεον. Οἱ ἄγγελοι ἠρώταον. Ἐθαιμάζομεν. Τρεῖς ἐβλέπετε. Οἱ λέοντες ἔβρυχον. Ὅφεις ἐσύρισσε. Οἱ κύνες ὑλάκτεον.—MID. Ἐτυπτόμην. Ἐφιλέοντο. Ἐτάσσεσθε. Ἐλέγετο. Ἠρωτάοντο.

7.—FUTURE. Λέξομεν. Λείπει. Φιλήσω. Πώσω (πίνω). Καλήσομεν. Οἱ ἄνθρωποι γράψουσι. Ὁ βασιλεὺς πέμψει. Ποιήσετε. Θύσουσιν. Ὁ θεὸς ἄρξει. Πάντες λαλήσουσι.—MID. AND PASS. Λεξόμεθα. Γραφθήσεσθε. Τάξονται. Ταχθησόμεθα. Τρεῖς φιληθήσεται. Αὐτὸς φιληθήσεται.

8.—1 AORIST. Ἐκέλευσα. Ἐλούσαμεν. Ἔμεινε. Ἔστειλαν. Οἱ βόες ἐμύκησαν. Οὗτος ἐκώλυσε. Οἱ παῖδες ἔγραψαν. Ἐσπαί-

<sup>a</sup> Gr. 181, 1.<sup>b</sup> Id. 25, 1.<sup>c</sup> Id. 25, 4.

ραμεν. Ἐτίμησε. Ἐποίησα.—MID. AND PASS. Ἐκελευσάμην. Ἐκελεύσθην. Ἐποιήσαντο. Ἐμεινάμεθα. Ἐγράφησαν.

9.—2 AORIST. Ἐλίπομεν. Ὁ παῖς ἔτυπε. Οὗτοι ἔμαθον. Αὐτὸς ἔβαλε. Ἐφυνέτην. Ὁ ἄνθρωπος ἦλυνθε. Ὑμεῖς ἐλάβετε.—MID. AND PASS. Ἐλίπην. Ἐσπάροντο. Ἐσπάρη. Αἱ ἐπιστολαὶ ἐστάλησαν. Ἐτυπόμεθα.

10.—PERFECT AND PLUP. Γέγραφα. Αελόχασι. Πεφίλῃκαμεν. Μεμενήκατε. Οὗτος ἔσταλκε. Πεφίλῃκας. Τετύφατον. Ἐκεῖνοι δεδηλώκασι. Ἐγεγράφαίν. Βασιλεῖς ἐκκεκωλύκεισαν. Ἴππος ἔδεδραμήκει.—MIDDLE AND PASSIVE. Ὑμεῖς λείλειφθε. Ταῦτα λελεγμένα εἰσὶ. Αὐτοὶ τετίμηνται. Οὗτος ἐτέτακτο.

### SUBJUNCTIVE AND OPTATIVE MOODS.

11.—PRESENT. Λέγωμεν. Φεύγοιμι. Βλέπη. Φιλέωμεν. Τρέφης. Ἄνθρωποι φεύγωσι. Παιῖδες γράφοιεν.—MID. AND PASS. Λέγωμαι. Ἡμεῖς λειπώμεθα. Ἐκεῖνος φεύγεται. Ὑμεῖς φιλέησθε.

12.—FUTURE. (NO SUBJUNCTIVE.) Κελεύσοιεν. Αὐτὸς λείψει. Ἡμεῖς ποιήσοιμεν. Στελέοις. Σπεροῖεν. Ἀμνηοῖτε. Οἱ βασιλεῖς ἄρξοιεν.—MID. AND PASS. Ἐπιστολαὶ σταλθήσονται. Ποιησόμεθα. Αὐτὸς φεύξοιτο. Οἱ ἄνδρες λειφθήσονται. Τίς ἐλεύσοιτο; Εἰ οἱ βασιλεῖς βουλευσονται.

13.—1 AORIST. Τύψωσι. Στρέψη. Σὺ στρέψαις. Λέξαιτε. Αὐτὸς φιλήσῃ. Φιλήσαι. Ἀγγεῖλωμεν. Ποιήσωμεν. Οἱ ταῦτα δράσαιεν. Ποιηταὶ μυθολογήσωσι. Ἄνθρωποι πιστεύσαιεν. Ἄνεμος πνεῦσαι.—MID. AND PASS. Βουλευσαίμην. Ἐλενσαίμεθα. Φιληθείη. Λόγος γραφθείη.

14.—2 AORIST. Λίπωμεν. Γράφη. Αὐτὸς ἐλύθη. Σωκράτης ἀποθάνῃ. Φύγωμεν. Λάβητε.—MID. AND PASS. Ἐλύθοιτο. Λιπώμεθα. Πιθόιμεθα. Οἱ πολῖται πίθοιτο. Ἄγγελοι σταλείησαν. Ὁ μαθητὴς μάθοιτο.

15.—PERFECT AND PLUP. Αὐτὸς πεπόμφῃ. Ὁ βασιλεὺς κεκέλευνκοι. Ἡμεῖς βεβήκωμεν. Γεγράφω. Ἡμεῖς λελείφωμεν. Οὗτοι πεφίλοιεν. Οἱ σοφοὶ βεβουλένκωσι. Πεφεύκοιμι.—PASSIVE. Λε-

λειμμένοι ὧσι. Οὗτος πεφίλητο. Πάντες τατίμωνται. Οὗτοι ἐσταλμένοι εἶσαν. Ἡ ἐπιστολὴ γεγραμμένη εἶη. Τοῦτο δεδήλωτο. Τοῦτο πεπραγμένον εἶη.

## IMPERATIVE MOOD.

16.—PRESENT. Τύπτε. Μένετε. Λεγέτω.—MID AND PASS. Λειπέσθω. Γραφέσθωσαν.—Aorist. Τύπον. Μείνον. Λεξάτω.—MID. AND PASS. Ἀμείψασθε. Φιλήθητι.—PERFECT. Μεμένηκε. Βεβληκέτω.—MID. AND PASS. Λελέχθω. Γεγράφθωσαν

## MISCELLANEOUS.

17.—Ἡμεῖς ἐδιώξαμεν. Κῦρος ἀπέθανεν. Σὺ ἤρξω. Ἡ ἡμέρα ἦλθε. Οἱ πολέμιοι ἔφηνον. Αὐτοὶ μένουσι. Οὗτοι ἔμειναν. Ὑμεῖς ἐγράψατε. Ὁ κύων ὑλάκει. Οἱ λέοντες ἔβρυξαν. Πάντες οἱ ἄνθρωποι ἀποθανοῦνται. Γράφε. Ἀπόστειλον. Ὁ ἄνεμος ἔπνευσε.

*Transitive Verbs, and their Object.*

18.—Ὁ βασιλεὺς ἐπεμψε ἄγγελον. Ξενοφῶν περιῆγε τὴν στρατιάν. Οἱ φίλοι ἐφίλησαν ἀλλήλους. Ἐπεισαν Ἀθηναίους. Ποιῶμεν οὐδὲν κακόν. Ἐπαίνουμεν τοὺς ἀγαθοὺς.

Τίμας τοῦτον ἄνδρα. Εὐδαιμονίζω σε. Σέβου τὸν νόμον. Τιμάετε τοὺς γονέας. Ὁ ἐλέφας ὀρῶωδεῖ τὸν χοῖρον. Ἐπραξαν ταῦτα. Οὗτος ἀπέκτεινε τὸ κῆτος.

Εὗρηκα ἀγαθὸν μέγα. Ζητέω ἄνθρωπον. Πέμπωμεν ἄγγελον. Τοὺς μὲν θεοὺς φόβου, τοὺς δὲ γονεῖς τίμα.

Τὸ πᾶν γένος ἀνθρώπων αἰδεῖσθε. Μανθάνετε οὐδὲν κακόν. Ἀγάπα τοὺς ἐχθρούς.

*Verbs modified by Adverbs.*

19.—Εὖ ποιήσον τοὺς φίλους. Καλῶς λέγεις. Κορῶναι ἑαυτὰς πάνν σφόδρα ἀγαπῶσι.—Πολλοὶ ἑαυτοὺς οὐκ ἀληθῶς φιλέουσιν.—Φίλους μὴ ταχὺ κτῶ.—Ἠδέως ἔχε<sup>a</sup> πρὸς ἅπαντας.<sup>b</sup>

<sup>a</sup> Id. 117, 43.<sup>b</sup> Id. 16, 1.

*Prepositions and their Cases (§ 168).*

20.—Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερον.—'Εν οἴκῳ.—'Ἠλθομεν ἀπὸ τοῦ ποταμοῦ.—Γλαῦκος ὑφ' ἵππων κατεβρώθη.—'Ο Ἰκαρος τελευτᾷ ἐν τῷ πελάγει.

'Ο Ξέρξης ἐπλευσε<sup>a</sup> διὰ τῆς ἡπείρου.—'Επὶ ῥώμης μὴ κανχῶ.—Προμηθεὺς λέγεται ἐξ ὕδατος<sup>b</sup> καὶ γῆς ἀνθρώπους πλάσαι.—Λευκαλίῳν ὑπὲρ κεφαλῆς ἔβαλε λίθους.

Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη.—'Απέθανε ὁ Νῖσος διὰ θυγατρὸς προδοσίαν.—Κομίζει τὸν παῖδα πρὸς Χείρωνα Πηλεΐς.—Τοῦτο κατὰ τοὺς αὐτοὺς<sup>c</sup> χρόνους ἐγένετο.

Νιόβη πρὸς τὸν πατέρα Τάνταλον ἤκεν εἰς Σίπυλον.—Πάντων ἐπὶ γῆς καλῶν<sup>d</sup> ὁ ἥλιος ἀνθρώποις αἰτίος ἐστι.—'Ανακρέων δωρεὰν παρὰ Πολυκράτους ἔλαβε πέντε τάλαντα.

Αἰσχύλος ὁ τραγῳδὸς ἐκρίνετο ἀσεβείας<sup>e</sup> ἐπὶ τινι δράματι.

## II. EXERCISES IN SYNTAX.

## SIMPLE SENTENCES.

The general remarks on simple sentences, the construction and modification of their parts, contained in the Latin Reader, p. 59, and also the "general directions" for aiding beginners in the arrangement of a sentence (Lat. Gr. § 152), are all equally applicable in Greek, but are omitted here, as the student is supposed to be familiar with them already.

1. *Subject and Predicate.*

The *subject* or thing spoken of, before a finite verb, is always in the nominative case, and has a verb agreeing with it by R. IV.

The *predicate*, or the thing affirmed or denied of the subject, is usually placed after it, and is expressed two ways, as follows :

1. The predicate consists of a *noun*, an *adjective*, or a *participle*, in the same case with the subject, and connected with it by an intransi-

<sup>a</sup> — πλίω.

<sup>b</sup> — ὕδωρ.

<sup>c</sup> Id. 25, 4.

<sup>d</sup> Id. 16, 3.

<sup>e</sup> Gr. 606, R. XXXI. & Id. 72, 1.

tive verb, or passive verb of naming, appointing, &c., called the *copula*. In all such sentences, the predicate word, if a noun, comes under R. 6, § 139;—if an adjective or participle, it agrees with the subject, and comes under R. II; or,

2. The predicate consists of a verb, either alone or with its limiting or modifying words.

### 1. The Predicate a Noun.

3. When the verb is understood, *εἶμι* or *γίνομαι* is to be supplied in the person and number of the subject. The subject or nominative, if a noun, commonly has the article prefixed; the predicate is commonly without it (§ 134, 4).

Ἡ μέθη<sup>a</sup> μικρὰ μανία ἐστίν.—Ἡ παιδεία κόσμος ἐστίν.—Ὁ Πήγασος ἵππος ἦν<sup>a</sup> πτηνός.—Οἱ ἀγαθοὶ ἄνδρες<sup>b</sup> θεῶν εἰκόνες εἰσίν.

Πρόκνη ἐγένετο<sup>c</sup> ἀηδὼν, Φιλομήλα χελιδὼν.—Τηρεὺς ἐγένετο ἔποψ.—Κέρδος αἰσχροὺς<sup>b</sup> βαρὺν κειμήλιον.<sup>c</sup>—Ἐν Βοιωτίᾳ δύο εἰσὶν<sup>d</sup> ἐπίσημα ὄρη<sup>e</sup> τὸ μὲν<sup>f</sup> Ἐλικὼν καλεῖται, ἔτερον δὲ Κιθαριῶν.

Πολλὰ γένη<sup>g</sup> πλακούντων<sup>h</sup> Ἀπίκια ὀνομάζεται.—Ποταμὸς ἐν Ἀργεὶ<sup>i</sup> Ἰναχος καλεῖται.

### 2. The Predicate an Adjective, &c.

When the predicate is an adjective, adjective pronoun, or participle without a substantive, it commonly agrees with the subject of the verb, according to Rule II, § 130. But if used in a general or indefinite sense, it is put in the neuter gender (§ 131, Obs. 4).

Ὁ θυμὸς<sup>d</sup> ἀλόγιστος.—Ὁ πλοῦτος θνητὸς, ἡ δόξα ἀθάνατος.—Ἀπαντες οἱ λέοντες εἰσιν<sup>e</sup> ἄλκιμοι.—Βραχὺς ὁ βίος· ἡ δὲ τέχνη μακρά.

Ὁ μέλας οἶνός ἐστι θρεπτικώτατος.—Τὰ ὄρη<sup>f</sup> πύργωθεν ἀεροειδῆ φαίνεται<sup>g</sup> καὶ λεῖα, ἐγγύθεν δὲ τραχέα.—Τυφλὸν<sup>h</sup> ὁ πλοῦτος.

Πιστὸν<sup>i</sup> ἢ γῆ, ἄπιστον ἢ θαλάσσα.—Καλὸν ἡσυχία.—

<sup>a</sup> Gr. 403, 4.

<sup>b</sup> Id. 50, Obs. 2, 8.

<sup>c</sup> Gr. 403, 19.

<sup>d</sup> Id. 50, Obs. 2, 7.

<sup>e</sup> Gr. 425, R. 1.

<sup>f</sup> Gr. 378.



Καλὸν ἡ ἀλήθεια καὶ μόνιμον.—Οὐκ ἀγαθὸν ἡ πολυ-  
κοιρανία.—Μεταβολαὶ εἰσι λυπηρόν.<sup>a</sup>

3. *The Predicate a Verb, &c.—Active or Middle Voice.*

Ξέρξης ἐν Ἑλλάδι ἐπολέμει.<sup>1</sup>—Τὸ ῥόδον θάλλει.—  
Κτησιβίος συγγραφεὺς<sup>b</sup> ἐν περιπάτῳ ἐτελεύτησε.<sup>2</sup>—Ἡ Ἰω-  
νικὴ φιλοσοφία ἤρξατο<sup>3</sup> ἀπὸ Θαλοῦ.

Οἱ ποτηροὶ<sup>c</sup> εἰς τὸ κέρδος μόνον ἀποβλέπουσι.—Διονύ-  
σιος ὁ Σικελὸς περὶ τὴν ἱατρικὴν<sup>d</sup> ἐσπούδασε.—Ἀταλάντη  
ἐπεφύκει<sup>e</sup> ὠκίστη τοὺς πόδας.<sup>6</sup>

Ἐπέπνεον<sup>5</sup> οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ  
ἀφρὸς τοῦ ὕδατος<sup>6</sup> ἐξηνθήκει.<sup>7</sup>

4. *The Predicate a Verb, &c.—Passive Voice.*

Κολάζονται ἐν ἄδου<sup>a</sup> πάντες οἱ κακοί,<sup>a</sup> βασιλεῖς, δοῦλοι  
σατράπαι πένητες, πλούσιοι, πτωχοί.—Ἀκταίων ἐτράφη<sup>b</sup>  
παρὰ Χείρωνι.

Ὁ Ἀλέξανδρος κατεπλάγη<sup>c</sup> τὸν βίον<sup>d</sup> καὶ τὸ ἀξίωμα  
Διογένης.—Κλεάνθης διεβοήθη ἐπὶ φιλοπονίᾳ.

Γλαῦκος ὑφ' ἵππων κατεβρώθη.<sup>10</sup>—Κύνος ὑπ' Ἀχιλλέως  
πληγῆς<sup>11</sup> λίθῳ,<sup>b</sup> οὐκ ἐτρώθη· ὅθεν ἄτρωτος γεγενῆται<sup>12</sup> λέγ-  
εται.

5. *The Predicate a Verb, &c.—Deponent.*

Γεγόναμεν<sup>13</sup> ἄπαξ, δις δ' οὐκ ἔσται γενέσθαι.—Οἱ Ἡρα-  
κλείους ἔκγονοι κατῆλθον<sup>13</sup> εἰς τὴν Πιλοπόννησον.

Ὁ Ἑλλήσποντος ἐκλήθη<sup>14</sup> ἀπὸ τῆς<sup>1</sup> Ἑλλης ἐν αὐτῷ θα-  
νούσης.<sup>15</sup>—Ἐαυτοῦ τοι κήδεται ὁ προνοῶν<sup>2</sup> ἀδελφοῦ.

Βούλομαι γράφειν. Οἱ ἐλέφαντες μάχονται σφοδρῶς  
πρὸς ἀλλήλους.—Καθ' ἕζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ· στέ-  
φανος δὲ ἐπὶ κείται<sup>1</sup> οἱ<sup>1</sup> τῇ κεφαλῇ.<sup>16</sup>

<sup>a</sup> Gr. 378.

<sup>b</sup> Gr. 365, R. I.

<sup>c</sup> ἔχων.

<sup>a</sup> Gr. 622.

<sup>b</sup> Gr. 451.

<sup>c</sup> Gr. 693, R. LIII.

<sup>d</sup> Gr. 627, R. XXXIV.

<sup>1</sup> Id. 30, 1.

<sup>2</sup> Id. 32, 2.

<sup>3</sup> Gr. 538.

6. *The Accusative after Transitive Verbs.*

Ο Ἀρης μισεῖ τοὺς κακοὺς.—'Ο ἐλέφας τὸν δράκοντα ὀρέσσει.—Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.

Τὸν μὲν θεὸν φοβοῦν, τοὺς δὲ γονεῖς<sup>1</sup> τίμα.<sup>2</sup>—'Αλέξανδρος Δαρεῖον ἐνίκησεν.<sup>3</sup>—'Ο αὐτὸς<sup>b</sup> ἀπέστειλε<sup>4</sup> τοῖς Ἑλλήσι θεὸν αὐτὸν ψηφίσασθαι.<sup>5</sup>

Ἔθιζε σαυτὸν εἶναι μὴ σκνυθροπὸν, ἀλλὰ σύννον.—Μῦλλον εὐλαβοῦ<sup>6</sup> ψόγον, ἢ κίνδυνον.—Εὐσέβει τὰ<sup>\*</sup> πρὸς τοὺς θεοὺς.

7. *Cases after Prepositions (§ 168).*

Ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταῶς ἦν.—'Εκ νεφέλης φέρεται χιόνος μένος.—Ἡρακλῆς ἔλαβε<sup>7</sup> παρὰ Ἑρμοῦ μὲν<sup>8</sup> ξίφος παρ' Ἀπόλλωνος δὲ τόξα.

Κακῆς ἀπ' ἀρχῆς γίνεται τέλος κακόν.—Γλαῦκος ὑφ' ἱππων κατεβρώθη.—'Απόλλων ἐθήτευσεν ἐν Θεεταλίᾳ παρ' Ἀδμήτῳ.—Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία κεῖται.

'Ο Τίγρης ἐσβάλλει ἐς τὸν πόντον τὸν<sup>a</sup> Περσικόν.—'Ακρίσιος τῇν' αὐτοῦ θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἐρρίψεν.<sup>9</sup>

Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν<sup>c</sup> ἐσπούδασε.<sup>1</sup>—'Ο κόραξ λέγεται ὑπὲρ τὰ διακόσια ἔτη ζῆν.<sup>e</sup>—Τὸ διὰ αἰσχροῦν αἰτίαν πένεσθαι<sup>h</sup> ὄνειδος.<sup>10</sup>

Αἱ καμηλοπαρδάλεις κατὰ τὴν ῥάχιν κύρτωμα ἔχουσι.—Μῖλων ὁ ἐκ Κρότωνος ἀθλητὴς ταῦρον ἔφερε<sup>11</sup> διὰ τοῦ σταδίου μέσον.<sup>1</sup>—Ζήνων δοῦλον ἔμαστίγον<sup>12</sup> ἐπὶ κλοπῇ.

Οἱ Ἀθηναῖοι ἀντηγωνίζοντο τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας.—Ἡφαιστος ἐρρίφη<sup>13</sup> ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ ὅθεν χολὸς ἐγένετο.

<sup>a</sup> Id. 17.<sup>d</sup> Gr. 403, 7.<sup>e</sup> Gr. 251, Obs. 2.<sup>b</sup> Id. 25, 4.<sup>c</sup> — Sup. τέχνην.<sup>h</sup> Id. 88, 1.<sup>c</sup> Gr. 403, 18.<sup>f</sup> Gr. 198, Obs. 6.<sup>i</sup> Id. 13, 6.

## THE GENITIVE.

The genitive is in extensive use in the Greek language. Its general use is to limit or restrict words with which it is connected, in respect of *separation, procession, origin, possession, cause* &c., as stated (§ 141). It is governed,

1. By substantives (§ 142)
2. By adjectives (§ 143).
3. By verbs (§ 144).
4. By prepositions (§ 163, 169).
5. By adverbs (§ 165).
6. Without a governing word, it expresses certain circumstances of cause (§ 156), limitation (§ 157), place (159), time (§ 160), measure (§ 161), price (§ 162), and exclamation (§ 163).

8. *The Genitive governed by Nouns* (§ 142, Rule V).

The noun, in the genitive, limits the signification of the noun that governs it.

Πασῶν τῶν ἀρετῶν ἡγεμονία ἐστὶν ἡ εὐσέβεια.—Ὁ λόγος τῆς ψυχῆς εἰδωλόν ἐστιν.—Ἡ Αἴγυπτος δωρὸν ἐστὶν τοῦ Νείλου.—Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.

Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν.—Πόλεως ψυχὴ οἱ νόμοι.—Αἰακὸς τὰς κλεῖς τοῦ ἄδου φυλάττει.—Πόντος εὐκλείας πατήρ.<sup>b</sup>

Ἀπόλλων ὁ Διὸς<sup>a</sup> καὶ Ἀητοῦς<sup>a</sup> παῖς ἦν.—Ὡκεανὸς καὶ Τηθύος παῖς ἦν Ἰναχος.

Ὅρος, δορὰν λέοντος ἐπενδυθεὶς,<sup>d</sup> λέων<sup>c</sup> ἐνομιζέτο πᾶσι,<sup>d</sup> καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων.—Τοῖς<sup>e</sup> ὀλίγα λέγουσιν<sup>e</sup> ὀλίγων καὶ νόμων ἐστὶ χρεία.

9. *The Genitive governed by Adjectives* (§ 143).

Σωκράτης μεγάλῃς ἄξιός ἦν τιμῆς<sup>f</sup> τῇ πόλει.<sup>e</sup>—Τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης.<sup>f</sup>

Ἐν Ἑλλάδι πολλὰ θαύματος<sup>f</sup> ἄξιά εἰσιν.—Πλείη<sup>g</sup> μὲν γαῖα<sup>g</sup> κακῶν,<sup>f</sup> πλείη δὲ θάλασσα.—Πολλῶν μεστόν ἐστι τὸ

<sup>a</sup> Id. 50, 9.

<sup>b</sup> Id. 50, 8.

<sup>c</sup> Gr. 436, R. 6.

<sup>d</sup> Gr. 604, R. XXX.

<sup>e</sup> Gr. 532, R. XXI. &

Gr. 403, 8.

<sup>f</sup> Gr. 469, R. IX. &

470, 1.

<sup>g</sup> Gr. 625, 1.

ζῆν<sup>α</sup> ὠρον τίδων.<sup>β</sup>—Θέλω δ' αἰδρεῖς<sup>γ</sup> μᾶλλον ἢ σοφός κα  
κῶν<sup>δ</sup> εἶναι.

Πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χροσός<sup>ε</sup> ἀρετῆς<sup>δ</sup> οὐκ ἀντά-  
ξιος.<sup>ε</sup>—Νομίζετε τῆς αὐτῆς<sup>δ</sup> εἶναι ζημίας<sup>β</sup> ἀξιόους τοὺς  
συγκρύπτοντας τοῖς<sup>γ</sup> ἐξαμαρτάνουσι.<sup>ε</sup>

Μὴ ἄπειρος εἶναι τῶν ἐταίρων<sup>ε</sup> θέλει.—Ἀλβανοὶ ἄπειροὶ  
εἰσι καὶ μέτρων, καὶ σταθμῶν, καὶ πολέμων.

Πρεσβύτατον τῶν ὄντων<sup>ε</sup> θεός· ἀγέννητος γάρ.—Διδύμων  
ἀδελφῶν<sup>ε</sup> εἰς ἐτελεύτησε.<sup>δ</sup>—Πλάτων πρὸς τινα τῶν παί-  
δων,<sup>ε</sup> ἔμεμαστιγώσο<sup>β</sup> ἄν, ἔφη, εἰ μὴ ὠργιζόμεν.<sup>δ</sup>

Οὐδεὶς ἀνθρώπων<sup>ε</sup> ἠξιώθη τοῖς θεοῖς<sup>γ</sup> ὁμιλεῖν.—Θαύ-  
ματος ἄξια τὰ<sup>β</sup> τῶν Κρητικῶν μελισσῶν, καὶ τὰ<sup>β</sup> τῶν ἐν  
Κιλικίᾳ χηνῶν.

Ἡ Σικελία πασῶν τῶν νήσων κρατίστη ἐστί.—Μάτρις δ'  
Ἀθηναῖος οὐδὲν ἐσιτεῖτο<sup>γ</sup> ἢ μυρρίνης<sup>γ</sup> ὀλίγον.

# 10. The Genitive governed by the Comparative Degree (§ 143, Rule XI).

Οὐδὲν ὀργῆς<sup>ε</sup> ἀδικώτερον.—Πόλεμος ἐνδοξος εἰρήνης<sup>ε</sup>  
αἰσχρᾶς αἰρετώτερος.—Οὐδὲν κτῆμα σοφίας<sup>ε</sup> τιμωτέρον  
ἐστί.

Σοφία πλούτου κτῆμα τιμωτέρον.—Ἀρετῆς<sup>ε</sup> οὐδὲν  
χρῆμα σεμνότερόν ἐστιν.—Οὐδὲν γλύκιον τῆς<sup>ε</sup> πατρίδος.—  
Κρείσσων οἰκτιρμοῦ<sup>ε</sup> φθόνος.<sup>ε</sup>

Οἱ ἐλέφαντες ζῶσι<sup>β</sup> ἔτη<sup>ε</sup> πλείον<sup>ε</sup> τῶν διακοσίων.—Τῶν δὲ  
Λιβυκῶν οἱ Ἰνδοικοὶ<sup>ε</sup> μεῖζους<sup>ε</sup> τέ εἰσιν.

Συγγνώμη τιμωρίας ἀμείνων.—Ἀνὴρ σοφός τὰς ἐν βίᾳ  
συμφορὰς ῥᾶον<sup>β</sup> οἷσαι<sup>β</sup> τῶν ἄλλων.<sup>ε</sup>

<sup>α</sup> Id. 88, 1.

<sup>β</sup> Gr. 469, R. and 470, 1.

<sup>γ</sup> Gr. 466, R. VIII. or

Gr. 620, R. XXXIII.

<sup>δ</sup> Id. 25, 4.

<sup>ε</sup> Gr. 403, 8.

<sup>ζ</sup> Gr. 524, 1st.

<sup>η</sup> Gr. 472, R. X.

<sup>θ</sup> Id. 76 and

Gr. 224, Obs. 1.

<sup>ι</sup> Gr. 551, 2, (1)

<sup>κ</sup> Gr. 403, 18, 2.

<sup>λ</sup> Gr. 469, R. IX.

<sup>μ</sup> Gr. 482, R. XI.

<sup>ν</sup> Id. 31, 4.

<sup>ξ</sup> Gr. 640, R. XXXVI.

<sup>ο</sup> Gr. 131, 5.

<sup>π</sup> Id. 16, 1 and 2.

11. *The Genitive governed by Verbs* (§ 144).

Οἱ τέτιγες σιτοῦνται τῆς δρόσου.<sup>a</sup>—Ἄρχε σαυτοῦ.<sup>b</sup>—  
Ἀνάγκη κρατεῖ πάντων.<sup>c</sup>—Ἐλευθέρου ἀνδρός<sup>e</sup> ἔστιν, αἰ  
τάληθ' ἴ λέγειν.

Ὁ ἐλευθερος σαυτοῦ<sup>d</sup> κρατεῖ.—Ψυχῆς<sup>d</sup> ἐπιμελοῦ τῆς  
σεαυτοῦ.<sup>2</sup>—Ὁ μῆδεν ἀδικῶν οὐδενὸς δεῖται νόμου.<sup>e</sup>—Μάτρης  
ὁ Ἀθηναῖος οἶνον<sup>e</sup> δὲ καὶ τῶν ἄλλων πάντων ἀπείχετο,<sup>3</sup>  
πλήν ὕδατος.<sup>f</sup>

Φίλων<sup>d</sup> παρόντων<sup>d</sup> καὶ ἀπόντων μέμνησο.<sup>5</sup>—Ἀπέχου κα-  
κίας<sup>e</sup> χρόνον<sup>d</sup> φείδου.—Ἀφροσύνης<sup>e</sup> ἔστι τὸ κρῖναι  
κακῶς τὰ πράγματα.

Οἱ εὐεργεταὶ τῶν ἀνθρώπων ἀθανάτων τιμῶν<sup>e</sup> ἡξιώθη-  
σαν.<sup>6</sup>—Αἰσχύλος ὁ τραγωδὸς ἐκρίνετο ἀσεβείας<sup>b</sup> ἐπὶ τινι  
δράματι.

Συγγνώμη τιμωρίας ἀμείνων, τὸ μὲν<sup>1</sup> γὰρ ἡμέρου φύσεως<sup>e</sup>  
ἔστι, τὸ δὲ θηριώδους.<sup>e</sup>—Ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ  
νοῦ.<sup>1</sup> Θυμοῦ<sup>b</sup> κράτει.

Ἐργασίᾳ πόρῃ ἀνάγκης πάλαι τῶν ἀπάντων<sup>b</sup> διήνεγκε.<sup>7</sup>  
διὰ τὰς εὐεργεσίας ἀθανάτων<sup>c</sup> τιμῆς<sup>1</sup> ἔτιχε<sup>8</sup> παρ' ἀνθρώποις.  
Ὁ μὲν παλαιὸς καιρὸς πολλῆς φροντίδας<sup>e</sup> καὶ βουλῆς  
δεύεται.

12. *The Genitive of Circumstances* (§ 156-163).

Πυθαγόρας τῆς αὐτῆς<sup>9</sup> ἡμέρας,<sup>m</sup> καὶ κατὰ τὴν αὐτὴν  
ῥωρᾶν, ὥφθη<sup>10</sup> ἐν Μεταποντίῳ καὶ ἐν Κρότωνι.—Καλῶς ἔχον<sup>n</sup>  
ποδῶν.—Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας<sup>e</sup> πρὸς ἀλ-  
λήλους.

Θαυμάζω Σωκράτους<sup>9</sup> τῆς σοφίας<sup>e</sup>—Κῦρος τὸν Εὐφράτην  
διέβαινον ἐπὶ σχεδίαῖς διφθερῶν.<sup>9</sup>—Πολλοῦ αὐτοῦς οὐχ  
ἰώρακα<sup>11</sup> χρόνον.<sup>m</sup>

<sup>a</sup> Gr. 503, R. XV.<sup>b</sup> Gr. 511, R. XVII.<sup>c</sup> Gr. 491, R. XIII.<sup>d</sup> Gr. 499, R. XIV.<sup>e</sup> Gr. 501, R. XVI.<sup>f</sup> Gr. 556, R. XLIII.<sup>g</sup> Gr. 515, R. XVIII.<sup>h</sup> Gr. 606, R. XXXI.<sup>i</sup> Id. 26, 1.<sup>j</sup> Gr. 693, R. LIII.<sup>k</sup> Gr. 505, 2.<sup>l</sup> Gr. 642.<sup>m</sup> Id. 117, 43.<sup>n</sup> Gr. 630, R. and I.<sup>o</sup> Gr. 499, R. XIV.<sup>p</sup> Gr. 617.

Πολύκλειτος ἀνδριάττα δυνάδεκα πηχέων<sup>α</sup> ἐποίησα.<sup>1</sup>—Οἱ  
Θρηῖκες ὠνέονται τὰς γυναῖκας<sup>2</sup> παρὰ τῶν γονέων χρημάτων  
μεγάλων.<sup>β</sup>—Τῶν πόρων<sup>γ</sup> πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ  
θεοί.

### 13. Genitive governed by Adverbs (§ 165).

Ἡ φύσις<sup>α</sup> ἀνευ μαθησεως<sup>β</sup> τυφλὸν,<sup>γ</sup> ἡ δὲ μάθησις ἀνευ  
φύσεως<sup>δ</sup> ἑλλειπής.—Εὐκλειαν ἔλαβον<sup>ε</sup> οὐκ ἀνευ πολλῶν πό-  
ρων.<sup>ς</sup>

Ἐγγὺς Ἰταλίας<sup>α</sup> κεῖται ἡ Σικελία.—Πάντων<sup>β</sup> μάλιστα  
σπαντὸν αἰσχύνεο.—Τὰ Τίμμη χῶρός ἐστι κείμενος μεταξὺ τοῦ  
Ὀλύμπου<sup>γ</sup> καὶ τῆς Ὀσσης.<sup>δ</sup>

Κολασθήτωσαν<sup>α</sup> ἀξίως<sup>β</sup> οἱ κακοὶ τῆς ἀδικίας.<sup>γ</sup>—Ἔστι δ'  
ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως.<sup>δ</sup>—Ἀλβανοὶ οἰκοῦσι<sup>ε</sup>  
μεταξὺ τῶν Ἰβήρων,<sup>ς</sup> καὶ τῆς Κασπίας θαλάττης.

### 14. DATIVE.

The dative denotes the remote object to which any thing is done or  
given, or that to which any quality, action, or state, tends or refers,  
without directly acting upon it. It is governed chiefly,

1. By substantives (§ 146).

2. By adjectives (§ 147).

3. By verbs (§ 148, 149).

4. By prepositions (§ 168).

5. By adverbs (§ 165).

6. Without a governing word, to express certain circumstances of  
limitation (§ 157, II); of cause, manner, &c. (§ 158); of place  
(§ 159); of time (§ 160); of measure (§ 161).

### 15. Dative governed by Adjectives (§ 147).

Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις<sup>α</sup> καὶ τοῖς βελ-  
τίστοις.<sup>β</sup>—Κορῶναι ἀλλήλαις<sup>γ</sup> εἰσὶ πιστόταται, καὶ πάν  
σφόδρα ἀγαπῶσι σφᾶς.

<sup>α</sup> Gr. 643, R. XXXVII.

<sup>β</sup> Gr. 648, R. XL.

<sup>γ</sup> Gr. 656, R. XLIII.

<sup>δ</sup> Gr. 654, R. XLII.

<sup>ε</sup> Gr. 523, R. XX.

Ἄνδρ<sup>α</sup> φυλαττομέν<sup>ω</sup> οὐδέν ἐστι φοβερόν.—Οἱ ὀνομαζόμενοι<sup>2</sup> κυνοκέφαλοι ἄνθρ<sup>ω</sup>ποις<sup>3</sup> δυσειδέσι παρεμφερεῖς εἰσίν.

Ῥινόκερος ζῶν ἐστι ἀλκῇ<sup>δ</sup> δὲ καὶ βίᾳ<sup>δ</sup> παραπλήσιον ἐλέφαντι.<sup>4</sup>—Ἡ Τουρδιτανία καὶ ἡ προσεχῆς αὐτῇ<sup>5</sup> γῆ εὐκαρπὸς ἐστίν.

16. *Dative governed by Verbs* (§§ 148, 149, 152, 154).

Οἱ Πυγμαῖοι τοῖς γεράνοις<sup>6</sup> πολεμοῦσιν.—Θεὸς ἐκαστῷ<sup>δ</sup> ὄπλον τι ἐνειμε,<sup>7</sup> λέουσιν<sup>δ</sup> ἀλκὴν καὶ ταχυτῆτα, ταύροις<sup>δ</sup> κέρατα, μελίσσαις κέντρα, ἄνδρ<sup>ι</sup> λόγον καὶ σοφίαν.

Βούλου<sup>δ</sup> ἀρέσκειν πᾶσι,<sup>8</sup> μὴ σ αυτῷ<sup>δ</sup> μόνον.—Πᾶσα δύναμις ὑπέκει<sup>δ</sup> τῇ ἀρετῇ.<sup>9</sup>—Δημήτριός τις εἶπε τῷ Νέρωνι.<sup>δ</sup> σὺ μὲν ἀπειλεῖς ἐμοὶ<sup>δ</sup> τὸν θάνατον, σοὶ δὲ ἡ φύσις.<sup>9</sup>

Ἔοικεν<sup>7</sup> ὁ βίος θεάτρῳ.<sup>1</sup>—Ὀμίλει ἀγαθοῖσιν.<sup>5</sup>—Μηδενὶ<sup>6</sup> φθόνοι.—Σχολαστικὸς, ἰατρῷ<sup>δ</sup> συναντήσας, συγχώρησόν μοι,<sup>δ</sup> εἶπε, καὶ μή μοι<sup>δ</sup> μέμψη, ὅτι οὐκ ἐνόσησα.<sup>8</sup>

Ταῖς Μούσαις<sup>κ</sup> λέγουσι παρὰ Διὸς τὴν γραμμάτων εὐρεσιν δοθῆναι.<sup>9</sup>—Ὁ οἶκος πολλάκις τοῖς ποτοῖς<sup>ι</sup> φαρμάκις κεράννεται.—Τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις<sup>κ</sup> πείθου.

17. *Dative of Circumstances* (§ 157-161).

Αἰροῦνται οἱ λαγοὶ ὑπὸ ἄλωπέκων, τοτὲ μὲν<sup>10</sup> δρόμῳ,<sup>κ</sup> τοτὲ δὲ τέχνῃ.—Οἱ Νομάδες τῶν Αἰβύων οὐ ταῖς ἡμέραις,<sup>κ</sup> ἀλλὰ ταῖς νυξίν<sup>κ</sup> ἀριθμοῦσι.

Δεῖ<sup>11</sup> τὰς πόλεις κοσμεῖν οὐκ ἀναθήμασιν,<sup>κ</sup> ἀλλὰ ταῖς τῶν οἰκούντων<sup>12</sup> ἀρεταῖς.<sup>κ</sup>—Αἱ καμηλοπαρδάλεις τῷ χρώματι<sup>ο</sup> καὶ τῇ τριχώσει<sup>ο</sup> παρδάλειν<sup>ι</sup> εἰκόασιν.

<sup>α</sup> Gr. 523, R. XX.

<sup>β</sup> Gr. 625, 1.

<sup>γ</sup> Gr. 551, 2, (2).

<sup>δ</sup> Gr. 585, R. XXVIII.

<sup>ε</sup> Gr. 547, II. 1.

<sup>ς</sup> Gr. 547, II. 4.

<sup>ζ</sup> Gr. 550, R. XXIII.

<sup>η</sup> Gr. 551, 1.

<sup>θ</sup> Gr. 547, II. 6.

<sup>ι</sup> Gr. 606, R. XXXI.

<sup>1</sup> Gr. 551, 2, (1).

<sup>κ</sup> Gr. 547, 3.

<sup>λ</sup> Gr. 627, R. XXXIV.

<sup>μ</sup> Gr. 625, 1.

Θάμυρις καλλεῖ<sup>α</sup> διενεγκὼν<sup>1</sup> καὶ κιθαρῳδίᾳ,<sup>α</sup> περὶ μουσικῆς ἤρισε<sup>2</sup> Μούσαις.<sup>β</sup>—Ὁ βοῦς ἐπίσταται<sup>3</sup> κέρατι<sup>α</sup> παίειν· ὁ ἵππος, ὁ πλῆ<sup>γ</sup>· ὁ κύων, στόματι· ὁ κάπρος, ὀδόντι.<sup>4</sup>

Ὡς περ ἄλλος τις ἢ ἵππῳ<sup>α</sup> ἀγαθῷ ἢ κυνὶ<sup>ε</sup> ἢ ὄρνιθι ἡδεται, οὕτως ἐγὼ καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς.<sup>α</sup>—Τάνταλος πλούτῳ<sup>α</sup> καὶ δόξῃ<sup>α</sup> διέφερε.

Τῇ δ' ὑστεραίᾳ<sup>α</sup> πρῶτ' Κῦρος ἐθύετο.—Ὁ στρατὸς ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς<sup>ε</sup> χιτῶσι,<sup>α</sup> πολλοῖς δὲ καὶ καλοῖς θώραξι καὶ κράνεσιν· ὦπλιζον δὲ καὶ ἵππους<sup>γ</sup> προμετωπιδίοις,<sup>α</sup> καὶ προστερνιδίοις.—Οἱ ἄνθρωποι ἀάλλει<sup>4</sup> καὶ μεγέθει διαφέρουσι.

Τμαῖς δὲ, ὅσῳ<sup>α</sup> χεῖρον ἢ προσῆκε<sup>ε</sup> κέκρησθε πράγμασι, τοσοῦτῳ<sup>α</sup> πλείονα αἰσχύνῃν ὠφλήκατε.<sup>6</sup>

## THE ACCUSATIVE.

The accusative is used chiefly to express the immediate object of a transitive verb, and is never governed by nouns or adjectives; and but seldom by adverbs, except those of swearing (§ 165, R. XLV). It is governed,

1. By verbs (§ § 150–154).
2. By prepositions (§ 168, 169).
3. It is used without a governing word, to express certain circumstances of relation (§ 157, *Obs.* 1); of time (§ 160); of measure (§ 161); of exclamation (§ 163).

### 18. The Accusative governed by Verbs (§ § 150–154).

Σταγόνες ὕδατος<sup>10</sup> πέτραις<sup>ε</sup> κοιταίνουσι.—Τὴν Ἰταλίαν<sup>ν</sup> ὥκησαν<sup>11</sup> πρῶτοι Αὔσονες αὐτόχθονες.—Κέρδη ποτηρὰ ζημίαν<sup>ν</sup> ἀεὶ φέρει.<sup>12</sup>—Ὁ Νεῖλος ἔχει παντοῖα γένη<sup>ν</sup> ἰχθύων.  
Στέργε μὲν τὰ παρόντα,<sup>ε</sup> ζῆτει δὲ τὰ βελτίω.<sup>ε</sup>—Θησεὺς

<sup>α</sup> Gr. 627, R. XXXIV.

<sup>4</sup> Gr. 626.

<sup>ε</sup> Id. 16, 3.

<sup>β</sup> Gr. 551, 2, (2).

<sup>6</sup> Gr. 646, R. XXXIX.

<sup>1</sup> Gr. 425, R. 1.

<sup>γ</sup> Gr. 640, R. XXXVI.

<sup>δ</sup> Gr. 564, R. XXV.



τὴν Ἀριάδνην<sup>α</sup> ἐν Νάξῳ κατέλιπε.<sup>1</sup>—Ἡ γλῶσσα πολλοὺς<sup>β</sup> εἰς ὀλεθρον<sup>γ</sup> ἤγαγεν.<sup>2</sup>

Κάδμος ἀποκτείνει τὸν δράκοντα.<sup>α</sup>—Πυθαγόρας πρῶτον αὐτὸν<sup>δ</sup> φιλόσοφον<sup>δ</sup> ὠνόμασεν.<sup>3</sup>—Πλάτων τὴν φιλοσοφίαν<sup>δ</sup> θανάτου μελέτην ἐκάλεσεν.—Πόλλ' ἔχει σιγὴ καλὰ.<sup>α</sup>

Θεοὺς τίμα· τὰ σπονδαῖα μελέτα.—Λυκούργος ὁ Λακεδαιμονίος ἐπηρώθη<sup>δ</sup> ὑπό τινας τῶν πολιτῶν ὀφθαλμῶν· τὸν ἔτερον.<sup>ε</sup>

### 19. Accusative of Circumstances (§ 157, 160, 161).

Μὴ κατόκνει<sup>δ</sup> μακρὰν ὁδὸν<sup>ε</sup> πορεύεσθαι.—Ἡφαιστος τὸ πόδε<sup>β</sup> χῶλος ἦν.—Πύρρος ἐν Ἰταλία ἐπολέμησεν ἔτη<sup>ι</sup> δύο καὶ μῆνας τέσσαρας.

Ἀταλάντη ἦν ὠκίστη τοὺς πόδας.<sup>β</sup>—Πειρῶ<sup>δ</sup> τὸ μὲν<sup>γ</sup> σῶμα<sup>β</sup> εἶναι φιλόπονος, τὴν δὲ ψυχὴν<sup>β</sup> φιλόσοφος.—Οἱ ἐλέφαντες ζῶσιν<sup>δ</sup> ἔτη<sup>ι</sup> πλείω<sup>δ</sup> τῶν διακοσίων.<sup>κ</sup>

Σοφοκλῆς ὁ τραγωδοποιὸς<sup>δ</sup> ἐπεδείκνυε διὰ τοῦ δράματος, ὅπως τὸν νοῦν<sup>β</sup> ὑγίαιεν.

Καὶ ὄντων αὐτῶν<sup>μ</sup> οὐ πολλὰς πω ἡμέρας<sup>ι</sup> ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο.<sup>10</sup>

Κῦρος μέινας ἡμέραν<sup>ι</sup> ἐν τῷ πεδίῳ ἐντεῦθεν ἐξελαύνει σταθμοὺς<sup>ε</sup> τρεῖς.

### 20. The Article (§ 134).

Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες<sup>α</sup> μακροβιώτατοι εἶναι λέγονται.—Φιλεῖ τῷ κάμνοντι<sup>α</sup> συγκαμνεῖν θεός.—Οἱ πρὸς τὴν δόξαν<sup>ι</sup> κεληνότες<sup>α</sup> σπανίως ἐνδοξοὶ γίνονται.

Ὁ χρήσιμ' <sup>12</sup>εἰδώς,<sup>α</sup> οὐχ ὁ πόλλ' εἰδώς,<sup>α</sup> σοφός ἐστιν.—Τὸν δοριζόμενον νόμιζε τοῦ μαινομένου χρόνον διαφέρειν.

<sup>α</sup> Gr. 564, R. XXV.

<sup>β</sup> Id. 16, 2.

<sup>γ</sup> Gr. 684, R. L.

<sup>δ</sup> Gr. 598.

<sup>ε</sup> Gr. 472, R. X.

<sup>ι</sup> Gr. 606, R. XXXI.

<sup>κ</sup> Gr. 644, R. XXXVIII.

<sup>λ</sup> Gr. 622.

<sup>μ</sup> Gr. 640, R. XXXVI.

<sup>ν</sup> Gr. 482, R. XI.

<sup>1</sup> Gr. 365, R. I.

<sup>2</sup> Gr. 767, R. LXII.

<sup>3</sup> Id. 32, 3.

<sup>4</sup> Id. 16, 3.

Μέγα κακὸν τὸ<sup>a</sup> μὴ δύνασθαι φέρειν κακόν.—Τοῖς ὀλίγα<sup>b</sup> λέγουσιν,<sup>c</sup> ὀλίγων νόμων<sup>d</sup> ἐστὶ χρεία.

Οἱ μὲν νικῶντες<sup>e</sup> σώζονται, οἱ δὲ φεύγοντες<sup>f</sup> ἀποθνήσκουσιν.—Θεοὶ αἰεὶ ὄντες<sup>g</sup> πάντα ἴσασι,<sup>h</sup> τὰ<sup>i</sup> γεγενημένα,<sup>j</sup> καὶ τὰ ὄντα, καὶ ὃ τι ἐξ ἐκάστου αὐτῶν<sup>k</sup> ἀποβήσεται.<sup>l</sup>

Συγγνώμη τιμωρίας<sup>m</sup> ἀμείνων· τὸ μὲν<sup>n</sup> γὰρ ἡμέρον φύσεως ἐστὶ,<sup>o</sup> τὸ δὲ<sup>p</sup> θηριώδους.—Τὸ<sup>q</sup> καλῶς ἀποθανεῖν<sup>r</sup> ἴδιον τοῖς ἀγαθοῖς<sup>s</sup> ἢ φύσις ἀπέμεινεν.<sup>t</sup>

Ἀφροσύνης<sup>u</sup> ἐστὶ τὸ κρίναι<sup>v</sup> κακῶς τὰ πράγματα.—Ὅν ἀμυσθον<sup>w</sup> τὸ εὖ ποιεῖν.<sup>x</sup>

## 21. Nouns in Apposition (§ 129).

Ἡ ὑδραυλὶς ἐστὶν εὖρημα<sup>a</sup> Κτησιβίου, Ἀλεξανδρέως,<sup>b</sup> κουρέως<sup>c</sup> τὴν τέχνην.—Χείρων ὁ Κένταυρος<sup>d</sup> τὸν Ἀχιλλεῖα ἔτρεφε.

Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς<sup>e</sup> ὑπὸ Γαλατῶν ἐσφάγη.<sup>f</sup>—Γλαῦκος ὁ Σισύφου υἱός,<sup>g</sup> ὑφ' ἵππων κατεβρώθη.<sup>h</sup>

Μίνως, ὁ Κρήτης βασιλεὺς,<sup>i</sup> Δαίδαλον καὶ Ἴκαρον καθεΐρωξε.

## 22. Numerals (§ 51, 52).

Φιλήμων ὁ κωμικὸς ἔγραψε δράματα ἑπτὰ<sup>a</sup> καὶ ἑννεήκοντα, βιώσας ἑτη<sup>b</sup> ἑννέα<sup>c</sup> καὶ ἑννεήκοντα.

Ἄνων, ὁ πρεσβύτερος, ἐκ τῆς Αἰβύτης ἐπέρασε<sup>d</sup> εἰς Σικελίαν, πεζῶν<sup>e</sup> μυριάδας πέντε, ἵππεῖς δὲ ἑξακισχιλίους, ἐλέφαντας δὲ ἐξήκοντα.

Ἀργανθώνιος, ὁ Ταρτησίων βασιλεὺς πεντηκόντα<sup>f</sup> καὶ ἑκατὸν ἑτη<sup>g</sup> βιώσαι λέγεται.

<sup>a</sup> Id. 88, 1.

<sup>b</sup> Id. 16, 3.

<sup>c</sup> Id. 32, 3.

<sup>d</sup> Gr. 449, R. V.

<sup>e</sup> Gr. 472, R. X.

<sup>f</sup> Gr. 482, R. XI.

<sup>g</sup> Id. 26, 1.

<sup>h</sup> Id. 89, 4.

<sup>i</sup> Gr. 585, R. XXVIII.

<sup>j</sup> Gr. 491, R. XII.

<sup>k</sup> Gr. 878.

<sup>l</sup> Gr. 436, R. 6.

<sup>m</sup> Gr. 365, R. I.

<sup>n</sup> Gr. 622.

<sup>o</sup> Gr. 162, Obs. 4.

<sup>p</sup> Gr. 640, R. XXXVI.

Ὁ Πλάτων ἐτελεύτησε ἑτῷ πρώτῳ ἔτει τῆς ὀγδόης<sup>α</sup> καὶ ἑκατοστῆς Ὀλυμπιάδος, βιὸς<sup>β</sup> ἔτος ἐν πρὸς τοῖς ὀγδοήκοντα.<sup>γ</sup>

Σιλουίου<sup>δ</sup> ἐνὸς<sup>ε</sup> δέοντα τριάκοντα ἔτη<sup>ς</sup> βασιλεύσαντος, Αἰνείας, υἱὸς αὐτοῦ, ἐνὶ<sup>ς</sup> πλείω<sup>ς</sup> τριάκοντα ἔτων τὴν δυναστείαν εἶχεν.

Οἱ Λακεδαιμόνιοι τοῖς Ἀθηναίοις<sup>ς</sup> βοηθήσοντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια καὶ χίλια στάδια<sup>ς</sup> διῆλθον.<sup>δ</sup>

### 23. Infinitive Mood, as a Verbal Noun (§ 173).

Χαλεπὸν τὸ ποιεῖν,<sup>α</sup> τὸ δὲ κελεῦσαι<sup>β</sup> ῥᾶδιον.—Τὸ καλῶς ἀποθανεῖν<sup>γ</sup> ἴδιον τοῖς ἀγαθοῖς ἢ φύσιν ἀπένειμεν.

Οὐκ ἄμισθον τὸ εὖ ποιεῖν.<sup>δ</sup>—Οὐ τὸ πένεσθαι<sup>ε</sup> αἰσχρὸν,<sup>ς</sup> ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὄνειδος.—Ὁ Βάκχος καὶ Ἀθηναῖος<sup>ς</sup> καλεῖται ἀπὸ τοῦ πατῆσαι<sup>ς</sup> τὰς σταφυλὰς ἐν ληνῷ.

Δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις<sup>ς</sup> δέδονται<sup>ς</sup> κάλλιστα, τό τε ἀληθεύειν<sup>ς</sup> καὶ τὸ εὐεργετεῖν.<sup>δ</sup>

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι<sup>ς</sup> ῥᾶδιον,<sup>ς</sup> τὸ δὲ, ὅπως τὰ παρόντα βελτίω<sup>ς</sup> γένηται, συμβουλευῖν<sup>ς</sup> αὐτοῦ<sup>ς</sup> ἐμφρονος συμβούλου ἔργον.<sup>δ</sup>

### 24. The Infinitive Mood without a Subject, as the Subject or Object of a Verb (§ 174).

Χρὴ σιγᾶν,<sup>ς</sup> ἢ κρείσσονα<sup>ς</sup> σιγῆς λέγειν.—Ἀδύνατον<sup>ς</sup> ἄνευ τῆς τῶν οὐρανόων θεωρίας<sup>ς</sup> γεωγραφῆσαι.<sup>δ</sup>—Οὐκ ἂν δύναιο<sup>ς</sup> μὴ<sup>ς</sup> ἑκατὼν<sup>ς</sup> εὐδαιμονεῖν.<sup>δ</sup>—Βούλον ἀρέσκειν<sup>ς</sup> πᾶσι.

<sup>α</sup> Gr. 640, R. XXXVI.

<sup>β</sup> Gr. 162, Obs. 4.

<sup>γ</sup> Id. 16, Sup. ἔτεσιν.

<sup>δ</sup> Gr. 767, R. LXII.

<sup>ε</sup> Gr. 162, Obs. 5.

<sup>ς</sup> Gr. 646, R. XXXIX.

<sup>δ</sup> Gr. 547, II, 2.

<sup>β</sup> Gr. 644, R. XXXVIII.

<sup>γ</sup> Id. 88, 1.

<sup>δ</sup> Id. 88, 5.

<sup>ε</sup> Gr. 378.

<sup>ς</sup> Gr. 436, R. 3 & 438.

<sup>δ</sup> Id. 88, 2.

<sup>ς</sup> Gr. 606, R. XXXI.

<sup>δ</sup> Id. 50, Obs. 2, 8.

<sup>ς</sup> Gr. 720, R. LVI.

<sup>δ</sup> Id. 16, 3.

<sup>ς</sup> Gr. 719, R. LV.

<sup>δ</sup> Id. 105, 4.

<sup>ς</sup> Id. 85, 2.

Δημόναξ ἐρωτηθεὶς, πότε ἤρξατο<sup>1</sup> φιλοσοφεῖν,<sup>2</sup> ὅτε, ἔφη, καταγιγνώσκειν ἔμαντοῦ<sup>3</sup> ἡρξάμην.—Πυθαγόρας λέγεται<sup>4</sup> παρεγγυᾶν<sup>5</sup> τοῖς μαθηταῖς,<sup>6</sup> τοὺς πρεσβυτέρους τιμᾶν, μὴ ὁμνύναι<sup>7</sup> θεοὺς, ἐν ὀργῇ μῆτε τι λέγειν μῆτε πράσσειν.

Οἱ Ταράντινοι ἐβουλευόντο ποιεῖσθαι<sup>8</sup> Πύρρον ἡγεμόνα,<sup>9</sup> καὶ καλεῖν<sup>10</sup> ἐπὶ τὸν πόλεμον.—Ἐδιδάχθη<sup>11</sup> Ἡρακλῆς ἄρμα τηλατεῖν<sup>12</sup> μὲν ὑπὸ Ἀμφιτρώωνος, παλαίειν δὲ ὑπὸ τοῦ Ἀντολύκου, τοξεύειν δὲ ὑπὸ Εὐφύτου.

Θεὸν μὲν<sup>13</sup> νοῆσαι<sup>14</sup> χαλεπὸν,<sup>15</sup> φράσαι δὲ ἀδύνατον.<sup>16</sup>—Οἱ πλεονεκτοῦντες<sup>17</sup> πολεμοῦσιν ἀεὶ τὸ ἐπιβουλεύειν<sup>18</sup> καὶ φθορεῖν<sup>19</sup> ἔμφοντον<sup>20</sup> ἔχοντες.

## COMPOUND SENTENCES.

A compound sentence consists of two or more simple sentences connected together by *conjunctions*, *relatives*, and *adverbial connectives* (§§ 179, 135, 170, 172).

### 25. Of Conjunctions (§ 179).

Ἡ ὀργὴ καὶ<sup>1</sup> ἡ ἀσυνεσία πολλοὺς<sup>2</sup> ἀπόλεσαν.<sup>3</sup>—Διеспάσαντο<sup>4</sup> τὸν Πενθέα αἱ Μαινάδες, καὶ<sup>5</sup> αἱ Θραῖται τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνες.<sup>6</sup>

Κάδμος ἀποκτείνει δράκοντα, τῆς Ἀρείας φύλακα,<sup>7</sup> καὶ<sup>8</sup> τοὺς ὀδόντας<sup>9</sup> αὐτοῦ σπείρει.—Ἄρτι μοι τὴν ἄλω<sup>10</sup> διακαθήραντι ὁ<sup>11</sup> δεσπότης ἐπέστη,<sup>12</sup> καὶ<sup>13</sup> ἐπήνει<sup>14</sup> τὴν φιλεργίαν.

Οὐ μόνος ὁ Πλοῦτος τυφλὸς, ἀλλὰ καὶ<sup>15</sup> ἡ ὁδηγοῦσα<sup>16</sup> αὐτὸν Τύχη.—Δίκη μὲν νόμον τέλος ἐστὶ, νόμος δὲ ἄρχοντος ἔργον, ἄρχων δὲ εἰκὼν θεοῦ τοῦ<sup>17</sup> πάντα κοσμοῦντος.

<sup>1</sup> Gr. 720, R. LVI.

<sup>2</sup> Gr. 499, R. XIV.

<sup>3</sup> Id. 55, 1.

<sup>4</sup> Id. 65, 6.

<sup>5</sup> Gr. 585, R. XXVIII.

<sup>6</sup> Gr. 598.

<sup>7</sup> Id. 85, 1.

<sup>8</sup> Gr. 878.

<sup>9</sup> Id. 33, 2.

<sup>10</sup> Id. 88, 5.

<sup>11</sup> Gr. 777, R. LXIII.

<sup>12</sup> Gr. 428, R. 2.

<sup>13</sup> Id. 50, Obs. 1, 6.

<sup>14</sup> Gr. 365, R. I.

<sup>15</sup> Gr. 99, 2, ὁδοῦς.

<sup>16</sup> Id. 31, 1.

<sup>17</sup> Gr. 198, Obs. 3.

<sup>18</sup> Id. 32, 1.

## 26. Comparison with a Conjunction (§ 143, Obs. 9-14.)

Οὐκ ἔστιν οὐδὲν<sup>α</sup> κρείσσον ἢ νόμοι<sup>β</sup> πόλει.—Οὐ κρεῖττον, πενηρὸν μὲν, ἀσφαλῆ<sup>γ</sup> δὲ καὶ ἀδεᾶ βίον ἀσπάσασθαι,<sup>δ</sup> ἢ πλούσιον<sup>ε</sup> καὶ ἐπικίνδυνον;

Ἀναχάρσις κρεῖττον<sup>2</sup> ἔλεγεν, ἓνα φίλον ἔχειν<sup>ο</sup> πολλοῦ ἀξίον,<sup>ι</sup> ἢ πολλοὺς μηδενὸς ἀξίους.

Μᾶλλον εὐλαβοῦ<sup>4</sup> ψόγον ἢ κίνδυνον.<sup>β</sup>—Οὐκ ἔστιν οὐδὲν<sup>α</sup> κρεῖσσον ἢ φίλος σαφής.<sup>β</sup>

## 27. The Relative (§ 135).

Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ<sup>ε</sup> ἐφόρει, αὐτὸς<sup>ε</sup> ἔτεμεν<sup>ς</sup> ἐκ Νεμέας.—Ἐν Λάτμῳ τῆς Καρίας<sup>β</sup> σκόρπιοι εἶναι λέγονται, οἱ<sup>ι</sup> τοὺς πολίτας σφίσι<sup>ι</sup> παίουσιν εἰς θάνατον.

Σόλων ἀνὴρ Ἀθηναῖος ἦν, ὃς<sup>ε</sup>, Ἀθηναίοισι νόμους ποίησας,<sup>κ</sup> ἀπεδήμησε<sup>ς</sup> ἔτεα δέκα.—Πρᾶγμα ὃ<sup>ε</sup> ἂν σοι προςθῶ<sup>7</sup> μηδαμῇ παραχρήση.<sup>ι</sup>—Πᾶν ὃ<sup>ε</sup> τι<sup>μ</sup> ἂν μέλλης λέγειν, πρότερον ἐπισκόπει τῇ<sup>ν</sup> γνώμῃ.

Οὗς<sup>ε</sup> δ' ἐν τῷ πολέμῳ συμμάχους ἐκτησάμεθα, εἰρήνης<sup>ο</sup> οὔσης ἀπολωλέκασιν οὗτοι.<sup>ρ</sup>—Τμαῖς<sup>α</sup> αὐτοὺς<sup>ε</sup> ὑπὲρ ἡμῶν αὐτῶν<sup>ς</sup> ἀξιῶ<sup>8</sup> πράττειν ταῦτα, ἐφ' οἷς<sup>ε</sup> ἐτέρους τιμᾶτε.

Πάντες εἰοίκασιν<sup>9</sup> ἁμαρτάνειν, ὅσοι<sup>ι</sup> τὰ τοιαῦτα ποιήματα πεποιήκασιν.—Ὅστις<sup>α</sup> περὶ τραγωδίας οἶδε,<sup>ι</sup> οἶδε καὶ περὶ ἐπῶν.

Ὅσοι<sup>ι</sup> γὰρ τοῦ βίου ταύτην τὴν ὁδὸν<sup>α</sup> ἐπορεύθησαν, οὗτοι μόνοι τῆς ἀρετῆς<sup>ς</sup> ἐφικέσθαι<sup>ι</sup> γνησίως ἠδυνήθησαν· ἥς<sup>ν</sup> οὐδὲν κτῆμα σεμνότερον, οὐδὲ βεβαιότερόν ἐστιν.

Ὅσοι<sup>ι</sup> μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς προτρεπτικοὺς λόγους συγγράφουσι, καλὸν μὲν ἔργον ἐπιχειροῦσι.

<sup>α</sup> Gr. 674, R. XLVI.

<sup>β</sup> Gr. 484.

<sup>γ</sup> Gr. 378.

<sup>δ</sup> Id. 85, 1.

<sup>ε</sup> Id. 85, 7.

<sup>ς</sup> Gr. 404, R. III. & Id. 35.

<sup>ο</sup> Id. 25, 1.

<sup>β</sup> Gr. 451, Sup. ὄρει.

<sup>γ</sup> Gr. 538.

<sup>κ</sup> Id. 102, 10.

<sup>ι</sup> Gr. 709, I, 2d.

<sup>μ</sup> Id. 37, 1.

<sup>ν</sup> Id. 31, 2.

<sup>ξ</sup> Id. 112, 3.

<sup>ρ</sup> Gr. 405, Id. 35.

<sup>α</sup> Gr. 729, R. LVIII. &

Id. 97, 1.

<sup>β</sup> Id. 37, 3.

<sup>γ</sup> Id. 37, 5.

<sup>δ</sup> Id. 38, 3.

<sup>ε</sup> Gr. 575, R.

<sup>ς</sup> Gr. 693, R. LIII.

<sup>ο</sup> Gr. 482, R. XI.

Νεῖλος φέρεται στάδιά<sup>α</sup> πως<sup>1</sup> μύρια καὶ διςχίλια σὺν αἷς ποιεῖται καμπαῖς.<sup>β</sup>—Ὁ Κῦρος ἠναγκάζετο ὑπὸ τοῦ διδασκάλου δίδοναι λόγον ὧς<sup>γ</sup> ἐποίει.

### 28. Relative Adjectives (§ 136).

Λεδοίκααν<sup>2</sup> αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύος, ὅσον<sup>δ</sup> τὸν ὄμβρον.—Τοιοῦτος γίγνου περὶ τοὺς γονεῖς<sup>3</sup> οἷους<sup>ε</sup> ἀν εὖξαι<sup>ο</sup> περὶ σεαντὸν γενέσθαι τοὺς σεαντοῦ παιδας.<sup>1</sup>

Ὅσον<sup>δ</sup> ἐν πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.

Τίς λοιμὸς ἢ σεισμὸς τοσαύτας πόλεις ἐκένωσεν,<sup>5</sup> ἢ τοσαῦτα γένη ἀνθρώπων ἠφάνισεν<sup>6</sup> ἢ κατέδυσεν, ὅσα<sup>δ</sup> ἢ τῶν βασιλέων φιλοτιμία;

Ὁ Τάρταρος τοσοῦτον ἀπὸ γῆς διάστημα, ὅσον<sup>1</sup> ἀπ' οὐρανοῦ γῆ.

### 29. The Indicative denoting a Subject or an Object after ὅτι, ὡς, THAT (§ 170, 3).

Ἀρίστιππος ἔφη<sup>7</sup> πρὸς τὸν ἀδελφόν, Μέμνησο,<sup>8</sup> ὅτι<sup>ε</sup> τῆς μὲν διαστάσεως<sup>1</sup> σὺ ἤρξω,<sup>9</sup> τῆς δὲ διαλύσεως<sup>1</sup> ἐγώ.<sup>1</sup>

Μηδέποτε ἐπὶ μηδενὸς εἴπης,<sup>1</sup> ὅτι<sup>ε</sup> ἀπώλεσα<sup>10</sup> αὐτὸ, ἀλλ' ὅτι<sup>ε</sup> ἀπέδωκα.—Ὁ Διογένης ἔλεγεν, ὅτι<sup>ε</sup> οἱ μὲν<sup>1</sup> ἄλλοι κύνες τοὺς ἐχθροὺς δάκνουσι, ἐγὼ δὲ<sup>1</sup> τοὺς φίλους, ἵνα σώσω.<sup>11</sup>

Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι<sup>ε</sup> ἡστραπτεν, ἐβρόντα, ξυνεκύκα<sup>11</sup> τὴν Ἑλλάδα.—Ἀῖλλον δ' ὅτι<sup>ε</sup> ταῦτ' ἐστὶν ἀληθῆ.

Φανερόν ἐστιν ὅτι<sup>ε</sup> ταῦτα οὐ δυνατόν ἐστιν<sup>ο</sup> ἀνθρώποις εὐρεῖν.<sup>12</sup>—Κεραυνὸς<sup>1</sup> ὅτι ἄνωθεν ἀφίεται<sup>13</sup> δῆλον.

<sup>α</sup> Gr. 644, R. XXXVIII.

<sup>β</sup> Id. 42, 1.

<sup>γ</sup> Id. 44, Obs. & 3.

<sup>δ</sup> Id. 46, 3.

<sup>ε</sup> Id. 46, 6.

<sup>ζ</sup> Gr. 729, R. LVIII.

<sup>ς</sup> Id. 78, 2.

<sup>η</sup> Gr. 511, 512, 7.

<sup>θ</sup> Id. 50, Obs. 1, Ex. 6.

<sup>ι</sup> Id. 80, 2.

<sup>1</sup> Gr. 342.

<sup>2</sup> Gr. 701, R. LIV.

<sup>3</sup> Id. 78, 1.

<sup>ο</sup> Id. 52, 1.

30. *The Subjunctive and Optative denoting an Object after*  
ὅτι, ὥς.

Κῦρος σχεδὸν ἐδόκει εἰδέναι<sup>1</sup> ὅτι<sup>2</sup> τοῦ βίου ἡ τελευτὴ πα-  
ρεῖη.<sup>3</sup>—Εὐ ἴσθι, ἔφη Ἀριστόδημος, ὅτι, εἰ νομίζοιμι<sup>4</sup> θεοὺς  
ἀνθρώπων<sup>5</sup> τι<sup>6</sup> φροντίζειν, οὐκ ἂν ἀμελοίην αὐτῶν.<sup>7</sup>

Σωκράτης ἐκ πολλῶν<sup>8</sup> ἔφη ἀκούειν,<sup>9</sup> ὥς<sup>10</sup> πάντων κτημάτων<sup>11</sup>  
κράτιστον ἂν εἴη φίλος σαφῆς καὶ ἀγαθός.

Οὗτος ἔλεγεν, ὅτι<sup>12</sup> Μήδοκος μὲν εἴη δώδεκα ἡμερῶν ἀπὸ  
θαλάττης ὁδόν.<sup>13</sup> Σεύθης δὲ, ἄρχων ἔσοιτο<sup>14</sup> ἐπὶ θαλάττῃ.

Λέγεται<sup>15</sup> Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἴτνης ἐνά-  
λασθαι,<sup>16</sup> καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ γῆμην  
βεβαιῶσαι ὅτι<sup>17</sup> γεγόνοι<sup>18</sup> θεός.

31. *The Subjunctive and Optative denoting the end, intention,*  
*or design, after ἵνα, ὥς, ὅπως, &c.*

Διὰ τοῦτο δύο ὄτα<sup>1</sup> ἔχομεν, στόμα δὲ ἓν, ἵνα<sup>2</sup> πλείω<sup>3</sup> μὲν  
ἀκούωμεν, ἥττονα δὲ λέγωμεν.<sup>4</sup>—Αἱ τιθῆναι ἐμπτύουσι  
τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν.<sup>5</sup>

Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.<sup>6</sup> Σωκράτης  
λέγει τῶν ἄλλων ἀνθρώπων<sup>7</sup> διαφέρειν<sup>8</sup> καθόσον οἱ μὲν ζῶσιν,  
ἵνα ἐσθίωσιν,<sup>9</sup> αὐτὸς δὲ ἐσθίει, ἵνα ζῇ.<sup>10</sup>

Σωκράτης ἔλεγε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθί-  
οιεν,<sup>11</sup> αὐτὸν<sup>12</sup> δὲ ἐσθίειν ἵνα ζῷ.

Ὁ αὐτὸς<sup>13</sup> ἡξίου<sup>14</sup> τοὺς νέους συνεχῶς κατοπτρίζεσθαι,<sup>15</sup> ἵν'  
εἰ μὲν καλοὶ εἴεν,<sup>16</sup> ἄξιοι γίγνοιτο,<sup>17</sup> εἰ δὲ ἀσχροὶ, παιδείᾳ  
τὴν δυσχεδεῖαν ἐπικαλύπτειν.<sup>18</sup>

Θεώρει<sup>19</sup> ὥσπερ ἐν κατόπτρῳ τὰς<sup>20</sup> σαντοῦ πράξεις, ἵνα τὰς<sup>21</sup>  
μὲν καλὰς ἐπικοσμήσῃ,<sup>22</sup> τὰς δὲ αἰσχερὰς καλύπτῃς.<sup>23</sup>

<sup>1</sup> Id. 81, Obs. 1, Ex. 4.

<sup>2</sup> Id. 81, Obs. 3, Ex. 6.

<sup>3</sup> Gr. 499, R. XIV.

<sup>4</sup> Gr. 397, 13, &

Id. 117, 6.

<sup>5</sup> Id. 16, 2.

<sup>6</sup> Id. 96, 2.

<sup>7</sup> Gr. 472, R. X.

<sup>8</sup> Gr. 644, R. XXXVIII.

<sup>9</sup> Id. 55, 1.

<sup>10</sup> Gr. 136, 4, οὗς.

<sup>11</sup> Id. 79, 1.

<sup>12</sup> Gr. 508, 6.

<sup>13</sup> Id. 96, 1.

<sup>14</sup> Id. 81, 1.

<sup>15</sup> Gr. 732.

<sup>16</sup> Id. 25, 4.

<sup>17</sup> Id. 97, 3.

<sup>18</sup> Gr. 781, R. LXV.

<sup>19</sup> Id. 31, 2.

32. *Subjunctive and Optative in independent Propositions*

(§ 172, II).

Φαῦλον μήτε λέξης,<sup>α</sup> μήτε ἐργάση<sup>β</sup> μηδέν.<sup>γ</sup>—Μηδενὶ συμφορὰν ὀνειδίσῃς.<sup>δ</sup>—Μηδέποτε φρονήσῃς<sup>ε</sup> ἐπὶ σεαυτῷ μέγα.<sup>ς</sup>

Οὐκ ἂν δύναιτο<sup>1</sup> μὴ καμῶν<sup>2</sup> εὐδαιμονεῖν.—Εὖ θνήσκεις,<sup>3</sup> ὅταν σοι τὸ χρεὼν<sup>4</sup> ἔλθῃ.<sup>5</sup>—Πολλὰ μὲν ἴδοις<sup>6</sup> τις ἂν ἐν Ἑλλάδι, καὶ ἀκούσαι θαύματος ἄξια.

33. *Subjunctive and Optative in conditional Clauses* (§ 172, III).

Ἐὰν ᾗς<sup>1</sup> φιλομαθής, ἔσῃ<sup>2</sup> πολυμαθής.—Γελᾷ ὁ μῶρος κἄν τι μὴ γελοῖον ᾖ.<sup>3</sup>—Ἀρετὴ, κἄν<sup>4</sup> θάνῃ<sup>5</sup> τις, οὐκ ἀπόλλυται.

Εἰ ἅπαντες μιμησαίμεθα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα.<sup>6</sup> εἰ δὲ τοῖς τῶν Αἰγυπτίων χοῦσθαι<sup>7</sup> νομίμοις βουλευθείμεν,<sup>8</sup> εὐδαιμόνως ἂν τὸν βίον διατελοῖμεν.<sup>9</sup>

Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ<sup>1</sup> λέγοντος· ἀπολοίμην,<sup>2</sup> εἰ μὴ σε τιμωρησαίμην, ἐγὼ<sup>3</sup> δὲ, εἶπεν, εἰ μὴ σε φιλεῖν ἡμᾶς πείσασαιμι.<sup>4</sup>

Εἴ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλῃ<sup>5</sup> ἐκ τοῦ βίου, τί ἂν ἀγαθὸν ἡμῖν γένοιτο,<sup>6</sup> ἢ τίς ἂν τι λαμπρὸν<sup>7</sup> ἐπιθυμήσειεν.<sup>8</sup>

Οἱ δραπέται, κἄν<sup>9</sup> μὴ διώκωνται,<sup>10</sup> φοβοῦνται, οἱ δὲ ἄφρονες, κἄν<sup>11</sup> μὴ κακῶς πράττωσι,<sup>12</sup> ταράττονται.

34. *Infinitive with a Subject* (§ 175).

Οἱ Αἰγύπτιοι τὸν ἥλιον<sup>1</sup> καὶ τὴν σελήνην θεοὺς<sup>2</sup> εἶναι λέγουσιν.—Ἡ παροιμία λέγει, παλίμπαυδας<sup>3</sup> τοὺς γέροντας<sup>4</sup> γίγνεσθαι.

<sup>α</sup> Id. 80, 2.<sup>β</sup> Id. 68, 2.<sup>γ</sup> Id. 117, 45.<sup>δ</sup> Id. 105, 4.<sup>ε</sup> Gr. 710, 1st.<sup>ς</sup> Gr. 706.<sup>1</sup> Gr. 710, 6th.<sup>2</sup> Gr. 711, 1st.<sup>3</sup> Gr. 711, 2d.<sup>4</sup> Gr. 711, 3d.<sup>5</sup> Gr. 494, R. XIII.<sup>6</sup> Id. 50, Obs. 1, Ex. 6.<sup>7</sup> Gr. 781, R. LXV.<sup>8</sup> Gr. 710, 6th.<sup>9</sup> Gr. 729, R. LVIII. &

Id. 91, 1.

<sup>10</sup> Gr. 438.



Παλαιὸς μῦθος λέγει, τοὺς Μυρμιδόνας,<sup>a</sup> ἐκ μυρμήκων ἄνδρας<sup>b</sup> γεγονέναι.—Ἀριστοτέλης ἔφη, τῆς παιδείας τὰς μὲν<sup>c</sup> ῥίζας<sup>a</sup> εἶναι πικράς, γλυκεῖς<sup>2</sup> δὲ τοὺς καρπούς.

Δεινὸν ἐστὶ τοὺς<sup>3</sup> χεῖρους<sup>a</sup> τῶν βελτιόνων ἄρχειν.<sup>d</sup>—Εἰρήκασί<sup>e</sup> τινες, τὸν ἥλιον<sup>a</sup> λίθον εἶναι,<sup>o</sup> καὶ μύδρον διάπυρον.

Οἱ Νάξιοι μυθολογοῦσι τὸν Διόνυσον<sup>a</sup> παρ' αὐτοῖς<sup>o</sup> τραφῆναι.—Λόγος ἐστὶ Δῆλον τὸν νῆσον, πρὶν μὲν ἀνθρώποις<sup>o</sup> φανῆναι<sup>i</sup> τὸν Ἀπόλλωνα,<sup>a</sup> τῷ πελάγει<sup>o</sup> κρύπτεσθαι.<sup>d</sup>

Ξέρξης ὡς ἐπύθετο<sup>7</sup> τὸν Ἑλλήσποντον ἐξεῦχθαι,<sup>o</sup> καὶ τὸν Ἄθω<sup>8</sup> διεσκάφθαι,<sup>9</sup> προῆγεν ἐκ τῶν Σάρδεων.

Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις<sup>b</sup> ἐπερχομένοις, οὐκ ἔφη, φεύγειν,<sup>i</sup> ἀλλὰ διώκειν<sup>i</sup> τὸ συμφέρον ὀπίσω κείμενον.—Σωκράτης ἡγεῖτο πάντα μὲν θεοὺς<sup>a</sup> εἰδέναι.<sup>o</sup><sup>10</sup>

### 35. Participle expressing an Intermediate Circumstance (§ 177).

Γλαῦκος, ἔτι νήπιος ὑπάρχων,<sup>k</sup> μὲν διώκων,<sup>i</sup> εἰς μέλιτος πίθον<sup>11</sup> πεσὼν<sup>m</sup> ἀπέθανεν.—Διογένης λύχρον μεθ' ἡμέραν ἄψας,<sup>k</sup> ἄνθρωπον, ἔφη, ζητῶ.

Οἱ Λάκωνες, τὴν τῆς παλαιᾶς διαίτης σκληρότητα καταλύσαντες,<sup>a</sup> ἐξώκειλαν<sup>12</sup> εἰς τρυφήν.—Δαίδαλος, ἀρχιτέκτων ὢν,<sup>o</sup> ἐν Κρήτῃ κατεσκεύασεν Λαβύρινθον.

Μίλων, ταῦρον<sup>13</sup> ἄράμενος,<sup>o</sup> ἔφερε διὰ τοῦ σταδίου μέσον.—Αἰσχύλος, ὡς λέγουσι, τὰς τραγωδίας μεθύων<sup>o</sup> ἐποίει.

Σχολαστικὸς οἰκίαν περιάμενος,<sup>o</sup> τῆς θυρίδος προκείμενος,<sup>m</sup> ἡρώτα<sup>14</sup> τοὺς παριόντας,<sup>15</sup> εἰ πρέπει αὐτῷ ἡ οἰκία.

<sup>a</sup> Gr. 729, R. LVIII. &

Id. 91, 1.

<sup>b</sup> Gr. 438.

<sup>c</sup> Id. 117, 46.

<sup>d</sup> Id. 90, 1.

<sup>e</sup> Id. 90, 2.

<sup>f</sup> Gr. 740, R. LIX.

<sup>g</sup> Gr. 627, R. XXXIV.

<sup>h</sup> Gr. 547, 1st.

<sup>i</sup> Id. 96, 4.

<sup>k</sup> Id. 102, 1.

<sup>l</sup> Id. 102, 9.

<sup>m</sup> Id. 101, 1.

<sup>n</sup> Id. 102, 10.

<sup>o</sup> Id. 100, 1.

36. *Participle expressing an accompanying action, as the Cause, Manner, or Means of accomplishing the leading action (§ 177. I, 2d).*

Θάπτονσι οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες,<sup>a</sup> Ῥωμαῖοι δὲ καίοντες.<sup>b</sup>—Ἀνθρώποι τὸν θάνατον φεύγοντες<sup>c</sup> διώκουσιν.—Ὀρφεὺς ᾄδων<sup>b</sup> ἐκίνει<sup>1</sup> λίθους τὲ καὶ δένδρα.

Γοργίας ὁ Λεοντῖνος ἐρωτηθεὶς, ποία διαίτη χρώμενος<sup>a</sup> εἰς μακρὸν γῆρας ἦλθεν,<sup>a</sup> οὐδὲν οὐδέποτε, ἔφη, πρὸς ἰδουήν γαγών,<sup>b</sup> οὔτε δράσας.<sup>b</sup>

Ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς<sup>a</sup> μεγάλους ποιῶν,<sup>a</sup> τοὺς δὲ μεγάλους μικροὺς.

Σωκράτης<sup>d</sup> δαιμονῶν ἔφη τοὺς μαντενομένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ<sup>e</sup> μαθοῦσι<sup>b</sup> διακρίνειν· ἢ ἃ ἔξῃστιν ἀριθμήσαντας,<sup>d</sup> ἢ μετρήσαντας,<sup>d</sup> ἢ στήσαντας<sup>d</sup> εἶδέναι.

Τοιαῦτα μέντοι λέγων<sup>d</sup> τε, καὶ αὐτὸς ποιῶν,<sup>d</sup> εὐσεβεστέρους τε καὶ σωφρονεστέρους<sup>e</sup> τοὺς συνόντας παρεσκεύαζεν.

37. *Participle as an attribute of a Noun.*

Ἑλπίς ἔγρηγορότος<sup>a</sup> ἐνύπνιον ἔστι.—Τὴν Ἀχιλλέως ἄσπίδα Ὅμηρος ἐποίησε φέρουσας<sup>f</sup> ὅλον τὸν οὐραϊὸν καὶ (ἀνθρώπους) γεωργοῦντας,<sup>a</sup> καὶ γαμοῦντας, καὶ δικαζομένους, καὶ πολεμοῦντας.—Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα<sup>e</sup> ἐξετύφλωσεν.<sup>g</sup>

Γυνή τις ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὥν αὐτῇ<sup>b</sup> τίκτουσαν.<sup>f</sup>—Ἦκουσά ποτε Σωκράτους<sup>1</sup> περὶ φίλων διαλεγόμενον.<sup>e</sup>

<sup>a</sup> Id. 104, 3.

<sup>b</sup> Id. 104, 4.

<sup>c</sup> Id. 104, 6.

<sup>d</sup> Id. 104, 5.

<sup>e</sup> Id. 99, 3.

<sup>f</sup> Id. 100, 3.

<sup>g</sup> Id. 100, 4.

<sup>h</sup> Gr. 585, R. XXVIII.

<sup>i</sup> Gr. 494, R. XIII.

38. *The Case Absolute* (§ 178).

Πόνον<sup>α</sup> μεταλλαχθέντος<sup>1</sup> οἱ πόνοι γλυκεῖς.—Κυβερνήτου νοσοῦντος,<sup>β</sup> ὅλον συμπάσχει τὸ σκάφος.

Πομπηίου καὶ Καίσαρος <sup>2</sup> διαστάντων,<sup>γ</sup> ὁ Κικέρων ἔφη, γιγνώσκω ὃν φύγω,<sup>δ</sup> μὴ γιγνώσκων<sup>ε</sup> πρὸς ὃν φύγω.<sup>δ</sup>—Τῶν ὀρνίθων βουλομένων<sup>β</sup> ποιῆσαι βασιλεία, ταῶς αὐτὸν ἡξίου<sup>8</sup> διὰ τὸ κάλλος χειροτονεῖν.<sup>4</sup>

Νεανίσκου πολλὰ λαλοῦντος,<sup>β</sup> Ζήνων ἔφη, τὰ ὠτά σου εἰς τὴν<sup>1</sup> γλῶσσαν συνερῶύηκεν.<sup>5</sup>—Οἱ Γαλλικοὶ, τῶν δὲ <sup>6</sup> πεσόντων<sup>α</sup> πολεμίων, τὰς<sup>1</sup> κεφαλὰς ἀφαιροῦντες περιάπτουσι τοῖς ἀνέσι<sup>7</sup> τῶν ἵππων.

Τοῦ δὲ θέρους εὐθύς ἀρχομένου<sup>8</sup> Πελοποννήσιοι ἐξέβαλον<sup>9</sup> εἰς τὴν Ἀττικὴν.—Καὶ ὄντων<sup>β</sup> αὐτῶν οὐ πολὺς πω ἡμέρας<sup>δ</sup> ἐν τῇ Ἀττικῇ, ἡ νόσος πρῶτον ἤρξατο.

Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφου, λέοντος στρατηγοῦντος,<sup>α</sup> ἢ λεόντων, ἐλάφου στρατηγοῦντος.<sup>α</sup>

Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος,<sup>9</sup> ὥς ἂν ὠὰ τοῦ ζώου τίκτοντος<sup>1</sup> τοῖς χηνείοις παραπλήσια,<sup>10</sup> τοῦ δὲ γεννηθέντος ἀύξομένου μέχρι πηχῶν ἐκκαίδεκα. Πλῆθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον, ὥς ἂν πολυρόνων τε ὄντων<sup>1</sup> καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων.<sup>1</sup>

<sup>α</sup> Id. 112, 6.<sup>β</sup> Id. 112, 1.<sup>γ</sup> Id. 112, 4.<sup>δ</sup> Gr. 701, R. LIV.<sup>ε</sup> Id. 105, 2.<sup>ς</sup> Id. 81, 2.<sup>ζ</sup> Gr. 112, 3.<sup>η</sup> Gr. 640, R. XXXVI.<sup>θ</sup> Gr. 774, &

Id. 113, 2.

## EXERCISES IN READING.

### FABLES AND ANECDOTES.

#### I. ÆSOPIC FABLES.

##### 1. *The Wolf.*

Λύκος ἰδὼν ποιμένας ἐσθίουσας ἐν σκηνῇ πρόβατον, ἔγγυσ  
προσελθὼν, <sup>1</sup> ἡλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποιοῦν!

##### 2. *The Lioness.*

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, <sup>2</sup> ἐπὶ τὸ<sup>α</sup> διὰ παντὸς ἔνα  
τίκτειν, ἔνα, ἔφη, ἀλλὰ λέοντα.

##### 3. *The Gnat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοῦς <sup>3</sup> ἐκαθέσθη καὶ ἤυλει· εἶπε δὲ πρὸς  
τὸν βοῦν, <sup>4</sup> εἰ βαρῶ<sup>ς</sup> σου τὸν τέγοντα, ἀναχωρήσω. Ὁ δὲ ἔφη,  
<sup>5</sup> οὔτε ὅτε ἦλθες ἔγνω, οὔτε ἂν μένης, <sup>6</sup> μελήσει μοι.<sup>4</sup>

##### 4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶτος ὥρα,<sup>7</sup> ὄφιν <sup>8</sup> εὐρὼν ὑπὸ κρῦος πεπηγότα,  
<sup>9</sup> τοῦτον λαβὼν ὑπὸ κόλπον κατέθετο. <sup>10</sup> Θερμανθεὶς<sup>8</sup> δὲ ἐκεῖνος,  
καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν,<sup>9</sup> ἐπληξε τὸν εὐεργέτην.

##### 5. *The Fox and the Grapes.*

<sup>1</sup> Βότρυας πεπειρούς ἀλώπηξ κρεμαμένους ἰδοῦσα τούτους  
<sup>2</sup> ἐπειρᾶτο καταφαγεῖν. <sup>3</sup> Πολλὰ<sup>4</sup> δὲ καμοῦσα καὶ μὴ δυνηθεῖσα  
ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν, ὄμφακες ἔτι εἰσίν.

<sup>a</sup> Id. 88, 4.

<sup>b</sup> Gr. 102, R. 1.

<sup>c</sup> Gr. 711, 1st.

<sup>d</sup> Id. 54, 1.

<sup>e</sup> Gr. 640, R. XXXVI.

<sup>f</sup> Id. 102, 9.

<sup>g</sup> Gr. 323, 1.

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινος δόματος ἔστως, ἐπειδὴ λύκον παριόντα εἶδεν, ἐλοιδορεῖ καὶ ἔσκαπτει αὐτόν. Ὁ δὲ λύκος ἔφη, ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς, λουσάμενος<sup>b</sup> ἐν ποταμῷ, ἔκινδύνει πηγῇ<sup>a</sup> καὶ ἰδὼν<sup>c</sup> τινα παροδίτην, ἐπεφώνει, βοήθησον. Ὁ δὲ ἑμέμφετο τῷ παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον<sup>d</sup> εἶπεν, ἄλλα νῦν μοι βοήθησον, ὥστερον δὲ σῶθέντι μέμφου.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς, λέοντα ἰδὼν<sup>c</sup>, τοῦτον ἐδίωκεν· ὡς δὲ ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς ἑῖς τὰ ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη, ὦ κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες,<sup>f</sup> οὐτινος οὐδὲ τὸν βρυχηθμὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ<sup>e</sup> εἰς ναὸν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου<sup>h</sup> τὸν ἄμνον, καὶ λέγοντος, ὅτι θυσιάζει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος<sup>i</sup> ἔφη πρὸς αὐτόν· ἄλλ' αἰρετώτερόν μοί<sup>k</sup> ἐστὶ θεῷ<sup>l</sup> θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὄνος, δορὰν λέοντος<sup>11</sup> ἐπανδυθεὶς, λέων ἐνομιζέτο πᾶσι,<sup>m</sup> καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος, βιαιότερον<sup>n</sup> πνεύσας, ἐγύμνον αὐτὸν τοῦ προκαλύμματος,<sup>o</sup> τότε πάντες<sup>12</sup> ἐπιδραμόντες ξύλοις<sup>p</sup> καὶ ῥοπάλοις αὐτὸν ἔπαιον.

<sup>a</sup> Gr. 303.<sup>b</sup> Id. 102, 9.<sup>c</sup> Id. 74, 23.<sup>d</sup> Gr. 54, 3.<sup>e</sup> Gr. 547, 2.<sup>f</sup> Id. 61, 2.<sup>g</sup> Gr. 396, 3, "the latter."<sup>h</sup> Id. 112, 1.<sup>i</sup> Gr. 396, 3, "the former."<sup>k</sup> Gr. 523, R. XX.<sup>l</sup> Gr. 518, R. XIX.<sup>m</sup> Gr. 604, R. XXX.<sup>n</sup> Gr. 326, Note 1.<sup>o</sup> Gr. 600.<sup>p</sup> Gr. 627, R. XXXIV.

11. *The Woman and the Hen.*

Γυνή τις χήρα ὄρνιν<sup>α</sup> εἶχε, καθ' ἑκάστην ἡμέραν ὥν αὐτῇ  
τίκτουσαν. Νομίσασα δὲ, ὡς εἰ πλείους<sup>β</sup> τῇ ὄρνιθι<sup>γ</sup> κριθὰς πα-  
ραβάλοι, δις τέξεται τῆς ἡμέρας,<sup>δ</sup> τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις  
πυμελὴς γενομένη οὐδ' ἄπαξ τῆς ἡμέρας<sup>ε</sup> τεκεῖν ἠδύνατο.

12. *The Birds and the Peacock.*

Τῶν ὀρνίθων<sup>α</sup> βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτον  
ἥξιον διὰ τὸ κάλλος χειροτονεῖν.<sup>β</sup> Αἰρουμένων δὲ τοῦτον τῶν  
ἄλλων,<sup>γ</sup> ὁ κολοῖος<sup>δ</sup> ὑπολαβὼν ἔφη· ἄλλ' εἰ, σοῦ<sup>ε</sup> βασιλεύοντος,  
ὁ αἰτὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει,<sup>ς</sup> πῶς ἡμῖν<sup>ζ</sup> ἐπαρκέσεις;

13. *The Horse and the Groom.*

Κριθὴν τὴν τοῦ ἵππου ὁ ἱπποκόμος κλέπτων καὶ πωλῶν, τὸν  
ἵππον<sup>α</sup> ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας.<sup>β</sup> Ἐφη δὲ ὁ ἵππος, εἰ  
θελεῖς ἀληθῶς καλὸν εἶναί με,<sup>γ</sup> τὴν κριθὴν<sup>δ</sup> τὴν τρέφουσαν μὴ<sup>ε</sup>  
πῶλει.

14. *The Dog and the piece of Flesh.*

Κύων κρέας φέρον ποταμὸν<sup>α</sup> διέβαινε. Θεαδόμενος δὲ τῆς  
ἐαυτοῦ σκυῖαν ἐπὶ τοῦ ὕδατος, ὑπέλαβεν ἕτερον κύνα εἶναι κρέας  
κατέχοντα· καὶ ἀφείς τὸ ἴδιον, ὥρμησε τὸ<sup>β</sup> ἐκείνου<sup>γ</sup> λαβεῖν,  
ἀπώλεσε δὲ ἀμφότερα.<sup>δ</sup> τὸ μὲν<sup>ε</sup> οὖν οὐκ ἦν.<sup>ς</sup> ὁ δὲ<sup>ζ</sup> κατεῖχεν ὑπὸ  
τοῦ ρεύματος κατεσύρετο.

15. *The Foxes.*

Ἀλώπηξ ἐν παγίδι<sup>α</sup> ᾗληφθείσα, καὶ ἀποκοπέισης τῆς οὐρᾶς<sup>β</sup>  
διαδραῖσα, ἀβίωτον, ὑπ' αἰσχύνῃς, ἠγγεῖτο τὸν βίον.<sup>γ</sup> Ἐγὼ οὖν  
καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νοθετῆσαι,<sup>δ</sup> ὡς ἂν τῷ

<sup>α</sup> Gr. 102, RULE 3.<sup>β</sup> Gr. 43, 3, 1, & 2d.<sup>γ</sup> Gr. 131, 5.<sup>δ</sup> Gr. 585, R. XXVIII.<sup>ε</sup> Gr. 641.<sup>ς</sup> Gr. 767, R. LXII. &  
Id. 112, 1.<sup>ζ</sup> Id. 87, 2.<sup>η</sup> Gr. 705.<sup>θ</sup> Gr. 547, 2.<sup>ι</sup> Gr. 641, R. XXXVI.<sup>κ</sup> Gr. 729, R. LVIII.<sup>λ</sup> Gr. 670, 2d.<sup>μ</sup> Gr. 134, 18, κρέας.<sup>ν</sup> Gr. 449, R. V.<sup>ξ</sup> Id. 16, κρέατα.<sup>ο</sup> Gr. 396, 3.<sup>π</sup> Gr. 767, R. LXII.<sup>ρ</sup> Gr. 591, R. XXIX.

κοινῷ πάθει· τὸ ἴδιον συγκαλύπτειν<sup>b</sup> αἰσχος. Καὶ δὴ πάσας ἀθροίσασα, ἑπαρήγει τὰς<sup>c</sup> οὐράς ἀποκόπτειν, ὥς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὄν, ἀλλὰ καὶ περιττὸν βάρος προσηρηγμένον. Ὑπολαβοῦσα δὲ τις αὐτῶν<sup>d</sup> εἶπεν, ὦ αὐτή, ἄλλ' εἰ σὺ σοί<sup>e</sup> τοῦτο συνέφερες,<sup>f</sup> οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.<sup>g</sup>

### 16. The Stag.

Ἐλαφος διψήσας<sup>h</sup> ἐπὶ πηγὴν ἦλθεν· ἰδὼν δὲ τὴν ἑαυτοῦ σκιάν, τοὺς μὲν πόδας ἐμέμφετο ὥς λεπτοὺς δὲ ἀσθενεῖς ὄντας·<sup>i</sup> τὰ δὲ κέρατα αὐτοῦ ἐπήγει, ὥς μέγιστα καὶ εὐμήκη. Μηδέπω πιῶν, κυνηγοῦ<sup>j</sup> καταλαβόντος, ἔφην· Ἐπὶ πολὺν δὲ τόπον δραμὼν<sup>k</sup> καὶ εἰς ὕλην ἐμβὰς, τοῖς κέρασιν<sup>l</sup> ἐμπλακεῖς ἐθρενύθη, ἔφη δὲ,<sup>m</sup> ὦ μάταιος ἐγὼ! ὅς<sup>n</sup> ἐκ μὲν τῶν ποδῶν ἑσώθη, οἷς<sup>o</sup> ἐμεμφόμεν, ἐκ δὲ τῶν κεράτων προεδόθη, οἷς<sup>p</sup> ἐκανχώμην.

### 17. The Grasshopper and the Ants.

Χειμῶνος ὥρα,<sup>q</sup> ὅτῳ<sup>r</sup> σίτων βραχέντων,<sup>s</sup> οἱ μύρμηκες ἔψυχον· τέτιξ δὲ<sup>t</sup> λιμώττων<sup>u</sup> ἤτει<sup>v</sup> αὐτοὺς τροφήν· οἱ δὲ<sup>w</sup> μύρμηκες εἶπον αὐτῷ,<sup>x</sup> διατί<sup>y</sup> τὸ θέρος οὐ συνῆγες τροφήν; Ὁ δὲ εἶπεν, οὐκ ἐσχόλαζον, ἀλλ'<sup>z</sup> ἤδον μουσικῶς· οἱ δὲ γελάσαντες<sup>aa</sup> εἶπον, ἀλλ' εἰ θέρους ὥραις<sup>ab</sup> ἤνυλεις, χειμῶνος ὄρχοῦ.

### 18. The Lion and the Ass.

Λέων καὶ ὄνος, ὁ<sup>ac</sup> κοινωνίαν θέμενοι,<sup>ad</sup> ἐξῆλθον ἐπὶ θήραν. Γενομένων δὲ αὐτῶν<sup>ae</sup> κατὰ τι σπήλαιον, ἐν ᾧ αἶγες ἄγραι, ὁ μὲν<sup>af</sup> λέων πρὸ τοῦ στομίου<sup>ag</sup> στάς, ἐξιούσας<sup>ah</sup> τὰς αἶγας συνελάμβανεν· ὁ δὲ<sup>ai</sup> ὄνος ἐνδὸν εἰσελθὼν<sup>aj</sup> ἐνήλατο αὐταῖ.,<sup>ak</sup> καὶ

<sup>a</sup> Gr. 627, R. XXXIV.

<sup>b</sup> Id. 81.

<sup>c</sup> Id. 31.

<sup>d</sup> Gr. 472, R. X.

<sup>e</sup> Gr. 547, 1.

<sup>f</sup> Gr. 697, 2, 1st.

<sup>g</sup> Id. 99.

<sup>h</sup> Id. 118, 2.

<sup>i</sup> Id. 112, 4.

<sup>k</sup> Id. 102, 9.

<sup>l</sup> Id. 117, 46.

<sup>m</sup> Gr. 404, R. III.

<sup>n</sup> Gr. 547, 6.

<sup>o</sup> Gr. 640, R. XXXVI.

<sup>p</sup> Id. 112, 6.

<sup>q</sup> Id. 117, 46.

<sup>r</sup> Gr. 591, R. XXIX.

<sup>s</sup> Id. 71, 5.

<sup>t</sup> Id. 102, 1.

<sup>u</sup> Gr. 375.

<sup>v</sup> Id. 112, 5.

<sup>w</sup> Gr. 693, R. LIII.

ἔγκλιτο ἐκφοβεῖν βουλόμενος. Τοῦ δὲ λέοντος ἱτὰς πλείστας συλλαβόντος,<sup>a</sup> ἐξεληθὼν ἐκεῖνος<sup>b</sup> ἐπυνθάτετο αὐτοῦ· εἰ γενναίως ἡγωνίσαστο, καὶ τὰς αἰγας ἐξεδίωξεν. Ὁ δὲ εἶπεν, ἀλλ' ἂν ἴσθι ὅτι καὶ γὰρ ἂν σε ἐκφοβήσῃν,<sup>c</sup> εἰ μὴ ᾗδεις σε ὄνον ὄντα.<sup>d</sup>

### 19. The Hungry Dogs.

Κύνες λιμώττουσαι<sup>e</sup> ὡς ἐθεάσαντο ἓν τινα ποταμῷ<sup>f</sup> βύρσας βρεχομένας,<sup>g</sup> μὴ δυνάμεναι αὐτῶν<sup>h</sup> ἐφικέσθαι,<sup>i</sup> συνέθεντο ἀλλήλαις<sup>j</sup> ὅπως πρῶτον τὸ ὕδωρ ἐκπίωσιν,<sup>k</sup> καὶ εἴθ' οὕτως ἐπὶ τὰς βύρσας παραγένονται. <sup>l</sup>Συνέβη δὲ αὐταῖς<sup>l</sup> πιούσαις<sup>m</sup> πρὶν διαφραγῆναι, ἢ τῶν βυρσῶν<sup>n</sup> ἐφικέσθαι.

### 20. The Old Man and Death.

Γέρων ποτὲ ξύλα ἑταμῶν<sup>o</sup> ἐξ ὅρων,<sup>p</sup> καπὶ τῶν ὤμων ἄρα μενος, ἐπειδὴ πολλὴν ὁδὸν<sup>q</sup> ἐπηγθισμένος ἐβάδισεν, ἀπειρηκώς, ἀπέθετό τε τὰ ξύλα, καὶ τὸν θάνατον ἐλθεῖν<sup>r</sup> ἐπεκαλεῖτο. Τοῦ δὲ θανάτου εὐθὺς ἐπιστάντος,<sup>s</sup> καὶ τὴν αἰτίαν πυνθανομένου<sup>t</sup> δι' ἣν αὐτὸν καλοίη,<sup>u</sup> ὁ γέρων ἔφη, ἵνα τὸν φόρτον τοῦτον ἄρας, ἐπιθῇς<sup>v</sup> μοι.

### 21. Mercury and the Statuary.

Ἐρμῆς, ἰογνῶναι βουλόμενος ἐν τίνι τιμῇ παρ' ἀνθρώποις ἐστίν, ἤκεν<sup>w</sup> εἰς ἀγαλματοποιουῶν<sup>x</sup> ἑαυτὸν εἰκάσας ἀνθρώπων.<sup>y</sup> Καὶ θεασάμενος ἄγαλμα τοῦ Διὸς, ἡρώτα, πόσον<sup>z</sup> τις αὐτὸ πρίασθαι δύναται; <sup>aa</sup>Τοῦ δὲ εἰπόντος,<sup>ab</sup> δραχμῆς,<sup>ac</sup> γελάσας, πόσον τὸ<sup>ad</sup> τῆς Ἥρας; ἔφη. Εἰπόντος<sup>ae</sup> δὲ, πλείονος·<sup>af</sup> ἰδὼν καὶ τὸ ἑαυτοῦ ἄγαλμα, καὶ νομίσας, ὡς ἐπειδὴ ἄγγελός<sup>ag</sup> ἐστι θεῶν,

<sup>a</sup> Id. 112, 4.

<sup>b</sup> Gr. 396, 3.

<sup>c</sup> Gr. 600.

<sup>d</sup> Gr. 697, 2, 2d.

<sup>e</sup> Id. 111, 1.

<sup>f</sup> Id. 99.

<sup>g</sup> Id. 100, 2.

<sup>h</sup> Gr. 503, R. XV.

<sup>i</sup> Gr. 551, 1.

<sup>j</sup> Id. 79.

<sup>k</sup> Gr. 555, R. XXIV.

<sup>l</sup> Gr. 120, 2.

<sup>m</sup> Gr. 644, R. XXXVIII.

<sup>n</sup> Id. 97, 2.

<sup>p</sup> Id. 112, 4.

<sup>q</sup> Gr. 701, R. LIV.

<sup>r</sup> Gr. 451.

<sup>s</sup> Gr. 585, R. XXVIII.

<sup>t</sup> Gr. 648, R. XL.

<sup>u</sup> Gr. 403, 18, ἄγαλμα.

<sup>v</sup> Gr. 436, R. 6.



καὶ ἰκερδαῖος, πολὺν αὐτοῦ παρὰ τοῖς ἀνθρώποις εἶναι τὸν λόγον,<sup>a</sup> ἤρετο περὶ αὐτοῦ. Ὁ δ' ἀγαλματοποιὸς ἔφη, <sup>b</sup>ἔὰν τούτους ὠνήσῃ,<sup>b</sup> καὶ τούτον προσθήκῃ<sup>c</sup> ἥ δίδωμι.

## 22. The Ass and the Lap-dog.

Ὅνον τις ἔτρεφε καὶ κυνίδιον ὥραϊον.  
 Ὁ δ' ὄνος ἐν αὐλῇ παρὰ φάτναισι δεσμώτης  
 ἔτρωγε κριθὰς, χόρτον, ὥσπερ εἰώθει.  
 Ἦν δὲ χαρίεν κυνίδιον, <sup>e</sup>εὐρύθμως παῖζον,  
 Τὸν δεσπότην τε ποικίλως περισκαῖρον.  
 Ἐκεῖνος δ' αὐτὸ κατέχων ἐν τοῖς κόλποις.  
 Ὁ δ' ὄνος μὲν αἰεὶ νύκτα<sup>d</sup> πᾶσαν ἤλθην  
 Πυρρὸν φίλης Δήμητρος, ἡμέρας<sup>d</sup> δ' ἤγεν  
 Τλὴν ἀφ' ὕψους, <sup>e</sup>ἐξ ἀγροῦ θ' ὅσον<sup>e</sup> χρεία.  
 Δηχθεὶς δὲ θυμῷ<sup>f</sup> καὶ περισσόν<sup>e</sup> οἰμώξας,  
 Πᾶσιν θεωρῶν ἐν ἀβρότῳ τὸν σκύμνον,  
<sup>g</sup>Φάτνης ὀνείης δεσμὰ καὶ κάλους ῥήξας  
 Ἐς μέσον<sup>g</sup> αὐλῆς ἤλθεν, ἄμετρα<sup>e</sup> λακτίζων.  
<sup>h</sup>Σαίων δ' ὅποια<sup>e</sup> καὶ θέλων περισκαῖρειν  
 Τὴν μὲν τράπεζαν ἐς μέσον βαλὼν<sup>h</sup> θλάσσειν,  
 Ἀπαντα δ' εὐθὺς ἡλoίησε τὰ σκεύη.  
 Δειπνοῦντα δ' εὐθὺς <sup>i</sup>ἤλθε δεσπότην κρούσων.<sup>i</sup>  
 Νώτοις<sup>k</sup> ἐπεμβάς. Ἐσχάτον δὲ κινδύνον<sup>l</sup>  
<sup>m</sup>Θεράποντες ἐν μέσοις ἔσωσαν, ὡς εἶδον,  
 Κρανείαις δὲ κορύναις ἄλλος ἄλλοθεν κρούων<sup>h</sup>  
 Ἐκτεινον. Ὡς δὲ καὶ τὸς ὕστατ' ἐξέπνει,  
<sup>n</sup>Ἐτλὴν, ἔλεξεν, οἶα<sup>m</sup> χρή με, δυσδαίμων.  
 Τί γὰρ παρ' <sup>o</sup>οὔρεσιν οὐκ ἐπολενόμην,  
<sup>p</sup>Βαιῶ δ' ὁ μέλεος κυνιδίῳ<sup>n</sup> παρισούμην;

<sup>a</sup> Gr. 408, 4, &  
 Gr. 729, R. LVIII.

<sup>b</sup> Gr. 711, 1st.

<sup>c</sup> Gr. 365, R. I. & Id. 9, 4.

<sup>d</sup> Gr. 640, R. XXXVI.

<sup>e</sup> Id. 46, 1.

<sup>f</sup> Gr. 620, R. XXXIII.

<sup>g</sup> Gr. 323, I, 1.

<sup>h</sup> Id. 104, 3.

<sup>i</sup> Gr. 757.

<sup>k</sup> Gr. 693, R. LIII.

<sup>l</sup> Gr. 508, 3, &  
 Gr. 509.

<sup>m</sup> Id. 48, 1.

<sup>n</sup> Gr. 547, 4.

## II. ANECDOTES OF PHILOSOPHERS.

## Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἑμαστίγον.<sup>a</sup> Τοῦ δὲ εἰπόντος, 'εἴμαρτό μοι κλέψαι, καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μευράκιον, διὰ τοῦτο, εἶπε, δύο ὥτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν,<sup>d</sup> ἥτιονα δὲ λέγωμεν.<sup>d</sup>—3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, τὰ ὥτά σου εἰς τὴν γλῶσσαν συνερῶνῃκεν.—4. Ζήνων, Ἀντιγόνοῦ πρέσβεις Ἀθήναζε πέμψαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κακείνων παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς εἰσῆγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγεῖλωσι<sup>b</sup> περὶ αὐτοῦ πρὸς Ἀντίγονον; 'τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγᾶν ἐπιστάμενον.

## Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενός ποτε, ὅτι πονηρῶ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν,<sup>c</sup> οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρώπον ἠλέησα.—6. Τοὺς Ἀθηναίους ἔφρασκεν<sup>e</sup> εὐρηκέναι πυροὺς καὶ νόμους· ἀλλὰ πυροὺς μὲν χρῆσθαι, νόμοις<sup>m</sup> δὲ μή.—7. Πρὸς τὸν κανχόμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη,<sup>n</sup> οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν<sup>b</sup> οἱ μαθηταί, ἔφη, ἂν, τοὺς προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα,<sup>b</sup> ἔφη, ὡς ἂν εὐξάιμεθα αὐτοὺς ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης ἐνοχλούμενος ὑπὸ ἀδολέσχον, καὶ κοπτόμενος<sup>o</sup> ἀτόποις τιπὶ διηγήμασι,<sup>o</sup> πολλάκις αὐτοῦ λέγοντος, οὐ θαυμαστὸν<sup>p</sup> ὃ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ἄλλ' εἴ τις πόδας ἔχων<sup>q</sup> σὲ ὑπομένει.

<sup>a</sup> Gr. 198, II.<sup>b</sup> Gr. 396, 3, & Id. 26.<sup>c</sup> Gr. 131, 5.<sup>d</sup> Id. 79, 1.<sup>e</sup> Id. 112, 1.<sup>f</sup> Id. 81, 2.<sup>g</sup> Gr. 320, 1, 8d.<sup>h</sup> Gr. 701, R. LIV.<sup>i</sup> Gr. 729, R. LVIII.<sup>k</sup> Gr. 297, 2.<sup>l</sup> Gr. 316, I, 7.<sup>m</sup> Gr. 547, 4.<sup>n</sup> Id. 81, Obs. 1.<sup>o</sup> Gr. 627, R. XXXIV.<sup>p</sup> — Sup. ἐστίν.<sup>q</sup> Id. 100, 3.

## Plato.

11. Πλάτων ἰθρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, οὐ παύσει, μειράκιον, εἶπε, τούτου<sup>a</sup> καταφρονῶν, ἂν δὲ ὄν μέγα φρονεῖν<sup>c</sup> ἀξιούς;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκέτῃ,<sup>c</sup> ἐπιστάντος Ξενοκράτους, λαβὼν,<sup>d</sup> ἔφη, τοῦτον, ἡμαστίγωσον· ἐγὼ γὰρ ὀργίζομαι.

## Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα,<sup>a</sup> οὐκ ἀνεκτὴ ἡ Ξανθίππη λοιδοροῦσα,<sup>c</sup> οὐ καὶ σὺ, εἶπε, χηνῶν βοῶντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν<sup>b</sup> τὴν πόλιν καὶ αὐτοὺς ἡ κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον θεάσασθαι, καὶ προϊόντος<sup>c</sup> ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.<sup>c</sup>

## Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, ἡ κακὸν<sup>c</sup> εἶναι τὸ ζῆν, οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεὺς, ὁ Κῦων ἐπικαλούμενος, παντὶ τόπῳ<sup>b</sup> ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Ἐβακτηρίαι<sup>a</sup> ἐπηρείσατο ἀσθενήσας<sup>c</sup> ἔπειτα μέντοι καὶ διαπαντός ἐφόρει αὐτήν. Καὶ πῆραν ἐκομίσατο, ἐνθα αὐτῷ<sup>a</sup> τὰ σιτία ἦν. Ἐπιστείλας δέ τινα,<sup>m</sup> οἰκίδιον αὐτῷ<sup>a</sup> προνοήσασθαι, ἡ καὶ βραδύνοντος, πίθον τινα ἔσχεν οἰκίαν.<sup>c</sup>—17. Διογένης ἡνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῶν οἰκετῶν<sup>b</sup> ἠκολούθει, ὄνομα Μάνης· ὃς οὐ φέρων τὴν μετ' αὐτοῦ διατριβὴν ἡ ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτόν, ἔφη, οὐκ αἰσχρόν ἐστι,<sup>a</sup> Μάνην μὲν μὴ δεῖσθαι Διογένους,<sup>c</sup> ἡ Διογένην δὲ Μάνους;<sup>c</sup>—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ<sup>a</sup> πῖνον,<sup>c</sup> ἐξέρόψιπε τῆς πῆρας<sup>c</sup> τὴν κοτύλην, εἰπὼν, ἡ παιδίον με νενίκηκεν εὐτελείᾳ.<sup>a</sup> Ἐξέβαλε δὲ καὶ τὸ τρύβλιον, ὁμοίως

<sup>a</sup> Gr. 499, R. XIV.<sup>b</sup> Id. 117, 45.<sup>c</sup> Gr. 542, R. & 543.<sup>d</sup> Id. 101, 3.<sup>e</sup> Id. 100, 1 or 2.<sup>f</sup> Id. 112, 4.<sup>g</sup> Gr. 378.<sup>h</sup> Gr. 547, 4.<sup>i</sup> Gr. 627, R. XXXIV.<sup>k</sup> Id. 102, 9.<sup>l</sup> Gr. 533.<sup>m</sup> Id. 71, 5.<sup>n</sup> Gr. 585, R. XXVIII.<sup>o</sup> Id. 9, 4, Obs.<sup>p</sup> Gr. 472, R. X.<sup>q</sup> Id. 61, 1.<sup>r</sup> Gr. 507, R. XVI.<sup>s</sup> Gr. 693, R. LIII.<sup>t</sup> Gr. 620, R. XXXIII.

παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτην τὴν φακὴν ὑποδεχόμενον.—19. *Λύχνον* μεθ' ἡμέραν ἄψας, ἄνθρωπον, ἔφη, ζητῶ.—20. <sup>2</sup>Οἱ αἰσὺς καὶ πωλούμενος ἡρωτήθη, <sup>3</sup>τί οἶδε ποιεῖν, ἀπεκρίνατο, ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, κήρυσσε, ἔφη, εἴ τι· ἐθέλει δεσπότην αὐτῷ<sup>δ</sup> πρῆσθαι.—21. Ἐλεγε τῷ Ξενιάδῃ, τῷ<sup>δ</sup> πριαμένῳ αὐτὸν, δεῖν πείθεσθαι αὐτῷ,<sup>α</sup> <sup>4</sup>εἰ καὶ δοῦλος εἴη· <sup>5</sup>καὶ γὰρ ἱατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.<sup>δ</sup>—22. *Μοχθηροῦ* τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, μηδὲν εἰσὶτω κακόν· <sup>6</sup>ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσέλθοι ἄν;—23. Ἐκ τοῦ βαλανείου ἐξιὼν, τῷ<sup>δ</sup> μὲν πυθόμενῳ, εἰ πολλοὶ ἄνθρωποι ᾔλυνται, ἡρνήσατο· τῷ<sup>δ</sup> δὲ, εἰ πολὺς ὄχλος, ὡμολόγησεν.—24. Πρὸς <sup>7</sup>τοὺς ἐρπύσαντας<sup>ε</sup> ἐπὶ τὴν τράπεζαν μῦς, ἰδὼν, φησί, καὶ *Διογένης* παρασίτους τρέφει.—25. Πρὸς τὸν<sup>8</sup> πυθόμενον, ποίᾳ ὥρᾳ<sup>ς</sup> δεῖ ἀριστᾶν, εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ,<sup>β</sup> εἰ δὲ πένης, ὅταν ἔχῃ.—26. *Πλάτωνος* ὀρισσαμένου, ἄνθρωπός ἐστι ζῶον δίπουν,<sup>1</sup> ἄπτερον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρονόνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, οὗτός ἐστιν ὁ *Πλάτωνος* ἄνθρωπος.—27. *Διογένης* ἄσσοτον ἦται<sup>κ</sup> μνᾶν· τοῦ δὲ εἰπόντος, διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μνᾶν αἰτεῖς;<sup>κ</sup> ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. Ἀττικῷ τινος ἐγκαλοῦντος αὐτῷ,<sup>1</sup> διότι *Λακεδαιμονίους* μᾶλλον <sup>2</sup>ἐπαινῶν, παρ' ἐκείνοις οὐ διατρίβει· οὐδὲ γὰρ ἱατρὸς, εἶπεν, ὑγίαιων ποιητικὸς, ἐν τοῖς ὑγιάινοισι τὴν διατριβὴν ποιεῖται.—29. *Διογένης* τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν <sup>3</sup>μετάβασιν<sup>μ</sup> αὐτοῦ παρέβαλε ταῖς τοῦ<sup>α</sup> βασιλέως, <sup>4</sup>ἱαρός<sup>ο</sup> μὲν ἐν Σούσοις, καὶ χειμῶνος<sup>ο</sup> ἐν Βαβυλῶνι, <sup>5</sup>θέρους<sup>ο</sup> δ' ἐν Μηδίᾳ διατριβαῖς.<sup>β</sup>

<sup>α</sup> Gr. 512, 1.<sup>κ</sup> Id. 100, 2.<sup>1</sup> Gr. 547, 6.<sup>β</sup> Gr. 585, R. XXVIII.<sup>ς</sup> Gr. 640, R. XXXVI.<sup>μ</sup> Gr. 102, R. 1.<sup>γ</sup> Id. 22.<sup>δ</sup> Gr. 701, R. LIV.<sup>α</sup> Gr. 403, 5.<sup>δ</sup> Gr. 547, 3.<sup>1</sup> Gr. 158, 3.<sup>ο</sup> Gr. 451, Sup. ὥρα.<sup>ο</sup> Id. 134, 18, ἀνθρώπων. <sup>κ</sup> Gr. 591, R. XXIX.

## Antisthenes

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ ποτηρῶν, ἄγωνιῶ, ἔφη, μὴ τι κακὸν εἰργασμαι.—31. Ἐρωτηθεὶς, τί αὐτῷ<sup>α</sup> περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι<sup>β</sup> ἑαυτῷ<sup>α</sup> ὁμιλεῖν.—32. Ἐρωτηθεὶς, τί τῶν μαθημάτων<sup>γ</sup> ἀναγκαϊότατον, ἔφη, τὸ κακὰ ἀπομαθεῖν.<sup>δ</sup>—33. Συνεβούλευεν Ἀθηναίοις, τοὺς ὄνους ἵππους<sup>ε</sup> ψηφίσασθαι. Ἄλογον δὲ ἡγουμένων, ἀλλὰ μὴν καὶ στρατηγοὶ, φησὶ, γίνονται παρ' ὑμῶν μηδὲν μαθόντες,<sup>ς</sup> μόνον δὲ χειροτονηθέντες.<sup>ζ</sup>—34. Αἰρετώτερον<sup>η</sup> εἶπεν εἶναι, εἰς κόρακας ἔμπροσθεν ἢ εἰς κόλακας. τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

## Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ<sup>α</sup> περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι<sup>β</sup> θαρρόντως ὁμιλεῖν.—36. Ἐρωτηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι, ἔφη, ἐὰν πάντες οἱ νόμοι ἄναιρεθῶσιν,<sup>γ</sup> ὁμοίως βιώσομεν.—37. Ἐρωτηθεὶς ποτε, τί<sup>δ</sup> διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ,<sup>ε</sup> ἔφη, εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει.—38. Ἐρωτηθεὶς, τί<sup>ς</sup> διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν,<sup>η</sup> ἔφη, ὅπερ<sup>θ</sup> οἱ δεδασμένοι ἵπποι τῶν ἀδαμάστων.<sup>ι</sup>—39. Ἐρωτηθεὶς, τί<sup>κ</sup> ἐστίν,<sup>λ</sup> ἃ δὲ τοὺς παῖδας μαρτάνειν,<sup>μ</sup> ἔφη, οἷς<sup>ν</sup> ἰσχυροὶ γένονται χρῆσονται.—40. Ἐρωτηθεὶς ὑπὸ τινος, τί<sup>ξ</sup> αὐτοῦ ὁ υἱὸς ἀμείνων ἐστὶ παιδευθεὶς,<sup>ο</sup> καὶ εἰ μηδὲν ἄλλο,<sup>π</sup> εἶπεν, ἐν γούν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. <sup>ρ</sup>Συνίσταντός τινος<sup>ς</sup> αὐτῷ υἱόν, ἤτησε πεντακοσίας δραχμάς· τοῦ δὲ εἰπόντος, τοσοῦτον<sup>ζ</sup> δύναμαι ἀνδράποdon ὠνήσασθαι, πρίω, ἔφη, καὶ ἔξει δύο.—42. Τοῦ θεράποντος<sup>η</sup> ἐν ὁδῷ βασιτάζοντος ἀργύριον, καὶ

<sup>α</sup> Gr. 547, 1.<sup>β</sup> Id. 88, 8.<sup>γ</sup> Gr. 550, R. XXIII.<sup>δ</sup> Gr. 472, R. X.<sup>ε</sup> Gr. 598.<sup>ς</sup> Id. 105, 2.<sup>ζ</sup> Id. 104, 5.<sup>η</sup> Gr. 378.<sup>ι</sup> Gr. 547, 1.<sup>κ</sup> Gr. 550, R. XXIII.<sup>λ</sup> Gr. 711, 1st.<sup>μ</sup> Gr. 620, R. XXXIII.<sup>ν</sup> Gr. 508, 6.<sup>ξ</sup> Gr. 365, R. I.<sup>π</sup> Gr. 561.<sup>ρ</sup> Id. 89, 1, &  
Gr. 547, 4.<sup>ς</sup> Gr. 622.<sup>η</sup> Gr. 767, R. LXII &  
Id. 112, 1.<sup>θ</sup> Gr. 515, R. XVIII.

βαρυνόμενον, ἀπόχεε, ἔφη, 'τὸ πλεόν, καὶ ὅσον' δύνασαι βάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκ ἐξί, ἔφη, ὅτι <sup>2</sup>οἱ μὲν<sup>2</sup> ἴσασιν ὧν<sup>2</sup> δέονται, οἱ δὲ οὐκ ἴσασιν.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον παριόντα ἔσκωψε καὶ ἔφη, <sup>3</sup>εἰ ταῦτα ἔμαθες προσφέρεισθαι, οὐκ ἂν τυράννων ἀντὶς ἐθεράπευες· ὁ δὲ, καὶ σὺ, εἶπεν, εἴπερ ἦδεις ἀνθρώποις<sup>3</sup> ὁμιλεῖν, οὐκ ἂν λάχανα ἐπλυνες.—45. Εἰς Κόρινθον αὐτῷ<sup>5</sup> πλεοντί ποτε, καὶ χειμαζόμενῳ, συνέβη ταραχθῆναι· πρὸς οὖν τὸν εἰπόντα, 'ἡμεῖς μὲν οἱ ἰδιῶται<sup>5</sup> οὐ δεδοίκαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε· <sup>5</sup>οὐ γὰρ περὶ ὁμοίας, ἔφη, ψυχῆς ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν νιὸν<sup>6</sup> ἔκλυνσεν. Εἰπόντος δὲ τινος πρὸς αὐτὸν, ὡς οὐδὲν προὔργον<sup>6</sup> ποιῇ κλαίων,<sup>6</sup> 'δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντίνος ἐρωτηθεὶς, ποίᾳ διαίτη<sup>7</sup> χρῶμενος<sup>7</sup> εἰς μακρὸν γῆρας ἤλθεν, <sup>8</sup>οὐδὲν οὐδέ ποτε,<sup>8</sup> ἔφη, πρὸς ἡδονὴν οὔτε φαγὼν,<sup>8</sup> οὔτε δράσας.<sup>8</sup>—48. Γοργίας, ἥδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, <sup>9</sup>εἰ ἰδέως ἀποθνήσκου, μάλιστα, εἶπεν· <sup>10</sup>ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐτὸς<sup>11</sup> ἐπὶ τέρματι ὧν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον<sup>11</sup> εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δὲ τις αὐτὸν τῶν ἐπιτηδείων<sup>12</sup> ἤρετο, <sup>13</sup>τί πράττει; ὁ Γοργίας ἀπεκρίνατο· <sup>14</sup>ἥδη με ὁ ὕπνος ἄρχεται πα-  
ρακατατίθεσθαι τῷ ἀδελφῷ.<sup>14</sup>

Pittacus. Xenophon.

50. Πιττακὸς, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν

<sup>1</sup> Id. 48 & 46, 3.

<sup>2</sup> Gr. 403, 18, θύρας.

<sup>3</sup> Gr. 396, 3, & Id. 26, 1.

<sup>4</sup> Id. 39, 1, &

Gr. 507, R. XVI. &

Gr. 444, I. 4.

<sup>5</sup> Gr. 550, R. XXIII.

<sup>6</sup> Gr. 334, α, 3, &

Gr. 697, 2, 1st, &

Id. 76, 1.

<sup>7</sup> Gr. 555, R. XXIV.

<sup>8</sup> Gr. 365, R. I.

<sup>9</sup> Gr. 461, R. VI.

<sup>10</sup> Id. 104, 3.

<sup>11</sup> Gr. 547, 4.

<sup>12</sup> Id. 63, 1.

<sup>13</sup> Id. 25, 4.

<sup>14</sup> Id. 117, 48.

<sup>15</sup> Gr. 472, R. X.

<sup>16</sup> Id. 65 & 78, Obs.

<sup>17</sup> Gr. 585, R. XXVIII.

κολάσαι, ἄφηκεν, εἰπὼν, συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν γὰρ ἡμέρον φρίσεως ἔστι, τὸ δὲ θηριώδους.—51. Γρύλλος, ὁ Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαντινείαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξενοφῶντα<sup>a</sup> φασὶ θύειν ἕστεμμένον· ἀπαγγελθέντος δὲ αὐτῷ<sup>b</sup> τοῦ θανάτου τοῦ παιδός, ἀποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἐνιοὶ δὲ οὐδὲ διακρῦσαι φασὶν αὐτὸν,<sup>c</sup> ἀλλὰ γὰρ, εἰπεῖν, ᾗδεν θνητὸν γεγεννηκώς.<sup>d</sup>

### III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν<sup>a</sup> παρὰ Πολυκράτους λαβὼν ἑπέντε τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν,<sup>b</sup> ἀπέδωκεν<sup>c</sup> αὐτὰ, εἰπὼν· μισῶ δωρεὰν<sup>d</sup> ἣτις ἀναγκάζει ἀγρυπνεῖν.—53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας<sup>e</sup> μὲν πολλάκις μετενόησε, σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγῳδὸς ἔκρινετο ἀσεβείας<sup>f</sup> ἐπὶ τινι δράματι. Ἐτοιμὼν οὖν ὄντων Ἀθηναίων<sup>g</sup> βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφός, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν ἔρημον τῆς χειρός.<sup>h</sup> Ἔτυχε δὲ ἀριστεύων<sup>i</sup> ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκὼς τὴν χεῖρα, καὶ πρῶτος Ἀθηναίων<sup>j</sup> τῶν ἀριστείων<sup>k</sup> ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ<sup>l</sup> τοῦ ἀνδρός τὸ πάθος, ὑπεμνήσθησαν τῶν ἔργων<sup>m</sup> αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλόξενος, παραδοθεὶς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας,<sup>n</sup> διὰ τὸ φαυλίζειν<sup>o</sup> τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασι<sup>p</sup> αὐτῶν ἐκλήθη. Μέχρι δέ τινος<sup>q</sup> ὑπομείνας, ἀνέστη. Πυθο-

<sup>a</sup> Gr. 482, R. XI.

<sup>b</sup> Gr. 396, 3.

<sup>c</sup> Gr. 491, R. & Id. 5, 2.

<sup>d</sup> Gr. 729, R. LVIII.

<sup>e</sup> Gr. 606, R. XXXI.

<sup>f</sup> Id. 78, 1, Sup. ἔπει-  
σεν.

<sup>g</sup> Id. 110, 1.

<sup>h</sup> Id. 9, 4, Obs.

<sup>i</sup> Gr. 640, R. XXXVI.

<sup>j</sup> Gr. 297, 2.

<sup>k</sup> Id. 38, 1, πᾶσαν οὐ τινα.

<sup>l</sup> Id. 102, 9.

<sup>m</sup> Id. 31, 3.

<sup>n</sup> Gr. 469, R. IX.

<sup>o</sup> Id. 107, 4.

<sup>p</sup> Gr. 472, R. X.

<sup>q</sup> Gr. 505, 2.

<sup>r</sup> Gr. 500, 2.

<sup>s</sup> Id. 89, 5.

<sup>t</sup> Gr. 656, R. XLIII.

μένου δὲ τοῦ Διονυσίου,\* ποῖ δὴ σύ; εἰς τὰς λατομίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπὸ τοῦ Ἰοφῶντος τοῦ<sup>β</sup> υἱοῦ<sup>ο</sup> ἐπὶ τέλει τοῦ βίου <sup>1</sup>παρανοίας<sup>α</sup> κρινόμενος, ἀνέγνω τοῖς δικασταῖς<sup>ο</sup> Οἰδίπου τὸν<sup>γ</sup> ἐπὶ Κολωνῷ, ἐπιδεικνύμενος, διὰ τοῦ δράματος, ὅπως τὸν νοῦν<sup>ς</sup> ὑγιαίνει· ὥς<sup>δ</sup> τοὺς δικαστὰς τὸν μὲν ὑπερθानμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ <sup>1</sup>μανίαν.<sup>1</sup>—57. Φιλήμων, ὁ κωμικὸς, ἐπὶ τὰ πρὸς τοῖς ἐννεήκοις ἐξη<sup>2</sup> βιόνς, <sup>3</sup>κατέκειτο μὲν ἐπὶ κλίνης ἡρεμῶν· <sup>4</sup>θεασάμενος δὲ ὄνον τὰ παρεσκευασμένα αὐτῷ<sup>α</sup> σῦκα κατεσθίοντα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὴν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλῳτι εἰπὼν, προσδοῦναι τῷ ὄνῳ<sup>ο</sup> ἀκράτου<sup>κ</sup> ῥοφεῖν,<sup>1</sup> ἀποπνιγείς ὑπὸ τοῦ γέλωτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶν λεπτότατον γενέσθαι τὸ σῶμα.<sup>ε</sup> Ἐπεὶ τοίνυν <sup>1</sup>ἀνατραπῆται<sup>α</sup> ῥῥῆδιος ἦν ἐκ πάσης; προφάσεως, μολίβδου,<sup>α</sup> φασὶ, πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ ποτε σκληροῖ<sup>ο</sup> κατέπνεον.—59. Φιλιππίδης ὁ κωμωδοποιὸς, φιλοφρονονμένου τοῦ βασιλέως αὐτὸν <sup>1</sup>Λυσιμάχου,<sup>α</sup> καὶ λέγοντος, <sup>2</sup>τίνος<sup>κ</sup> σοὶ μεταδῶ<sup>ρ</sup> τῶν ἐμῶν;<sup>α</sup> οὐ<sup>κ</sup> βούλει, φησὶν, ὃ βασιλεῦ, πλὴν τῶν ἀπορρήτων.<sup>γ</sup>—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινος<sup>α</sup> λάλου <sup>1</sup>σχολάζειν αὐτῷ<sup>α</sup> βουλομένου, διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, ἵνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς,<sup>1</sup> τὸν δ' ἕτερον, ἵνα σιγᾷς.<sup>γ</sup>—61. Λυσίας τινὶ<sup>ο</sup> δίκην ἔχοντι λόγον συγγράψας ἔδωκεν.<sup>α</sup> ὁ δὲ πολλάκις <sup>1</sup>ἀναγνούς,<sup>α</sup> ἤκε πρὸς τὸν Λυσίαν ἀθυμῶν καὶ λέγων, <sup>2</sup>τὸ μὲν πρῶτον<sup>γ</sup> αὐτῷ διεξίοντι θαναταστὸν φανῆναι τὸν λόγον,<sup>α</sup> αὐτίς δὲ καὶ τρίτον<sup>γ</sup> ἀναλαμβάνοντι παντελῶς ἀμβλὺν καὶ ἄπρακτον· ὁ δὲ Λυσίας γελᾷσας,<sup>ε</sup> <sup>2</sup>οἷ οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δικαστῶν;

\* Gr. 767, R. LXII.

<sup>β</sup> Id. 31, 3.

<sup>ο</sup> Gr. 365, R. I.

<sup>α</sup> Gr. 606, R. XXXI.

<sup>ο</sup> Gr. 585, R. XXXVIII.

<sup>γ</sup> Id. 32, 4 (ὄντα).

<sup>ς</sup> Gr. 622.

<sup>δ</sup> Gr. 741 (so that).

<sup>1</sup> Gr. 581.

<sup>κ</sup> Gr. 505, 1.

<sup>1</sup> Id. 86, 1.

<sup>α</sup> Id. 87, 2.

<sup>α</sup> Gr. 617.

<sup>ο</sup> Gr. 381.

<sup>ρ</sup> Id. 80, Obs. 5.

<sup>α</sup> Gr. 472, R. X.

<sup>γ</sup> Gr. 656, R. XLIII.

<sup>α</sup> Gr. 542, R. XXII.

<sup>1</sup> Id. 79, 1.

<sup>α</sup> Gr. 297, 2.

<sup>γ</sup> Gr. 323, I. 1.

<sup>α</sup> Gr. 729, R. LVIII.

<sup>ε</sup> Id. 102, 1.



## IV. ANECDOTES OF KINGS AND STATESMEN.

62. Πύρρον τὸν Ἡπειρώτην οἱ υἱοὶ, παῖδες ὄντες, ἤρώτων, τίνη καταλείψει τὴν βασιλείαν; καὶ ὁ Πύρρος εἶπεν· <sup>2</sup>ὃς ἂν ὑμῶν ὀξυτέρην ἔχη<sup>b</sup> τὴν μάχαιραν.—63. Χαριέντιος ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχου<sup>c</sup> κούρεως περιβαλόντος αὐτῷ τὸ ὠμόλιον, καὶ πυθόμενον, <sup>3</sup>πῶς σε κείρω, βασιλεῦ; Σιωπῶν,<sup>d</sup> ἔφη.—64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστάς, <sup>4</sup>οὐ θαναμάζων<sup>e</sup> ἐκείνους, ἀλλὰ δι' ἐκείνων θαναμάζεσθαι βουλόμενος.\*

*Philip, King of Macedonia.*

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον<sup>f</sup> ἐλάφου, λέοντος<sup>g</sup> στρατηγούντος, <sup>5</sup>ἢ λέοντος, ἐλάφου στρατηγούντος.—66. Φίλιππος, ὁ Ἀλεξάνδρου πατὴρ,<sup>h</sup> <sup>6</sup>Ἀθηναίους μακαρίζειν ἔλεγε, εἰ καθ' ἕναστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς εὐρίσκουσιν· αὐτὸς<sup>b</sup> γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα.<sup>h</sup>—67. Φίλιππος ἐρωτώμενος, ὅστινας μάλιστα φιλεῖ, καὶ οὐστινας μάλιστα μισεῖ, τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον,<sup>i</sup> τὸν τῆς τραγωδίας ὑποκριτὴν,<sup>h</sup> ἤρετό τις, <sup>7</sup>τί θαναμάζου<sup>k</sup> τῶν ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὁ δ' αὐτὸς ἐθεάσατο ἐπὶ μείζονος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα,<sup>m</sup> καὶ τρισκαιδέκατον θεῶν<sup>n</sup> ἐπικληθέντα, <sup>8</sup>τῇ ἀξίᾳ ἐπισφάγντα ἐν τῷ θεάτρῳ, καὶ ἐρόημένον.—69. Τριῶν Φιλίππου<sup>o</sup> προσεγγελθέντων <sup>9</sup>ἐντυχημάτων<sup>p</sup> ὑφ' ἑνα καιρὸν, πρώτου<sup>q</sup> μὲν, ὅτι τεθρίππου<sup>r</sup> νενίκηκεν <sup>10</sup>Ολύμπια<sup>s</sup>· δευτέρου<sup>t</sup> δὲ, ὅτι Παρμενίων ὁ στρατηγὸς μάχη<sup>u</sup> Ἀρδανεῖς ἐνίκησε· τρίτου δ' <sup>11</sup>ὅτι ἄρρεν<sup>v</sup>

<sup>a</sup> Id. 31, 3.<sup>b</sup> Gr. 738.<sup>c</sup> Id. 112, 1.<sup>d</sup> Id. 102, 2.<sup>e</sup> Id. 104, 1.<sup>f</sup> Gr. 729, R. LVIII.<sup>g</sup> Gr. 365, R. I.<sup>h</sup> Gr. 730 & 731.<sup>i</sup> Gr. 591, R. XXIX. & Gr. 569.<sup>k</sup> Gr. 701, R. LIV.<sup>l</sup> Gr. 472, R. & Id. 32.<sup>m</sup> Id. 100, 2.<sup>n</sup> Gr. 598, &

Gr. 606, R. XXXI.

<sup>o</sup> Gr. 606, R. XXXI.<sup>p</sup> Id. 112, 6.<sup>q</sup> Gr. 365, R. I.<sup>r</sup> Gr. 627, R. XXXIV.<sup>s</sup> Gr. 681.

αὐτῷ<sup>α</sup> παιδίον ἀπεκύνησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς χεῖρας, ὡς δαῖμον, εἶπε, μέτριόν τι τούτοις· ἀντίθετος ἐλάττωμα<sup>β</sup> εἰδὼς ὅτι τοῖς μεγάλοις ἐντυχίμασι<sup>γ</sup> ὀφθονεῖν πέφυκεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη· ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ,<sup>δ</sup> ὤρετο δεῖν αὐτὸν ὑπομνήσκεισθαι, ὅτι ἄνθρωπος<sup>ε</sup> ἐστίν,<sup>ς</sup> καὶ προσέταξε τινι παιδί<sup>ς</sup> τοῦτο ἔργον ἔχειν. Τρεῖς δὲ ἐκάστης ἡμέρας<sup>ς</sup> ὁ παῖς ἔλεγεν αὐτῷ<sup>α</sup>· Φίλιππε, ἄνθρωπος εἰ.

*Alexander.*

71. Ὁ Ἀλέξανδρος Διογένη<sup>β</sup> εἰς λόγους ἐλθὼν, οὕτω καταπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις αὐτοῦ<sup>ι</sup> μνημονεύων λέγειν,<sup>κ</sup> εἰ μὴ Ἀλέξανδρος ἦμην,<sup>λ</sup> Διογένης ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον<sup>ι</sup> εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος<sup>ς</sup> κατεμήνυε τῷ χαλκῷ<sup>ς</sup> τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ<sup>ι</sup> τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν ἀποστροφὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μιμῆσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρξενωπὸν καὶ λεοντιῶδες.—73. Ἀλέξανδρος Ἀναξάρχον<sup>ι</sup> περὶ κόσμων ἀπειρίας ἀκούων<sup>ς</sup> ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τί δακρύει, οὐκ ᾔδειον, ἔφη, δακρύειν,<sup>ρ</sup> εἰ, κόσμων<sup>ς</sup> ὄντων ἀπειρῶν, ἐνὸς οὐδέπω κύριοι<sup>α</sup> γεγόναμεν;

*Successors of Alexander.*

74. Πτολεμαῖόν φασι τὸν Λάγον, καταπλοντίζοντα<sup>ς</sup> τοὺς φίλους αὐτοῦ<sup>ι</sup> ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι ἵπλοντιζε<sup>ν</sup> ἢ πλοντεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν γραῖν, εἰ ἦδεις,<sup>ι</sup> ἔφη, ὦ μῆτερ, ὅσων κακῶν<sup>ς</sup> μεστὸν ἐστὶ<sup>ς</sup> τουτὶ<sup>ς</sup>

<sup>α</sup> Gr. 585, R. XXVIII.

<sup>β</sup> Gr. 547, II, 1.

<sup>γ</sup> Gr. 627, R. XXXIV.

<sup>δ</sup> Gr. 436, R. 6.

<sup>ε</sup> Id. 78, 2.

<sup>ς</sup> Gr. 738.

<sup>ζ</sup> Gr. 642.

<sup>β</sup> Gr. 551, 2.

<sup>γ</sup> Gr. 500, 2.

<sup>δ</sup> Gr. 740, R. LIX.

<sup>ε</sup> Gr. 697, 2, 1st.

<sup>ς</sup> Gr. 551, 1.

<sup>ζ</sup> Gr. 494, R. XIII.

<sup>η</sup> Id. 102, 10.

<sup>ρ</sup> Gr. 725.

<sup>ι</sup> Id. 112, 5.

<sup>κ</sup> Id. 104, 8.

<sup>λ</sup> Gr. 449, R. V.

<sup>μ</sup> Gr. 469, R. IX.

<sup>ν</sup> Gr. 185, 2.

τὸ ῥάκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ νιού, πηνίκα μέλλουσιν ἄρα ζευγνύειν, τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;<sup>b</sup>

*Alexander of Pheræ.*

77. Ἀλέξανδρος, ὁ Φεραιῶν τύραννος, θεώμενος <sup>2</sup>τραγωδὸν, ἐμπαθέστερον<sup>c</sup> διετέθη πρὸς τὸν οἶκτον· ἀναπηδήσας οὖν ἐκ τοῦ θεάτρου ἄπιὼν ὥχετο, δεινὸν<sup>d</sup> εἶναι λέγων, εἰ τοσοῦτους ἀποσφάξας<sup>e</sup> πολίτας ὀφθήσεται<sup>f</sup> τοῖς Ἑκάβης καὶ Πολυξένης πάθεσιν<sup>g</sup> ἐπιδακρύων.

*Cræsus.*

78. Ὅτε Κροῖσος ἤρχε Λυδῶν,<sup>h</sup> τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα.<sup>i</sup> Πρὸς ἐλθὼν δέ τις τῶν Λυδῶν,<sup>k</sup> ὃ βασιλεὺς, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις<sup>l</sup> αἰτίος ἐστι, καὶ οὐδὲν ἂν εἴη τῶν<sup>m</sup> ἐπὶ γῆς, ἢ μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' εἰ θέλονσι δύο ἥλιοι γενέσθαι, κίνδυνος πάντα<sup>n</sup> συμφλεχθέντα διαφθαρήναι. Οὕτως ἓνα μὲν βασιλεία δέχονται Λυδοὶ, καὶ σωτήρα<sup>o</sup> πιστεύουσιν εἶναι, δύο δὲ ἅμα ὅτε ἂν ἀνάσχοιντο.

*Themistocles.*

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν <sup>8</sup>ἐν πότοις ἐκυλινδεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν<sup>p</sup> ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ.<sup>q</sup> Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν<sup>r</sup> ἔλεγεν, οὐκ ἐγὼ με καθεύδειν, οὐδὲ ῥαθυμεῖν, τὸ Μιλτιάδου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλετ' ἂν εἶναι ἢ Ὅμηρος; σὺν δὲ αὐτὸς, ἔφη, πότερον ἤθελες ὁ νικῶν ἐν Ὀλυμπίᾳσιν ἢ ὁ κηρύσσων τοὺς

<sup>a</sup> — See <sup>1</sup> p. 104.

<sup>b</sup> Gr. 494, R. XIII.

<sup>c</sup> Gr. 323, I, 1.

<sup>d</sup> Gr. 378.

<sup>e</sup> Id. 102, 10.

<sup>f</sup> Gr. 705.

<sup>g</sup> Gr. 693, R. LIII.

<sup>h</sup> Gr. 512, 1.

<sup>i</sup> Id. 9, 4, Obs.

<sup>k</sup> Gr. 472, R. X.

<sup>l</sup> Gr. 532, R. XXI.

<sup>m</sup> Gr. 403, 18, & 472, R.

<sup>n</sup> Gr. 729, R. LVIII.

<sup>o</sup> Gr. 738, & 733.

<sup>p</sup> Id. 100, 1.

<sup>q</sup> Gr. 547, 5.

<sup>r</sup> Gr. 745, R. LXI.

<sup>s</sup> Gr. 334, 3.

πικῶντας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, <sup>2</sup>πάταξον μὲν, ἔφη, ἄκουσον δέ. Ἥιδει δὲ, ὅτι ἂ<sup>a</sup> μῆλλει<sup>b</sup> λέγειν, τῷ κοινοῦ<sup>c</sup> λυσιτελεῖ.—82. Σεριφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὡς οὐ<sup>3</sup> δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἐνδοξός ἐστιν,<sup>d</sup> ἀληθῆ<sup>e</sup> λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σερίφιος ὦν<sup>f</sup> ἐγενόμην<sup>g</sup> ἐνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἔξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκεῖνος<sup>h</sup> γενέσθαι<sup>i</sup> ποιητὴν ἀγαθόν, ἄδοντα<sup>j</sup> παρὰ μῖλος, μήτ' αὐτὸν ἄρχοντα χρηστὸν, δικάζοντα<sup>k</sup> παρὰ τὸν νόμον.—84. Ἀπεικάζεν αὐτὸν ταῖς πλατάνοις,<sup>l</sup> αἷς<sup>m</sup> ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας<sup>n</sup> τίλλουσιν οἱ<sup>o</sup> παρερχόμενοι καὶ κολούουσιν.

*Epaminondas.*

85. Ἐπαμινώνδας ἓνα εἶχε τρίβωνα· εἰ δέ ποτε<sup>p</sup> αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς<sup>q</sup> ὑπέμενεν οἴκοι δι' ἀπορίαν ἐτέρου.—86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον, ἡλίκον, ἔφη, Θηρίον, <sup>2</sup>καὶ κεφαλὴν οὐκ ἔχει!—87. <sup>1</sup>Ἐλεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι<sup>r</sup> τῆς ἀγορᾶς<sup>s</sup> ἡμέρα, πρὶν ἢ<sup>t</sup> φίλον τοῖς ἀρχαίοις τινὰ προσπορίσαι<sup>u</sup> νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, <sup>3</sup>μήτε πλείονα γινώσκοντι, μήτε ἐλάττονα φθιγγόμενῳ ῥαδίως ἐντυχεῖν ἐτέρῳ.

*Pelopidas and other Commanders.*

89. Πελοπίδας, ἀνδρείον στρατιώτου<sup>v</sup> διαβληθέντος αὐτῷ, ὥς βλασφημήσαντος αὐτὸν, ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω,

<sup>a</sup> Id. 39, 1.

<sup>b</sup> Id. 78, 2 & 3.

<sup>c</sup> Gr. 547, 1.

<sup>d</sup> Id. 17, *the truth*.

<sup>e</sup> Id. 105, 2.

<sup>f</sup> Gr. 334, 3.

<sup>g</sup> Gr. 729, R. LVIII.

<sup>h</sup> Gr. 334, 3, *inf*.

<sup>i</sup> Id. 105, 1.

<sup>j</sup> Gr. 693, R. LIII.

<sup>k</sup> Id. 112, 3.

<sup>l</sup> Id. 82, 3.

<sup>m</sup> Id. 117, 49.

<sup>n</sup> Gr. 182, 1.

<sup>o</sup> Id. 97.

<sup>p</sup> Gr. 508, 8.

<sup>q</sup> Id. 117, 47.

<sup>r</sup> Gr. 740, R. LIX.

<sup>s</sup> Id. 112, 6.

τῶν δὲ λόγων<sup>a</sup> οὐκ ἤκουσι.—90. Ἰφικράτης<sup>b</sup> τὸ στράτευμα οὕτως ἔφρασκε δεῖν συντετάχθαι,<sup>c</sup> ὥς ἐν σώμα· θώρακα<sup>d</sup> μὲν ἔχον τὴν φάλαγγα,<sup>d</sup> χεῖρας δὲ τοὺς ψιλοὺς, πόδας δὲ τοὺς ἱππείας, κεφαλὴν<sup>d</sup> δὲ τὸν στρατηγόν.<sup>d</sup>—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβυλὼν, ἀνδρειότατα<sup>e</sup> τὸν θάνατον αὐτῶν<sup>f</sup> ἤνεγκε, καὶ πάντας Ἀθηναίους ἐπέισε τοὺς τῶν φιλτάτων θανάτους εὐθυμότερον<sup>g</sup> φέρειν.—92. Ὀδυρομένων<sup>h</sup> τῶν μετὰ Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, εἴτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων :

## V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους<sup>b</sup> ἄμῃ ἐρωτᾶν, ὅποσοι εἰσιν, ἀλλὰ ποῦ εἰσιν οἱ πολέμοι ; καὶ ἐρωτῶντός τινος, πόσοι εἰσὶ Λακεδαιμόνιοι ; ὅσοι,<sup>c</sup> ἔφη, ἱκανοὶ τοὺς κακοὺς ἀπερῶν<sup>d</sup> κειν.<sup>d</sup>—94. Δημάρατος, ἀνθρώπου<sup>e</sup> τινὸς πονηροῦ<sup>f</sup> ἑκόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἀριστος Σπαρτιατῶν,<sup>g</sup> ἔφη, ὁ<sup>h</sup> σοὶ<sup>m</sup> ἀνομιότατος.—95. Πλειστονάξ, ὁ Πανσανίου,<sup>n</sup> Ἀττικῷ τινος ῥήτορος<sup>o</sup> τοὺς Λακεδαιμονίους<sup>p</sup> ἀμαθεῖς ἀποκαλοῦντος, ὀρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων<sup>k</sup> ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου,<sup>q</sup> εἰπόντος τινὸς,<sup>r</sup> ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυμπον κατέσκαψε,<sup>p</sup> ἢ μὰ τοὺς θεοὺς,<sup>s</sup> εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκούργος οὕτως ὀλίγους ἔθηκεν, ὅτι, ἔφη, ὅτις<sup>t</sup> ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ<sup>p</sup> χρεῖα.

<sup>a</sup> Gr. 494, R. XIII.

<sup>b</sup> Gr. 729, R. LVIII.

<sup>c</sup> Gr. 198, Obs. 8.

<sup>d</sup> Gr. 403, 4.

<sup>e</sup> Gr. 323, I. 1.

<sup>f</sup> Id. 97, 3.

<sup>g</sup> Id. 46, 1, τόσους.

<sup>h</sup> Gr. 721, R. LVII.

<sup>i</sup> Gr. 767, R. LXII.

<sup>k</sup> Gr. 472, R. X.

<sup>l</sup> Id. 32, Obs. 1, 4.

<sup>m</sup> Gr. 523, R. XX.

<sup>n</sup> Gr. 451.

<sup>o</sup> Id. 112, 1.

<sup>p</sup> Id. 78, 2.

<sup>q</sup> Gr. 665, R. XLV. &

Gr. 666.

<sup>r</sup> Gr. 532, R. XXI.

98. Ἀθηναῖον τινὸς πρὸς Ἀνταλκίδα ἐπόντος, ἄλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα. — 99. Ὁ αὐτὸς, σοφιστοῦ τινος<sup>c</sup> μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, τίς γὰρ αὐτὸν ψέγει; — 100. Ἀρχίδαμος πρὸς τὸν<sup>d</sup> ἐπαινοῦντα κιθαροφδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστέ, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν<sup>e</sup> ἔσται, ὅταν κιθαροφδὸν οὕτως ἐπαινῇ.<sup>f</sup> — 101. Ταῖς θυγατρᾶσιν<sup>g</sup> αὐτοῦ ἱματισμὸν πολυτελῆ Διονυσίου<sup>h</sup> τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, φοβοῦμαι μὴ<sup>i</sup> περιθιμῆναι αἱ κόραι φανῶσί<sup>j</sup> μοι αἰσχραί. — 102. Ἀρχίδαμος, ὁ Ἀγησιλάου, καταπελτικὸν βέλος ἰδὼν,<sup>k</sup> τότε πρώτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὦ Ἡράκλειε, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγησίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ<sup>l</sup> τὴν ἀηδὸνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς<sup>m</sup> ἀκήκοα πολλάκις. — 104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησιλάου<sup>n</sup> τοῦ βασιλέως, ὡς<sup>o</sup> ταῖς συνεχέσι καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς<sup>p</sup> καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις<sup>q</sup> κατασκευάσαντος.<sup>r</sup> Διὸ καὶ ἑτερωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους<sup>s</sup> αὐτοῦς, μίδ' εἰδότες<sup>t</sup> μάχεσθαι διδάξας. — 105. Ἀνὴρ εἰς Λακεδαιμόνα ἀφίκετο Κεῖος, γέρων ἦδη ὢν, τὰ μὲν ἄλλα ἀλαζὼν, ἥδεῖτο δὲ ἐπὶ τῷ γήρῳ, καὶ διὰ ταῦτα, τὴν τρίχα, πολιὰν οὖσαν, ἐπειρᾶτο βαφῇ<sup>u</sup> ἀφανίζειν. παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, τί δ' ἂν ἔφη, οὗτος ὑγιὲς εἴποι,<sup>v</sup> ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, ἡ κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι

<sup>a</sup> Gr. 77, Obs. 1.

<sup>b</sup> Gr. 182, 3.

<sup>c</sup> Gr. 767, R. LXII.

<sup>d</sup> Id. 32, 1.

<sup>e</sup> Gr. 532, R. XXI.

<sup>f</sup> Gr. 706.

<sup>g</sup> Gr. 585, R. XXVIII.

<sup>h</sup> Gr. 670, 2, 5th.

<sup>i</sup> Gr. 701, R. LIV.

<sup>k</sup> Id. 102, 9.

<sup>l</sup> Gr. 494, R. XIII.

<sup>m</sup> Gr. 581.

<sup>n</sup> Gr. 774.

<sup>o</sup> Gr. 627, R. XXXIV.

<sup>p</sup> Gr. 523, R. XX.

<sup>q</sup> Gr. 749, II. &

Id. 106, 2.

<sup>r</sup> Gr. 710, 6th.

<sup>s</sup> Gr. 729, R. LVIII.

ποιητὴν,<sup>a</sup> ὡς χρὴ πολεμεῖν λέγοντα,<sup>b</sup> τὸν δὲ Ἡσιόδον τῶν Εἰλω-  
των, λέγοντα,<sup>c</sup> ὡς χρὴ γεωργεῖν.—107. Λυκοῦργος, ὁ Λακεδαι-  
μόνιος, πηρωθεὶς ὑπὸ τιнос τῶν πολιτῶν<sup>d</sup> ὀφθαλμῶν τὸν  
ἕτερον,<sup>e</sup> καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα  
τιμωρῇσάιτο,<sup>f</sup> ὅπως αὐτὸς βούληται,<sup>g</sup> 'τούτους μὲν ἀπέσχετο,  
παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἄνδρα ἀγαθὸν, παρήγαγε  
εἰς τὸ θέατρον. Θανμαζόντων δὲ τῶν Λακεδαιμονίων,<sup>h</sup> 'τοῦ-  
τον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδί-  
δωμι ὑμῖν<sup>i</sup> ἐπιεικῇ καὶ δημοτικόν.—108. Περσῶν<sup>j</sup> τὴν Ἑλλάδα  
ληλατούντων, Πανσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός,  
ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσίου λαβὼν,<sup>k</sup> 'ἐμελλε<sup>l</sup>  
προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν<sup>m</sup> μεσολαβηθεῖσων,  
Ηγησίλαος, ὁ πατὴρ τοῦ προεξηγμένου, 'περὶ τῶν συμβεβηκότων  
ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ<sup>n</sup> 'τῆς χαλκιοίκου συνεδίδωξεν  
'Αθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις<sup>o</sup> ἐμφράξας,  
μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρούρησε, καὶ λιμῶν<sup>p</sup> τὸν προ-  
δότην ἀνεῖλεν, ὃν ἡ μήτηρ αἶψα ὑπὲρ τοὺς ὄρους ἐξόρυσεν.

109. Ὁ Βρασίδας 'μὴν τινα<sup>q</sup> συλλαβὼν ἐν ἰσχάσι, καὶ δηχ-  
θεὶς, ἀφῆκεν<sup>r</sup> εἰτα πρὸς ἑαυτὸν, ὃ Ἡράκλεις, ἔφη, ὡς οὐδὲν  
ἐστιν οὕτω μικρὸν, οὐδ' ἀσθενές, ὃ μὴ ζήσεται, τολμῶν<sup>s</sup> ἀμύ-  
νασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ  
τριακόσιοι, τὸν<sup>t</sup> μαντευόμενον αὐτοῖς<sup>u</sup> θάνατον εἰλοντο 'ἐν  
Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὐ καὶ καλῶς ἀγωνισάμενοι  
τέλους<sup>v</sup> ἔτυχον ἐν κλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον,  
καὶ φήμην ἀγαθὴν δι' αἰῶνος.—111. Λέγοντός τιнос, ἀπὸ τῶν  
ᾧστευμάτων τῶν βαρβάρων 'οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν· οὐκοῦν,  
ἔφη, χαρίεν, εἰ ὑπὸ σκιᾶν αὐτοῖς μαχεσόμεθα.—112. Βουλό-  
μενος ἤδη τοῖς πολεμίοις 'ἐπιτίθεσθαι, τοῖς στρατιώταις παρ-  
ήγγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ἄδον<sup>w</sup> δειπνοποιησομένους.<sup>x</sup>

<sup>a</sup> Gr. 738.<sup>b</sup> Gr. 749, II.<sup>c</sup> Gr. 472, R. X.<sup>d</sup> Gr. 591, R. XXIX. &

Gr. 606, R. XXXI.

<sup>e</sup> Id. 81, 2.<sup>f</sup> Gr. 709, I. 3d.<sup>g</sup> Gr. 693, R. LIII.<sup>h</sup> Gr. 787, R. LXII.<sup>i</sup> Gr. 585, R. XXVIII.<sup>j</sup> Id. 101, 1.<sup>k</sup> Gr. 200, 2.<sup>l</sup> Gr. 656, R. XLIII.<sup>m</sup> Gr. 627, R. XXXIV.<sup>n</sup> Gr. 397, 10.<sup>o</sup> Id. 105, 1.<sup>p</sup> Gr. 403, 8.<sup>q</sup> Gr. 505, 2.<sup>r</sup> Gr. 451.<sup>s</sup> Id. 118, 1.

*Spartan Women.*

113 Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπνυθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ<sup>α</sup> ἀφικόμεναι, τὰ τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ ὀπισθεν. Καί, εἰ ἦν πλείω<sup>β</sup> τὰ ἰναντία, αἶδε γαυρούμεναι τοὺς παῖδας εἰς τὰς πατρῴας ἔφερον ταφάς·<sup>γ</sup> εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι, καί, ὥς ἔτι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι,<sup>δ</sup> ἢ λάθρα εἰς τὰ οἰκεία ἡρία ἐκόμιζον αὐτούς.—114. Λάκαινα γυνή, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χωλωθέντος, καὶ δυσφοροῦντος ἐπὶ τούτῳ, μὴ λυποῦ,<sup>ε</sup> τέκνον, εἶπε· καθ' ἕκαστον γὰρ βῆμα τῆς ἰδίας ἀρετῆς<sup>ς</sup> ὑπομνησθήσει.—115. Γοργῶ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ στρατείᾳ πορευομένου, τὴν ἀσπίδα ἐπιιδιούσα, εἶπεν· ἢ ταύταν, ἢ ἐπὶ ταύτῃ.—116. Εἰπούσης τινός, ὥς ἔοικε, ξένης πρὸς Γοργῶν,<sup>ς</sup> τὴν Λεωνίδου γυναῖκα, ὡς μόναι τῶν ἀνδρῶν<sup>α</sup> ἄρχετε ὑμεῖς αἱ Λάκαιναι, μόναι γὰρ, ἔφη, τίκτομεν ἄνδρας.

117. Ἡ Βρασιδίου μήτηρ, Ἀργιλεωνίς, ὡς ἀφικόμενοί<sup>ι</sup> τινες εἰς Λακεδαίμονα τῶν<sup>ι</sup> ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασιδίας ἀπέθανε, καὶ τῆς Σπάρτης<sup>κ</sup> ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν<sup>ι</sup> ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη,<sup>ς</sup> μὴ λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασιδίας, πολλοὺς δ' ἄνδρας ἢ Λακεδαίμων ἔχει κείνου<sup>μ</sup> κρείττονας.—118. Λάκαινά τις, ἐκπέμψασα τοὺς υἱοὺς αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰστήκει, ἡ καραδοκοῦσα, τί ἐκ τῆς μάχης ἀποβήσοιτο·<sup>ν</sup> ὡς δὲ παραγευόμενός τις πνυθομένης ἀπήγγειλε, τοὺς παῖδας ἅπαντας τετελευτηκέναι, ἰ<sup>ο</sup> ἀλλ' οὐ τοῦτο ἐπνυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί<sup>ο</sup> πράσσει ἡ πατρίς. Φήσαντος<sup>ρ</sup> δὲ,

<sup>α</sup> Id. 38, 2.

<sup>β</sup> Id. 25, 1.

<sup>γ</sup> Gr. 131, 5.

<sup>δ</sup> Id. 87, 4.

<sup>ε</sup> Id. 83.

<sup>ς</sup> Gr. 606, R. XXXI.

<sup>ι</sup> Gr. 120, 2.

<sup>κ</sup> Gr. 512, 1.

<sup>λ</sup> Gr. 472, R. X. &

<sup>μ</sup> Id. 32, 4.

<sup>ν</sup> Gr. 654, R. XLII. &

<sup>ξ</sup> Gr. 470, 1.

<sup>ι</sup> Id. 31.

<sup>κ</sup> Gr. 482, R. XI.

<sup>λ</sup> Gr. 701, LIV.

<sup>μ</sup> Gr. 622.

<sup>ν</sup> Id. 112, 4 (αὐτοῦ).



ὅτι νικᾷ, ἀσμένῃ,<sup>a</sup> τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

119. Λακὼν ἔτρωθεις ἐν πολέμῳ καὶ βαδίζειν οὐ δυνάμενος, τετραποδιστὶ ὤδενεν· αἰσχυρομένῳ δ' αὐτῷ<sup>b</sup> ἐπὶ τῷ γελόῳ, ἡ μήτηρ, καὶ πόσφ<sup>c</sup> βέλτιον,<sup>d</sup> ὃ τέκνον, εἶπε, ἡμᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλῳτι ἀνοήτῳ!—120. Ἑμνυνομένης γυναικὸς τινος Ἰωνικῆς ἐπὶ τινι τῶν ἐαυτῆς ὑφασμάτων<sup>e</sup> ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμηωτάτους, ἄτοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι<sup>f</sup> καὶ μεγαλανεῖν.—121. Γοργῶ, ἡ βασιλέως Κλεομένου θυγάτηρ, Ἀρισταγόρου<sup>g</sup> τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχυρομένου χρημάτων πληθους, καὶ ὅσφ<sup>h</sup> ἀντέλεγε, πλείονα προστιθέντος, καταφθερεῖ σε, ὃ πάτερ, ἔφη, τὸ ξενύλλιον, ἂν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλλῃς.<sup>i</sup>—122. Τὸν δὲ Ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν<sup>j</sup> ὑποδούμενον θεασαμένη, πάτερ, ἔφη, ὁ ξένος χεῖρας οὐκ ἔχει.

## VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ βραδέως, ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν,<sup>k</sup> καὶ γὰρ εἰς πολύν.—124. Οἱ ἔφοροι Ναυκλείδην, ἰὸν Πολυβιάδου<sup>l</sup>, ὑπερσαρκοῦντα τῷ σώματι,<sup>m</sup> καὶ ὑπέρπαχυν διὰ τρυφὴν γετόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπειλῆσαν αὐτῷ<sup>n</sup> φονῆς προστίμῃσιν, ἂν μὴ τὸν βίον, ὃν ἔβιον τότε, τοῦ λοιποῦ<sup>o</sup> μεθαρμόσῃται.<sup>p</sup> Φέρειν γὰρ αὐτοῦ τὸ εἶδος,<sup>q</sup> καὶ τὴν τοῦ σώματος διάθεσιν,<sup>r</sup> αἰσχύνην καὶ τῇ Λακεδαιμόνι<sup>s</sup> καὶ τοῖς νόμοις.—125. Δη

<sup>a</sup> Gr. 381.

<sup>b</sup> Gr. 585, R. XXVIII.

<sup>c</sup> Gr. 646, R. XXXIX.

<sup>d</sup> Gr. 378 (ἰστίν).

<sup>e</sup> Gr. 472, R. X.

<sup>f</sup> Gr. 729, R. LVIII.

Sup. αὐτήν.

<sup>g</sup> Id. 112, 1.

<sup>h</sup> Gr. 711, 1st.

<sup>i</sup> Gr. 730 & 731.

<sup>k</sup> Gr. 451.

<sup>l</sup> Gr. 626.

<sup>m</sup> Id. 117, 25.

<sup>n</sup> Gr. 729, R. Sup.

ἔφασαν.

μάδης, ὁ ῥήτωρ, ἡλθὼν αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἐκείνου<sup>β</sup> παρὰ πότον<sup>γ</sup> σεμνυνομένον, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; ἔγνω<sup>δ</sup> ἄν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων<sup>ε</sup> μὲν Φίλιππος, Μακεδόνων<sup>δ</sup> δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης, ὁ τῶν μελῶν ποιητής, Πανσανίου<sup>β</sup> τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ<sup>γ</sup> σοφόν,<sup>δ</sup> μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφάνιαν, συνεβούλευε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης<sup>β</sup> ὁ γενόμενος Ἀθήνησι<sup>γ</sup> τῶν τριάκοντα τυράννων, συμπεσούσης τῆς οἰκίας,<sup>δ</sup> ἐν ᾗ μετὰ πλειόνων ἐδείπνει, μόνος σωθεὶς, καὶ πρὸς πίντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ,<sup>ε</sup> ὦ Τύχη, εἶπε, εἰς τίνα με καιρὸν ἄρα φυλάττεται; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους<sup>β</sup> τοῦ ἱατροῦ, ἐπεὶ ἡ κατατυχὼν ἐν τισιν ἀπεγνωσμέναις θεραπαίαις Ζεὺς<sup>γ</sup> ἐπεκλήθη, φορτικῶς ταύτην<sup>δ</sup> χρωμένον τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, ὁ Μενεκράτης Ζεὺς βασιλεῖ Ἀγησίλαῳ<sup>ε</sup> χαίρειν· οὐκ ἀναγνούς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει<sup>ε</sup> ὑγιαίνειν.—129. Μενεκράτης, ὁ ἱατρός, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν<sup>δ</sup> ὀνομάζειν Δία. Ὁ Εἰστίας ποτὲ μεγυλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ<sup>ε</sup> ἐκέλευσε παρεσκενᾶσθαι, καὶ κατὰ κλιθέντι<sup>ε</sup> θυματήριον παρέθηκε, καὶ ἐθυμιάτο αὐτῷ<sup>ε</sup>. οἱ δὲ λοιποὶ εἰσιτῶντο, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα<sup>ε</sup> ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ<sup>ε</sup>. ἐπεὶ δὲ κατὰ μικρόν<sup>ε</sup> ὁ λιμὸς περιῆλθεν αὐτόν,<sup>ε</sup> καὶ ἠλέγχετο, ὅτι ἦν ἄνθρωπος,<sup>ε</sup> καὶ ταῦτα εὐήθης, ἐξαναστὰς ἀπὼν<sup>ε</sup> ὤχετο

<sup>α</sup> Gr. 606, R. XXXI. &

Gr. 551, 1.

<sup>β</sup> Id. 112, 1.

<sup>γ</sup> Gr. 697, 2, 1st.

<sup>δ</sup> Gr. 513.

<sup>ε</sup> Gr. 585, R. XXVIII.

<sup>ζ</sup> Id. 16, ὅγμα.

<sup>η</sup> Gr. 636, R. XXXV.

<sup>θ</sup> Id. 112, 4.

<sup>ι</sup> Gr. 627, R. XXXIV.

<sup>κ</sup> Gr. 436, R. 6

<sup>λ</sup> Gr. 547, 4.

<sup>μ</sup> Gr. 598.

<sup>ν</sup> Gr. 380.

<sup>ξ</sup> Gr. 692 (ἐν).

<sup>ο</sup> Id. 117, 48.

<sup>π</sup> Gr. 693, R. LIII.

<sup>ρ</sup> Id. 103.

καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάνν τοῦ Φιλίππου· τὴν ἄρτοιαι αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἑνόσησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ<sup>δ</sup> ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὐτὸς πάλιν ἐξέπεμπε, καὶ τοῖς<sup>ε</sup> περιωζομένοις καὶ εἰσιούσιν εἰς τὸν λιμένα ὑπερέχαιρε. Χρόρους δὲ διετέλεσε πολλοὺς ὀντοικῶν τῷ ἀρῶστίηματι<sup>δ</sup> τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἰατρῷ ἰάσασθαι,<sup>ε</sup> καὶ ἐπαύσατο τῆς νόσου<sup>ε</sup> οὕτως. Ἐμμένητο<sup>ε</sup> δὲ πολλάκις τῆς ἐν μανίᾳ διατριβῆς,<sup>η</sup> καὶ ἔλεγε, μηδέποτε ἰσθῆναι τοσοῦτον,<sup>ι</sup> ὅσον τότε ἦδετο ἐπὶ ταῖς μηδὲν<sup>κ</sup> αὐτῷ<sup>ι</sup> πρὸς ηκούσαις ναυσὶν ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐήμερήσαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς ἐκκλησίας ἐπιφανῶς, ὅν<sup>ο</sup> παρῆλθεν, οὐδ' ἐξέκλινεν, ὥς περ εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, εὐ γ', ἔφη, ποιεῖς αὐξόμενος,<sup>μ</sup> ὦ παῖ· μέγα γὰρ αὖξει κακὸν ἄπαισι τούτοις.

132. Σώστρατος, ὁ αὐλητὴς, ὀνειδιζόμενος ὑπὸ τιος ἑπὶ τῷ γορέων ἀσήμεν εἶναι,<sup>ν</sup> εἶπε, καὶ μὴν διὰ τοῦτο ὤφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται.—133. Ψάλτης Ἀντιγόνη<sup>ο</sup> ἐπεδείκνυτο· τοῦ δὲ βασιλέως πολλάκις λέγοντος, τὴν νῆτην ἐπίσφιγξον, εἶτα πάλιν, τὴν μέσην, ὅδε ἀγαπηκτῆσας, ἔφη·<sup>ο</sup> μὴ γένοιτό<sup>π</sup> σοι οὕτω κακῶς, ὦ βασιλεῦ, ὥς ἐμοῦ<sup>ν</sup> ταῦτα ἀκριβοῦν<sup>ρ</sup> μᾶλλον.

134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων<sup>ρ</sup> ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι ἀντάρκης κόσμος μοι ἐστὶν ἢ τοῦ ἀνδρὸς ἀρετῇ.—135. Θεανῶ, ἡ Πυθαγορικῇ

<sup>α</sup> Id. 112, 4.

<sup>β</sup> Gr. 491, R. XII.

<sup>γ</sup> Gr. 692 (ἐπί).

<sup>δ</sup> Gr. 551, 1.

<sup>ε</sup> Id. 87, 4.

<sup>ς</sup> Gr. 508, 10.

<sup>ζ</sup> Gr. 195, Obs. 5.

<sup>η</sup> Gr. 500, 2.

<sup>ι</sup> Gr. 380.

<sup>κ</sup> Gr. 622.

<sup>λ</sup> Gr. 544.

<sup>μ</sup> Id. 104, 6.

<sup>ν</sup> Gr. 716 & Gr. 451 (νῶς).

<sup>ο</sup> Gr. 542, R. XXII.

<sup>π</sup> Gr. 710, 1st.

<sup>ρ</sup> Gr. 482, R. XI.

<sup>ς</sup> Gr. 740, R. LIX.

<sup>τ</sup> Gr. 472, R. X.

<sup>θ</sup> Gr. 532, R. XXI.

φιλόσοφος, ἐρωτηθεῖσα, τί πρέπον εἴη γυναικί, τὸ τῷ ἰδίῳ, ἔφη, ὑρέσκειν ἀνδρί.<sup>b</sup>—136. Στρατονίκη, ἡ Σελεύκου γυνή, φαλακρὰ οὖσα, τοῖς ποιηταῖς ἀγῶνα προϋῆκε περὶ ταλάντου, ὅστις ἂν ἄμεινον ἐπαινέσαι ἀντὶς τὴν κόμην.

## NATURAL HISTORY.

### *Syrian Sheep.*

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐράς ἔχει<sup>d</sup> τὸ πλάτος<sup>e</sup> πῆχεως,<sup>f</sup> τὰ δὲ ὦτα αἱ αἴγες σπιθαμῆς<sup>g</sup> καὶ παλαιοτῆς· καὶ ἐνταῦθα συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

### *The Elephant.*

2. Ὁρῶδεϊ ὁ ἐλέφας κεράστην κριὸν καὶ χοίρου βοην. Οὕτω τοίνυν, <sup>2</sup>φασὶ καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι<sup>h</sup> ὁ μυκτὴρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρῆται αὐτῷ<sup>i</sup> ὥσπερ χειρί·<sup>j</sup> λαμβάνει γὰρ τούτῳ,<sup>k</sup> καὶ εἰς τὸ στόμα <sup>3</sup>προσφέρεται τὴν τροφήν, καὶ τὴν ἰγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι ἄσφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς<sup>m</sup> δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικῆσαντος<sup>n</sup> φωνήν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ<sup>o</sup> οἱ ἐλέφαντες <sup>5</sup>θανμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν <sup>6</sup>ἔτη<sup>p</sup> πλείω τῶν διακοσίων.<sup>p</sup> Τῶν δὲ Αἰθιοπῶν οἱ Ἰνδικοὶ μείζους τέ εἰσιν καὶ ῥωμαλεώτεροι. Ἰταῖς γοῦν προβοσκίαις<sup>q</sup> ἐπάλλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι προῳόζιζα, διανοστάμενοι εἰς τοὺς ὀπισθίους πᾶς.<sup>r</sup> Τσοῦτον δὲ εἰσιν εὐτιθάσσευτοι καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ

<sup>a</sup> Gr. 523, R. XX.

<sup>b</sup> Gr. 547, 1.

<sup>c</sup> Id. 38, 1.

<sup>d</sup> Gr. 425, R. 1.

<sup>e</sup> Gr. 622.

<sup>f</sup> Gr. 643, R. XXXVII.

<sup>g</sup> Gr. 519.

<sup>h</sup> Gr. 547, 4.

<sup>i</sup> Id. 9, 4.

<sup>k</sup> Gr. 627, R. XXXIV.

<sup>l</sup> Gr. 472, R. X.

<sup>m</sup> Id. 32.

<sup>n</sup> Gr. 620, R. XXXIII.

<sup>o</sup> Gr. 640, R. XXXVI.

<sup>p</sup> Gr. 482, R. XI.

σκοπὸν μαθηάουσι, καὶ ὅπλοις<sup>α</sup> χρῆσθαι, καὶ τοῖν.—6. Ἐν Ρώμῃ ποτε πολλῶν ἐλεφάντων προδιδασκομένων ἰστάσεις<sup>β</sup> τινὰς ἵστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους<sup>γ</sup> ἀνακνέειν, εἰς ὃν δυσμαθέστατος αὐτῶν,<sup>δ</sup> ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νυκτὸς<sup>ε</sup> αὐτὸς ἀφ' ἐαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελιτῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων ἑποπληλακισθεὶς ἐν Ρώμῃ, τοῖς γραφεῖσι<sup>ς</sup> τὴν προβοσκίδα κεντούντων, ἕνα αὐτῶν συλλαβὴν καὶ ἑμετέρων ἐξάρις, ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς<sup>ς</sup> δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρεύσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ<sup>ς</sup> φοβηθῆναι.<sup>1</sup>—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἑπιδούς ἐαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστώτες ἀποθεωροῦσιν, ὥς,<sup>κ</sup> ἂν ἐκεῖνος ὑπεραίρη τῷ μεγεθεῖ<sup>ς</sup> τὸ ῥεῦμα, πολλὴν τοῖς<sup>ι</sup> μείζοσι πρὸς τὸ θαρρόειν<sup>ς</sup> περιουσίαν<sup>ς</sup> τῆς ἀσφαλείας οὔσαν.

9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ὁ ἀναβάντες ἐπὶ τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι,<sup>ο</sup> τύπτειν προστάττουσι τοῦτοις,<sup>ς</sup> ὥς ἂν ἐκλύσωσιν.<sup>ο</sup> Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδῆσας κατευθύνει τῷ δρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. <sup>10</sup> Ἐπιβεβηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ<sup>ς</sup> ἅπαντες πρᾶεῖς εἰσιν· ὅταν δ' ἀποβῇ,<sup>ο</sup> οἱ μὲν,<sup>ς</sup> οἱ δ' οὐ· ἀλλὰ τῶν <sup>11</sup> ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, <sup>12</sup> ἥσυχάζουσιν.<sup>ς</sup>

### The Rhinoceros.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν <sup>12</sup> ἀπὸ τοῦ συμβεβηκότος ῥινέκωρος, ἀλκῆ<sup>ς</sup> δὲ καὶ βία παραπλήσιον ἐλέφαντι,<sup>ς</sup> τῷ δὲ ὑπερ

<sup>α</sup> Gr. 547, 4.

<sup>β</sup> Gr. 575, 1st.

<sup>γ</sup> Id. 32, 4.

<sup>δ</sup> Gr. 482, R. XI.

<sup>ε</sup> Gr. 641.

<sup>ς</sup> Gr. 627, R. XXXIV.

<sup>7</sup> Id. 112, 4.

<sup>8</sup> Gr. 520.

<sup>9</sup> Id. 85, 7 (εἶναι).

<sup>κ</sup> Id. 113, 2.

<sup>ι</sup> Gr. 532, R. XXI.

<sup>ς</sup> Id. 88, 4.

<sup>ο</sup> Gr. 772.

<sup>ο</sup> Gr. 701, R. LIV.

<sup>ο</sup> Gr. 547, 3.

<sup>ο</sup> Gr. 767, R. LXII.

<sup>ς</sup> Gr. 408, 19.

<sup>ο</sup> Id. 79.

<sup>ς</sup> Gr. 620, R. XXXIII.

<sup>ς</sup> Gr. 528, R. XX.

ταπεινότερον. Τὴν μὲν<sup>α</sup> δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χροάαν πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτήρων φέρει κέρασ, τῷ τύπῳ<sup>β</sup> σιμόν, τῇ δὲ στερεότητι σιδήρε<sup>γ</sup> παρεμφερές. Ἐκ τοῦτο, περὶ τῆς νομῆς αἰεὶ διαφερόμενον ἐλέφαντι,<sup>δ</sup> τὸ μὲν<sup>ε</sup> κέρασ πρὸς τινα τῶν μεϊζόνων πετρῶν θήγει, συμπεσὼν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ,<sup>ς</sup> καὶ ὑποδύνον ὑπὸ τῇ<sup>ζ</sup> κοιλίᾳ, ἀναρρήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέφας, <sup>2</sup>φθάσας τὴν ὑπὸ τῇ<sup>ζ</sup> κοιλίᾳ ὑπόδυσιν, τῇ προβοσκίδι προκαταλάβηται τὸν ῥινόκερων,<sup>ς</sup> περιγίγνεται ῥαδίως, τύπτων<sup>η</sup> τοῖς ὀδοῦσι,<sup>ι</sup> καὶ τῇ βίᾳ<sup>θ</sup> πλέον ἰσχύων.

### *The Hippopotamus.*

11. Ὁ καλούμενος ἵππος τῷ μεγέθει<sup>δ</sup> μὲν ἐστὶν οὐκ ἐλάττωον πεηχῶν<sup>κ</sup> πέντε, τετράπους δ' ὢν καὶ δίχηλος παραπλησίως τοῖς βουσί,<sup>ι</sup> τοὺς χανλιόδοντας ἔχει μεϊζονος<sup>μ</sup> τῶν<sup>κ</sup> ἀγρίων ὤων, τρεῖς ἐξ ἀμφοτέρων τῶν μερῶν. ὦτα δὲ καὶ κέρκον καὶ φωνήν ἵππου<sup>ς</sup> παρεμφερῆ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι,<sup>ς</sup> καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυροτάτον. Ἰποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν<sup>ν</sup> ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χώρας κατανέμεται τὸν τε σῖτον καὶ τὸν χόρτον. ὥστε εἰ πολύτεκνον ἦν<sup>π</sup> τοῦτο τὸ ζῷον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἔλνμαινετο ἂν ὀλοσχερῶς τὰς γεωργίας τὰς<sup>ρ</sup> κατ' Αἴγυπτον.

### *The Camel.*

12. Αἱ κάμηλοι ἴδιον<sup>ς</sup> ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον<sup>ρ</sup> ἐπὶ τῷ τῶτι<sup>ς</sup> διαφέρουσι δὲ αἱ Βάκτριαι τῶν Αραβίων<sup>α</sup> αἱ μὲν<sup>γ</sup> γὰρ δύο ἔχουσιν ὕβους, αἱ δ' ἓνα μόνον. Ἡ

<sup>α</sup> Id. 117, 46.

<sup>β</sup> Gr. 620, R. XXXIII.

<sup>γ</sup> Gr. 523, R. XX.

<sup>δ</sup> Gr. 551, 2 (2).

<sup>ε</sup> Gr. 551, 1.

<sup>ς</sup> Id. 31, his.

<sup>ζ</sup> Gr. 88.

<sup>η</sup> Id. 104, 3.

<sup>ι</sup> Gr. 627, R. XXXIV.

<sup>κ</sup> Gr. 482, R. XI.

<sup>λ</sup> Gr. 654, R. XLII.

<sup>μ</sup> Gr. 131, 5.

<sup>ν</sup> Gr. 697, 2, 1st.

<sup>ξ</sup> Id. 32, 4.

<sup>π</sup> Gr. 436, R. 6.

<sup>ρ</sup> Gr. 508, 6.

<sup>σ</sup> Gr. 395, 3.

κάμηλος κύει μὲν δέκα μῆνας,<sup>α</sup> τίκει δὲ αἰεὶ ἐν μόνον. Ζῇ δὲ χρόνον<sup>β</sup> πολὺν πλείω<sup>γ</sup> ἢ πενήκοντα ἔτη.<sup>δ</sup>

*The Ape with a Dog's Head.*

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι<sup>α</sup> τοῖς μὲν σώμασιν<sup>β</sup> ἀνθρώποις<sup>γ</sup> δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμὸν<sup>δ</sup> ἀνθρωπίνους προΐενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσεντά ἐστιν.<sup>ε</sup>

*The Crocotas.*

14. Ὁ λεγόμενος παρὰ Αἰθίοψιν<sup>α</sup> κροκόττας<sup>β</sup> μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων<sup>γ</sup> τοῖς δὲ ὁδοῦσι<sup>δ</sup> πάντων<sup>ε</sup> ὑπεράγει. Ἰλῆν γὰρ ὁστῶν μέγεθος συντρίβεται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως.

*The Fox.*

15. Οἱ Θοῤῃκες, ὅταν παγέντα<sup>α</sup> ποταμὸν διαβαίνειν ἐπιχειρῶσιν,<sup>β</sup> ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στερότητος. Ἐσυχῇ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κἂν μὲν αἰσθηται ψόφον τοῦ ῥεύματος<sup>γ</sup> ἐγγὺς ὑποφερομένου,<sup>δ</sup> τεκμαιρομένη μὴ γεγονέναι διὰ βάθους τὴν πῆξιν,<sup>ε</sup> ἀλλὰ λεπτήν καὶ ἀβέβαιον, ἴσταται, κἂν ἔᾶ τις, ἐπανέρχεται· ἑτῷ<sup>ζ</sup> δὲ μὴ ψοφεῖν<sup>η</sup> θυρόουσα, διῆλθεν.

*The Deer.*

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδόν, ὅπου τὰ σαρκοβόρα θηρία μὴ<sup>α</sup> πρόσεισιν· οἱ δὲ ἄρρενες, ὅταν<sup>β</sup> αἰσθωνται<sup>γ</sup> βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρκίας ὄντες, ἐκτο-

<sup>α</sup> Gr. 640, R. XXXVI.

<sup>β</sup> Gr. 131, 5.

<sup>γ</sup> Gr. 484.

<sup>δ</sup> Gr. 436, R. 6.

<sup>ε</sup> Gr. 620, R. XXXIII.

<sup>ζ</sup> Gr. 523, R. XX.

<sup>ς</sup> Gr. 425, R. 1.

<sup>η</sup> Gr. 482, R. XI.

<sup>θ</sup> Gr. 512, 6.

<sup>ι</sup> Id. 99, 1.

<sup>κ</sup> Gr. 701, R. LIV.

<sup>λ</sup> Gr. 627, R. XXXIV.

<sup>μ</sup> Gr. 499, R. XIV.

<sup>ν</sup> Id. 100, 2.

<sup>ξ</sup> Gr. 729, R. LVIII.

<sup>ο</sup> Id. 88, &

<sup>π</sup> Gr. 670, 2, 4th.

<sup>ρ</sup> Gr. 670.

πίζονσι, σώζοντες αὐτούς· <sup>1</sup>τῷ<sup>α</sup> λανθάνει, ὅτι τῷ<sup>β</sup> φεύγειν οὐ πεποιθήσιν.

*The Hedgehog.*

17. Ἡ τῶν <sup>2</sup>χερσαίων ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάντῃ γλαφυρά ἐστι. Μετοπώρου· γὰρ ὑπὸ τὰς ἀμπέλους ὑποδύμενος, καὶ τοῖς ποσὶ<sup>α</sup> τὰς ῥᾶγας ἀποσείσας τοῦ βότρυος χαμάζε,<sup>δ</sup> <sup>3</sup>καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάνθαις·<sup>α</sup> εἴτα καταδύς εἰς τὸν φωλεόν, τοῖς σκύμνοις·<sup>ε</sup> χρῆσθαι,<sup>ι</sup> <sup>4</sup>καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ ἀέρος, <sup>5</sup>ἐμφράσσονται τὴν<sup>ε</sup> κατ' ἄνεμον, τὴν δὲ ἐτέραν ἀνοίγουσιν.

*The Dog.*

18. Πύρρος, ὁ βασιλεὺς, ὁδεύων <sup>6</sup>ἐνέτυχε κυνὶ<sup>δ</sup> φρουροῦντι σῶμα πεφονευμένον, καὶ πυθόμενος τρίτην ἡμέραν·<sup>ε</sup> ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν<sup>β</sup> νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν. Ὀλίγαις δὲ ὕστερον ἡμέραις<sup>ι</sup> <sup>7</sup>ἐξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένον τοῦ βασιλέως,<sup>κ</sup> καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων·<sup>ι</sup> ἐπεὶ δὲ τοὺς φρονέας τοῦ δεσπότητος παριόντας εἶδεν, <sup>8</sup>ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτούς, καὶ καθυλάκτει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον· ὥστε μὴ μόνον ἐκείνῳ<sup>μ</sup> δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους<sup>ν</sup> γενέσθαι· διὸ συλληφθέντες εὐθύς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων<sup>ξ</sup> ἔξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ἰρκανόν. Οὗτος νεκρῷ τε μόνος παρήμενεν αὐτῷ,<sup>ο</sup> καὶ καιομένον τοῦ σώματος<sup>κ</sup> ἐνδραμῶν <sup>9</sup>αὐ-

<sup>α</sup> Gr. 627, R. XXXIV.

<sup>β</sup> Gr. 547, 5.

<sup>γ</sup> Gr. 641.

<sup>δ</sup> Gr. 320, 1, 3d.

<sup>ε</sup> Gr. 585, R. XXVIII.

<sup>ι</sup> Id. 87, 4.

<sup>κ</sup> Gr. 403, 18, &

Id. 32, 4.

<sup>λ</sup> Id. 117, 46.

<sup>μ</sup> Gr. 640, R. XXXVI.

<sup>ν</sup> Id. 112, 1.

<sup>ξ</sup> Id. 102, 1.

<sup>ο</sup> Gr. 532, R. XXI.

<sup>π</sup> Gr. 729, R. LVIII.

<sup>ρ</sup> Gr. 693, R. LIII.



τὸς αὐτὸν ἐπέβριψε. Τὰ δ' αὐτὰ<sup>α</sup> καὶ τὸν Ἀστὸν δρῶσαι λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἑτερός τις ιδιώτης, ἔθρεψε· ἀποθανόντος γὰρ αὐτοῦ,<sup>β</sup> περὶ τὸ σῶμα διατρίβων, 'καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφερομένον, τέλος εἰς τὴν πυρὰν ἀφῆκεν αὐτὸν καὶ συγκατέκανσε.—Φασὶ <sup>2</sup>τὸν πρωτευοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλεξάνδρον, ἐλάφον ἀφιεμένον<sup>β</sup> καὶ κάπρου καὶ ἄρκιου, <sup>3</sup>ἡσυχίαν ἔχοντα<sup>α</sup> κεῖσθαι, καὶ περιορᾶν· ὁφθέντος δὲ λέοντος εὐθὺς ἐξανασιῆσαι καὶ διακονίσθαι, 'καὶ φανερὸν εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων<sup>δ</sup> ὑπερφρονοῦντα πάντων.

### The Raven.

20. Ὁ κόραξ <sup>5</sup>ὃ ἤδη γέρον, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, αὐτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν<sup>α</sup> ἐντεῦθεν φασὶ <sup>6</sup>τὴν<sup>α</sup> γένεσιν λαβεῖν, τὴν<sup>β</sup> λέγουσαν· κακοῦ κόρακος κακὸν ὦόν.

### The Pelican.

21. Φασὶ τοὺς πελεκᾶνας<sup>α</sup> <sup>7</sup>τὰς<sup>β</sup> ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθίειν· ἔπειτα ὅταν πληθὸς εἰσφορήσωσιν αὐτῶν, ἐξεμῆν, εἰθ' <sup>1</sup>οὕτως τὰ μὲν κρέα<sup>κ</sup> ἐσθίειν τῶν κογχῶν, τῶν δὲ ὀστράκων<sup>ι</sup> μὴ ἀπιεσθαι.

### The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλων<sup>α</sup> παραπλήσιον, τὰς δὲ κεφαλὰς <sup>8</sup>πεφρικυίας θριξί<sup>α</sup> λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροάν μελानας. Μακροτράχηλον δ' ὑπάρχον, ῥίγχος ἔχει βραχὺ παντελῶς, <sup>9</sup>καὶ εἰς ὃξ<sup>υ</sup> συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς<sup>α</sup> μαλακοῖς καὶ τετριχωμέ-

<sup>α</sup> Gr. 182, 3.

<sup>β</sup> Id. 112, 4.

<sup>γ</sup> Id. 102, 1.

<sup>δ</sup> Gr. 499, R. XIV.

<sup>ε</sup> Gr. 865, R. I.

<sup>ς</sup> Gr. 729, R. LVIII.

<sup>ζ</sup> Id. 81, *its*.

<sup>η</sup> Id. 82, 1.

<sup>θ</sup> Gr. 43, 3, 2d, for *εἶτα*.

<sup>κ</sup> Gr. 120, 2.

<sup>λ</sup> Gr. 494, R. XIII.

<sup>μ</sup> Gr. 523, R. XX.

<sup>ν</sup> Gr. 627, R. XXXIV.

ταῖς, καὶ δυοὶ σκέλεσι<sup>α</sup> στηριζόμενον, καὶ ποσὶ διχήλοις, χερσαῖον ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος<sup>β</sup> οὐ δυνάμετον ἐξ-  
ἄραι καὶ πέτεσθαι, <sup>γ</sup>κατὰ τῆς γῆς ὠκέως ἀκροβατεῖ, καὶ, διωκό-  
μενον ὑπὸ τῶν ἰππέων, <sup>δ</sup>τοῖς ποσὶ<sup>δ</sup> τοὺς ὑποπίπτοντας λίθου  
οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς<sup>ε</sup> διώκοντας, ὥς τε πολ-  
λάκις καρτεραῖς πληγαῖς<sup>ε</sup> αὐτοὺς περιπίπτειν.<sup>δ</sup>

### The Magpie.

23. Κουρεύς τις<sup>α</sup> ἐργαστήριον ἔχων ἐν Ῥώμῃ <sup>β</sup>πρὸ τοῦ τεμέ-  
νου<sup>β</sup>, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν,<sup>β</sup> <sup>γ</sup>θαυμαστόν τι χρῆμα πολυ-  
φώνου κίττης ἔτρεφεν, ἣ ἀνθρώπου ῥήματα καὶ θηρείους φθόγ-  
γους <sup>δ</sup>ἀνταπεδίδου, καὶ ψόφους ὀργάνων, μηδεὶς<sup>δ</sup> ἀναγκάζον-  
τος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμουμένη μηδὲν ἄρρήτον ἀπολιπ-  
εῖν, μηδὲ ἀμίμητον. <sup>ε</sup>Ἐτυχε δὲ τις ἐκεῖ τῶν πλουσίων<sup>ε</sup> ἐκκο-  
μιζόμενος ὑπὸ σάλπιγξι πολλαῖς, <sup>ς</sup>καὶ γενομένης,<sup>ς</sup> ὥς περ εἶωθε,  
κατὰ τὸν τόπον ἐπιστάσεως, <sup>ζ</sup>εὐδοκιμοῦντες οἱ σαλπικταὶ καὶ  
κελευόμενοι, πολὺν χρόνον<sup>ζ</sup> ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν  
ἡμέραν ἐκείνην <sup>η</sup>ἄφθογγος ἦν καὶ ἄνανδος. Τοῖς<sup>η</sup> οὖν πρότερον  
αὐτῆς<sup>η</sup> θαυμάζουσι τὴν φωνὴν τότε θαῦμα μεῖζον ἢ σιωπὴ παρ-  
εῖχεν. <sup>θ</sup>ὑποψία δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους ἦσαν. οἱ δὲ  
πλεῖστοι τὰς σάλπιγγας<sup>θ</sup> εἵκαζον ἐκπλήξαι τὴν ἀκοήν, τῇ δ'  
ἀκοῇ<sup>θ</sup> συγκατεσβέσθαι τὴν φωνήν. Ἦν δὲ οὐδέτερα τούτων,<sup>θ</sup>  
ἀλλ' <sup>ι</sup>ἄσκησις, ὡς εἴοικεν. ἄφρων γὰρ αὐτῆς ἀφῆκεν, οὐδὲν τῶν  
συνηθῶν καὶ παλαιῶν μιμημάτων ἐκείνων, ἀλλὰ τὰ μελῆ<sup>ι</sup> τῶν  
σαλπίγγων, <sup>κ</sup>αὐταῖς περιόδοις φθεγγομένη, καὶ μεταβολὰς πάσας  
διεξιούσα.

### The Crocodile.

24. Ὁ κροκόδειλος <sup>α</sup>ἐξ ἐλαχίστου γίνεται μέγιστος, ὡς ἂν<sup>α</sup>

<sup>α</sup> Gr. 627, R. XXXIV. <sup>β</sup> Gr. 598.

<sup>β</sup> Gr. 634. <sup>γ</sup> Id. 112, 1.

<sup>γ</sup> Gr. 403, 11.

<sup>δ</sup> Gr. 472, R. X. & Id. 17.

<sup>δ</sup> Gr. 740, R. LIX.

<sup>ε</sup> Gr. 640, R. XXXVI.

<sup>ε</sup> Gr. 397, 10.

<sup>ς</sup> Gr. 585, R. XXVIII.

<sup>ζ</sup> Gr. 499, R. XIV.

<sup>η</sup> Gr. 729, R. LVIII.

<sup>θ</sup> Gr. 693, R. LII.

<sup>ι</sup> Gr. 120, 2.

<sup>κ</sup> Gr. 334, 3.

ὡὰ μὲν τοῦ ζώου τίκτοντος<sup>α</sup> τοῖς χηνεῖσις<sup>β</sup> παραπλήσια, τοῦ δὲ γεννηθέντος ἀνυόμενον μέχρι πηγῶν<sup>γ</sup> ἑκακίδεκα. Τὸ δὲ σῶμα θαναμαστῶς ὑπὸ τῆς φύσεως ὠχύρωται. Τὸ μὲν γὰρ δέρμα αὐτοῦ πᾶν φολιδωτόν ἐστι καὶ <sup>δ</sup>τῇ σκληρότητι<sup>δ</sup> διαφέρον, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοὶ, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει<sup>ε</sup> τῶν ἄλλων<sup>ε</sup> διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν<sup>ε</sup> ἐπὶ τῆς γῆς ζῶων<sup>ε</sup> τὰ προσπελάζοντα τῷ ποταμῷ.<sup>1</sup> Πληθὺς δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, <sup>3</sup>ὥς ἂν πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν<sup>κ</sup> γὰρ ἐγχωρίων τοῖς πλείστοις νόμιμόν ἐστιν ὥς θεὸν σέβασθαι τὸν κροκόδειλον· τοῖς δ'<sup>κ</sup> ἄλλοφύλοις ἀλυσιτελής ἐστιν ἡ θήρα παντελῶς, οὐκ οὐσης ἔδωδμόν τῆς σαρκός.<sup>1</sup> Ἄλλ' ὅμως <sup>5</sup>τοῦ πλήθους τούτου φνομένου κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκεύασε μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων<sup>μ</sup> παραπλήσιος ὢν μικρῷ κυνί,<sup>β</sup> περιέρχεται τὰ τῶν κροκόδειλων ὡὰ συντρίβων, τίκτοντος τοῦ ζώου<sup>α</sup> παρὰ τὸν ποταμόν.—25. Ὁ κροκόδειλος ἔχει ὀφθαλμοὺς μὲν ὕψος, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας <sup>7</sup>κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον θηρίων οὐκ ἔφυσσε· οὐδὲ τὴν κάτω<sup>α</sup> κινεῖ γνάθον, ἀλλὰ τὴν ἄνω<sup>α</sup> γνάθον προσάγει τῇ κάτω<sup>α</sup>· ἔχει δὲ ὄνυχας καρτεροὺς, καὶ δέρμα λεπιδωτὸν ἀρρήκτον ἐπὶ τοῦ σώματος· <sup>8</sup>τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

*The Ephemeron.*

26. Περὶ τὸν Ὑπανιν ποταμὸν τὸν<sup>ε</sup> περὶ Βόσπορον τὸν<sup>ε</sup> Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δειλῆς·<sup>π</sup> καταφερομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένῳ<sup>1</sup> ἀποθνήσκει, βιοῦν<sup>ε</sup> ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.<sup>μ</sup>

<sup>α</sup> Id. 112, 1.

<sup>β</sup> Gr. 528, R. XX.

<sup>γ</sup> Gr. 408, 11, &

Id. 112, 4.

<sup>δ</sup> Gr. 656, R. XLIII.

<sup>ε</sup> Gr. 620, R. XXXIII.

<sup>ζ</sup> Gr. 508, 6.

<sup>η</sup> Id. 32, 4.

<sup>θ</sup> Gr. 472, R. X.

<sup>ι</sup> Gr. 547, 5.

<sup>κ</sup> Gr. 408, 19, & 6.

<sup>λ</sup> Id. 112, 3.

<sup>μ</sup> Gr. 436, R. 6.

<sup>ν</sup> Gr. 373, 2d

<sup>ξ</sup> Id. 12, 2.

<sup>π</sup> Gr. 656, R. XLIII.

<sup>ρ</sup> Gr. 664, R. XLIV.

*Bees. Geese.*

27. Θαύματος ἄξια ἵτ' αὖ τῶν Κρητικῶν μελισσῶν, καὶ τὰ τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδες τι μέλλουσαι κάμπτειν ἀκρωτήριον, ἱματιῶσιν ἐαυτὰς, ἵνα πᾶν τοῦ μὴ παραφύρεσθαι, μικροῖς λιθιδίοις.<sup>c</sup> Οἱ δὲ χῆνες τοὺς ἀετοὺς δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα λίθον εὐμεγέθη λαμβάνουσιν, ὅϊον ἐπιστομίζοντες αὐτῶν καὶ χαλινῶντες τὸ φιλόφωνον καὶ λάλον, ἕπως λάθωσι σιωπῇ<sup>c</sup> παρελθόντες.

*Of some Marine Animals.*

28. Ἡ τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐτῆς<sup>d</sup> ἐκπῆγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγήνης βαρύνετα ναρκῶδη ταῖς χερσὶ<sup>e</sup> τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἐνιοὶ δὲ ἱστοροῦσι, ὅτι πειραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέσῃ<sup>f</sup> ζῶσα, κατασκεδαννύντες ὕδωρ ἄνωθεν, αἰσθάνεσθαι τὸ πᾶθος<sup>d</sup> ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν ἀμβλύνοντος, ὡς ἔοικε, ὁ δὲ τοῦ ὕδατος τρεπομένου καὶ προπεπονηθότος.—29. Ὁ πιρνοτήρας ζῶον ἐστὶ καρκινῶδες, καὶ τῇ πίννῃ<sup>g</sup> σύνεστι, καὶ πνλωρεῖ τὴν κόγχην προκαθήμενος, ὥν ἀνεφωμένῃ καὶ διακεχνηνῶν, ἄχρι προσπέσῃ<sup>h</sup> τι τῶν ἀλωσίμων αὐτοῖς<sup>b</sup> ἰχθυοῖν. τότε δὲ τὴν σάρκα τῆς πίννης δακῶν<sup>i</sup> παρειαῖ<sup>h</sup>θεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγρην ἐντὸς ἔρκους<sup>i</sup> γενομένην κατεσθίουσιν.

*The Pilot-fish and the Whale.*

30. Ὁ καλούμενος ἡγεμὼν αἰεὶ σύνεστιν ἐνὶ<sup>k</sup> τῶν μεγάλων κητιῶν, καὶ προνίχεται, τὸν δρόμον ἐπευθύνων, ἵ<sup>l</sup> ὅπως οὐκ ἐνσχεθῇσεται<sup>l</sup> βράχεσιν,<sup>c</sup> οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεται γὰρ αὐτῷ<sup>m</sup> τὸ κῆτος, ὥσπερ οἶακι<sup>n</sup> ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων<sup>n</sup> ὅ τι ἂν

<sup>a</sup> Gr. 469, R. IX.<sup>b</sup> Id. 89, 2.<sup>c</sup> Gr. 627, R. XXXIV.<sup>d</sup> Gr. 494, R. XIII.<sup>e</sup> Gr. 585, R. XXVIII.<sup>f</sup> Gr. 701, R. LIV.<sup>g</sup> Gr. 551, 1.<sup>h</sup> Gr. 547, 5.<sup>i</sup> Gr. 656, R. XLIII.<sup>k</sup> Gr. 551, 1.<sup>l</sup> Gr. 705.<sup>m</sup> Gr. 550, R. XXIII.<sup>n</sup> Gr. 472, R. X.

παραλάβῃ τῷ χάσματι ἵζων ἢ σκάφος ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβεβυθισμένον· <sup>2</sup>ἐκεῖνο δὲ γινώσκον, ἀναλαμβάνει τῷ στόματι· καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, <sup>b</sup> καὶ τὸ κῆτος ἔστικεν ἀναπαυομένον καὶ ὀρμεῖ· προσελθόντος δὲ αὐθις ἐπακολουθεῖ, μήτε ἡμέρας, <sup>c</sup> μήτε νυκτός· ἀπολειπόμενον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ ἀκυβέρνητα πρὸς γῆν ἐξεγεχθέντα.

*The Tortoise.*

31. Θανμαστή ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν<sup>d</sup> γεννωμένων ἐπιμέλεια. Τίττει μὲν γὰρ ἐκβαίνουσα ἑτῆς θαλάττης· πλησίον· ἐπωάζειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν πολὺν χρόνον, ἐντίθῃσι τῇ ψάμμῳ<sup>b</sup> τὰ ὠά, καὶ τὸ λειότατον ἐπαμᾶται τῆς θινός· αὐτοῖς καὶ μαλακώτατον· <sup>e</sup>ὅταν δὲ καταχώσῃ καὶ ἀποκρύνῃ βεβυθίως, οἱ μὲν λέγονσι τοῖς ποσὶν ἀμύνειν καὶ καταστίζειν τὸν τόπον, εὖσημον ἑαυτῇ<sup>h</sup> ποιούσαν, οἱ δὲ, τὴν θήλειαν ὑπὸ τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου<sup>i</sup> θανμασιώτερόν ἐστιν, ἡμέραν<sup>k</sup> ἐκφυλάξασα τεσσαρακοστήν (ἐν τοσαύταις γὰρ ἐκπέτεται καὶ περιρῶρήγνυται τὰ ὠά) πρόσεισι, καὶ <sup>l</sup>γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησαυρὸν, ὡς οὐδεὶς χρυσίου θήκη<sup>m</sup> ἀνθρώπου, ἀσμένως ἀνοίγει καὶ προθύμως.

*The Magnet. Nitre.*

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν, οἱ δὲ πολλοὶ Ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροὺς ἀλλὰ καὶ δύναμιν ἐντίθῃσι τοῖς δακτυλίοις,<sup>1</sup> ὥστε δύνασθαι<sup>m</sup> ταῦτόν<sup>n</sup> τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγει δακτυλίους· ὥστ' ἐνόησε ὀρμαθὸς μακρὸς πάνν σιδηρῶν δακτυλίων <sup>2</sup>ἐξ ἀλλήλων ἥρτηται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ

<sup>a</sup> Gr. 627, R. XXXIV.

<sup>b</sup> Gr. 693, R. LIII.

<sup>c</sup> Gr. 641.

<sup>d</sup> Gr. 403, 11, *its young*.

<sup>e</sup> Gr. 656, R. XLIII.

<sup>f</sup> Gr. 461, R. VI.

<sup>g</sup> Gr. 701, R. LIV.

<sup>h</sup> Gr. 523, R. XX.

<sup>i</sup> Gr. 482, R. XI.

<sup>k</sup> Gr. 640, R. XXXVI.

<sup>l</sup> Gr. 585, R. XXVIII.

<sup>m</sup> Gr. 740, R. LIX.

<sup>n</sup> Gr. 182, 3, & Obs.

δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανίᾳ λίμνῃ οὕτω ἵντιρῶδέσ  
ἔστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἐτέρου ῥέμματος<sup>α</sup> προ-  
δεῖσθαι<sup>β</sup> καὶ πλείω χρόνον ἐν τῷ ὕδατι ἰάση τις, διαπίπτει.

## MYTHOLOGY.

### *Mythological Notices.*

1. Ὁ οὐρανὸς χαλκοῦς<sup>α</sup> ἔστι τὰ ἔξω. Ἐπερβάντι<sup>β</sup> δὲ καὶ  
ἐπὶ τοῦ νώτου γενομένων φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος  
καθαρώτερος, καὶ ἄστρα διανέστερα, καὶ χρυσοῦν τὸ δάπεδον.  
Ἐῖσιόντι<sup>γ</sup> δὲ, πρῶτον μὲν<sup>δ</sup> οἰκοῦσιν αἱ Ὁραι· πυλωροῦσι γάρ·  
ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, ὄντες ὑπέρηται καὶ ἀγγελιαφόροι  
τοῦ Διός. Ἐξῆς<sup>ε</sup> δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον  
ἀπάσης τέχνης<sup>ς</sup> μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ  
βασίλεια, ταῦτα πάντως περικαλλῇ τοῦ Ἡφαίστου<sup>β</sup> κατασκευ-  
άσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐνοχοῦνται, νέκταρ  
πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλοι μὲν οὖν καὶ ἄνθρω-  
ποι συνειστιῶντο, καὶ συνέπινον αὐτοῖς,<sup>1</sup> ὁ Ἰξίων καὶ ὁ Τάντα-  
λος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκείνοι μὲν ἔτι καὶ νῦν  
κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει<sup>κ</sup> καὶ ἀπύρρητος ὁ οὐ-  
ρανός.

2. Οἱ θεοὶ οὔτε σῖτον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἄλλὰ τὴν  
ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος<sup>1</sup> μεθύσκονται, μά-  
λιστα δὲ ἔδονται σιτούμενοι<sup>μ</sup> τὸν ἐκ τῶν θυσιῶν καπνὸν αὐτῇ  
κνίσσῃ<sup>ν</sup> ἄνηνεγμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βομοῖς<sup>ο</sup>  
οἱ θύοντες περιχέουσι.—3. Ὁ θυσίας ἄλλοι<sup>π</sup> ἄλλας τοῖς θεοῖς<sup>ο</sup>  
προσάγουσι· βοῦν μὲν ὁ γεωργός, ἄρνα δὲ ὁ ποιμὴν, καὶ αἶγα ὁ  
αἰπόλος· ὁ δὲ τις λιβανωτὸν ἢ πόπυρον· ὁ δὲ πένης ἰλάσκειται  
τὸν θεὸν φιλήσας<sup>α</sup> μόνον τὴν αὐτοῦ δεξιάν.

<sup>α</sup> Gr. 507, R. XVI.

<sup>β</sup> Gr. 740, R. LIX.

<sup>γ</sup> Gr. 131, 5.

<sup>δ</sup> Gr. 617.

<sup>ε</sup> Gr. 542, R. XXII.

<sup>ς</sup> Id. 117, 46.

<sup>ζ</sup> Gr. 469, R. IX.

<sup>η</sup> Id. 112, 4.

<sup>θ</sup> Gr. 551, 1.

<sup>ι</sup> Gr. 527, R. I.

<sup>κ</sup> Gr. 505, 1.

<sup>λ</sup> Id. 104, 6.

<sup>μ</sup> Gr. 627, R. XXXIV.

<sup>ν</sup> Gr. 585, R. XXVIII.

<sup>ξ</sup> Id. 19, 2.

<sup>ο</sup> Id. 104, 3.

4. Ὅι πλάσται τὸν μὲν Δία<sup>α</sup> ἀναπλάττονσι γενειήτην<sup>β</sup> καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην,<sup>γ</sup> τὴν Ἀθηναῖαν παρθέον<sup>δ</sup> καλὴν, γλαυκῶπιν, αἰγίδα ἀνεζωσμένην, κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνον, Ἀπόλλωνα μειράκιον<sup>ε</sup> γυνὸν ἐν χλαμυδίῳ, τοξότην,<sup>ς</sup> διαβιβηκῶτα τοῖς ποσίν<sup>ζ</sup> ὥς περ θεόντα.—Ἐκαστος τῶν θεῶν<sup>η</sup> τέχνην τινὰ ἔχει ἢ θεοῖς<sup>θ</sup> ἢ ἀνθρώποις χρησίμην. Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαιεῖν διδάσκει· ἡ Ἀρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι<sup>ι</sup> δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγόνους<sup>κ</sup> φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδίτην<sup>λ</sup> καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἀρτεμιν,<sup>μ</sup> καὶ τὰς προσαγορευομένας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαιστον<sup>ν</sup> καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων<sup>ξ</sup> δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία<sup>ο</sup> τῶν εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων<sup>π</sup> τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπορεῖμαι, βουλόμενον αἰώνιον αὐτοῖς<sup>ρ</sup> περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ<sup>ς</sup> τὴν τε τῶν παρθένων ἡλικίαν, ἑνὶ οἷς χρόνοις δεῖ γαμεῖν αὐτάς,<sup>τ</sup> καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεᾷ ταύτῃ.<sup>θ</sup> Ταῖς δὲ Χάρισι<sup>ι</sup> δοθῆναι τὴν τῆς ὄψεως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας,<sup>κ</sup> καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι<sup>λ</sup> τοὺς εὐποιήσαντας.

6. Ἐιλείθυιαν<sup>μ</sup> δὲ λαβεῖν τὴν περὶ τὰς<sup>ν</sup> τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν<sup>ξ</sup> ἐν τῷ<sup>ο</sup> τίκτειν κακοπαθουσῶν· διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνευούσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἀρτεμιν<sup>π</sup> δὲ φασιν εὐρεῖν τὴν τῶν

<sup>α</sup> Gr. 598.

<sup>β</sup> Gr. 620, R. XXXIII.

<sup>γ</sup> Gr. 472, R. X.

<sup>δ</sup> Gr. 523, R. XX.

<sup>ε</sup> Id. 19, 2.

<sup>ς</sup> Gr. 729, R. LVIII.

<sup>ζ</sup> Gr. 738.

<sup>η</sup> Gr. 365, R. I.

<sup>θ</sup> Gr. 585, R. XXVIII.

<sup>ι</sup> Gr. 606, R. XXXI.

<sup>κ</sup> Gr. 512, 7.

<sup>λ</sup> Gr. 627, R. XXXIV.

<sup>μ</sup> Id. 32, 3.

<sup>ν</sup> Id. 88, 3.

τηπίων παιδίων θεραπείαν, καὶ τροφάς τινας ἀρμοζούσας τῇ φύσει<sup>α</sup> τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον<sup>β</sup> αὐτὴν<sup>γ</sup> ὀνομάζεσθαι. Τῶν δὲ ὀνομαζομένων Ὁρῶν ἐκάστη<sup>δ</sup> δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν<sup>ε</sup> γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι<sup>ς</sup> τῆς Εὐνομίας,<sup>ς</sup> καὶ Δίκης, καὶ Εἰρήνης.

7. Ἀθηνᾶ<sup>ς</sup> δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρῳσιν καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις,<sup>ς</sup> καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν<sup>ς</sup> ἐν ταῖς ἄλλαις ἐπιστήμαις εἰσηγήσασθαι τοῖς ἀνθρώποις· εὐρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων,<sup>ς</sup> ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις<sup>δ</sup> δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμῶν εὐρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην ποιητικὴν. Ὑφαιστον<sup>ε</sup> δὲ λέγουσιν εὐρετὴν γενέσθαι τῆς<sup>ς</sup> περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων<sup>ς</sup> ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα<sup>ε</sup> δὲ τῆς κιθάρας εὐρετὴν ἀναγορεύουσι, καὶ τῆς<sup>ς</sup> κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἱατρικὴν ἐπιστήμην ἐξεργεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν<sup>ς</sup> συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστους<sup>ς</sup>. εὐρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι<sup>ς</sup> ἐγχωρίους τὰ<sup>ς</sup> περὶ τῆς τοξείας. Ἀπόλλωνος<sup>ς</sup> δὲ καὶ Κορωνίδος<sup>ς</sup> Ἀσκληπιδὸς<sup>ς</sup> γεννηθέντα, καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἱατρικὴν μαθόντα,

<sup>α</sup> Gr. 547, 4.

<sup>β</sup> Gr. 738.

<sup>γ</sup> Gr. 729, R. LVIII.

<sup>δ</sup> Gr. 606, R. XXXI.

<sup>ε</sup> Gr. 482, R. XI.

<sup>ς</sup> Gr. 585, R. XXVIII.

<sup>ε</sup> Gr. 403, 18 (χρημά-

των), &

Gr. 472, R. X.

<sup>ς</sup> Gr. 472, R. X.

<sup>ς</sup> Gr. 380.

<sup>ς</sup> Gr. 591, R. XXIX.

<sup>ς</sup> Gr. 403, 12.

<sup>ς</sup> Gr. 692 (ἐκ).



προεξευρεῖν τήν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευ-  
ασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιβάσαι τὴν τέχνην  
ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

10. Τῷ δ' Ἑρμῇ<sup>α</sup> προσάπτουσι τὰς ἐν τοῖς πολέμοις γινο-  
μένας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ' αὖ-  
τόν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶ-  
τον ἐπινοῆσαι, <sup>1</sup>καὶ τὸ λάθρα τὰ<sup>β</sup> τῶν ἄλλων σφετεριῶσθαι.<sup>γ</sup>  
Εἰς ἡγητὴν<sup>δ</sup> δ' αὐτὸν<sup>ε</sup> καὶ παλαιστρας γενέσθαι, <sup>2</sup>καὶ τὴν ἀπὸ  
τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον<sup>ο</sup> δὲ μυθολογοῦσιν  
εὐρετὴν<sup>δ</sup> γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας,  
ἔτι δ' οἰνοποιίας, καὶ τοῦ πολλοῦς τῶν ἐκ τῆς ὀπώρας καρπῶν<sup>ι</sup>  
ἀποθησαυρίζειν.<sup>ε</sup>

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες<sup>ε</sup> εἶναι  
λέγονται. <sup>3</sup>Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

Κλειώ τ', Εὐτέρπη τε, Θάλεια τε, Μελπομένη τε,  
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνια τ', Οὐρανίη τε,  
Καλλιόπη θ', ἥ σφρων προφρεσιτάτη ἐστὶν ἀπασέων.

\* \* \* \* \*

12. Ὁ πολὺς ὄμιλος, οὗς<sup>h</sup> <sup>4</sup>ἰδιώτας<sup>h</sup> οἱ σοφοὶ καλοῦσιν,  
<sup>1</sup>Ὀμήρῳ<sup>ι</sup> τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον<sup>δ</sup> τινὰ ὑπὸ τῇ γῇ  
πάνν βαθὺν Ἄϊδην<sup>ο</sup> ὑπελήφασιν, μέγαν τε καὶ πολύχωρον τοῦτον<sup>ο</sup>  
εἶναι, καὶ ζοφερόν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος<sup>h</sup>  
ἀδελφόν<sup>ο</sup> τοῦ Διὸς, Πλούτωνα κεκλημένον. <sup>5</sup>Περιορῆσθαι δὲ  
τὴν χώραν<sup>ο</sup> αὐτοῦ ποταμοῖς<sup>ι</sup> μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ  
μόνων τῶν ὀνομάτων· Κωκυτοῖς<sup>ε</sup> γάρ, καὶ Πυριφλεγέθοντες,  
καὶ τὰ τοιαῦτα κέκληνται. <sup>6</sup>Τὸ δὲ μέγιστον, ἡ Ἀχερουσία  
λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἐνι  
διαπλευσαι, ἢ παρελθεῖν, ὡς τοῦ πορθμέως.<sup>μ</sup> Πρὸς δὲ αὐτῇ  
τῇ καθόδῳ καὶ πύλῃ, <sup>7</sup>οὔσῃ<sup>η</sup> ἀδαμαντίνη, ἀδελφιδοῦς τοῦ βασι-  
λέως Αἰακός ἐστι, <sup>8</sup>τὴν φρουράν ἐπιτετραμμένος, καὶ παρ' αὐτῇ

<sup>α</sup> Gr. 585, R. XXVIII.

<sup>β</sup> Gr. 403, 18 (χορήματα).

<sup>γ</sup> Gr. 719, R. LV. & 724.

<sup>δ</sup> Gr. 738.

<sup>ε</sup> Gr. 729, R. LVIII.

<sup>ι</sup> Gr. 472, R. X.

<sup>ς</sup> Gr. 436, R. 6.

<sup>h</sup> Gr. 598.

<sup>ι</sup> Gr. 547, 5.

<sup>κ</sup> Gr. 512, 1.

<sup>λ</sup> Gr. 604, R. XXX.

<sup>μ</sup> Gr. 656, R. XLIII.

<sup>ν</sup> Id. 100, 3.

κύνων τρικέφαλος. <sup>1</sup>Περαιωθέντας δὲ τὴν λίμνην λειμῶν ἱποδέχεται μέγας, καὶ ποτὸν, μνήμης<sup>α</sup> πολέμον. <sup>β</sup>Λήθης γοῦν διὰ τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννῆες, καὶ Φόβοι, καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρῆτες ὄντες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς<sup>γ</sup> τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἥλύσιον πεδίον, <sup>δ</sup>τῷ ἀρίστῳ βίῳ<sup>δ</sup> συνεσομένους· τοὺς δὲ πονηροὺς ταῖς Ἑριννύσι παραδόντες, εἰς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ ἄδου φρουρός, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ τῶτον παντοίων ὄψεων κεφαλὰς.—14. Ὁ Τάρταρος <sup>2</sup>τόπος ἐστὶν ἐρεβώδης ἐν ἄδου,<sup>ε</sup> τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον ἀπ' οὐρανοῦ γῆ.

## MYTHOLOGICAL NARRATIONS.

### I. APOLLO AND DIANA.

1. Αἰτιῶ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἄπασαν ὑφ' Ἡρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρώτην Ἀρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.—Ἀρτεμις μὲν<sup>α</sup> οὖν, ἑτὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ,<sup>β</sup> τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανός, ἦκεν εἰς Δελφοὺς, χρησμοφδοῦσης τότε Θέμιδος.<sup>γ</sup> Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφρις<sup>δ</sup> ἐκώλυνεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτῳ,<sup>ε</sup> τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσεν, καὶ ἡγήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου,<sup>ς</sup> ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκῃν ἔλθῃ.<sup>ζ</sup> Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκῃν ἡμέρα,

<sup>α</sup> Gr. 525.

<sup>β</sup> Gr. 451 (τὸ πότον).

<sup>γ</sup> Gr. 389.

<sup>δ</sup> Gr. 551, 2.

<sup>ε</sup> Id. 106, 2.

<sup>ς</sup> Gr. 451.

<sup>ζ</sup> Id. 117, 46.

<sup>η</sup> Id. 112, 4.

<sup>θ</sup> Gr. 547, 3.

<sup>κ</sup> Gr. 606, R. XXXI. &

Gr. 578, R. XXVI.

<sup>λ</sup> Gr. 711, 1st, &

Gr. 334, 1.

<sup>μ</sup> Id. 88.

μήτε τοῦ πατρὸς,<sup>α</sup> μήτε τῆς μητρὸς<sup>β</sup> ὑπὲρ αὐτοῦ θνήσκειν ἴθα-  
λόντων, Ἄλκηστις, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν  
πάλιν ἀνέπεμψε ἡ Κόρη· ὡς δὲ ἐνοιὶ λέγουσιν, Ἡρακλῆς μαχεσ-  
άμετος τῷ Θανιάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὕβριν<sup>2</sup> πειράσαι  
θέλοντες, εἰκασθέντες ἀνθρώποις,<sup>β</sup> ὑπέσχοντο ἐπὶ μισθῷ<sup>3</sup>  
ἔτιχαιν τὸ Πέργαμον· τοῖς δὲ<sup>ε</sup> τειχίσασι τὸν μισθὸν οὐκ ἀπ-  
εδίδου. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν  
δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησ-  
μῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσσεσθαι τῶν συμφορῶν, ἐὰν  
προθῇ Λαομέδων Ἡσιόνην, αἴην θυγατέρα αὐτοῦ, βορὰν<sup>δ</sup> τῷ  
κῆτι,<sup>ε</sup> οὗτος ἠπροῦθηκε, ταῖς πλησίον τῆς θαλάσσης<sup>ε</sup> πέτραις<sup>ε</sup>  
προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκκειμένην Ἡρακλῆς, ὑπέ-  
σχετο σώσειν<sup>ε</sup> αὐτήν, εἰ τὰς ἵππους παρὰ Λαομέδοντος<sup>ε</sup> ᾔλῃφε-  
ται,<sup>ε</sup> ἃς ὁ Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ.<sup>ε</sup>  
δώσειν<sup>ε</sup> δὲ Λαομέδοντος εἰπόντος,<sup>ε</sup> κτείνας τὸ κῆτος Ἡσιόνην  
ἔσωσε. <sup>ε</sup>Μὴ<sup>ε</sup> βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς  
αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν εἴλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ<sup>κ</sup> δὲ καὶ δόξῃ διαφέ-  
ρων, καὶ φύκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλα-  
γονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος ἐγένετο τῶν θεῶν  
ἐπὶ πλείον.<sup>1</sup> Ὅστερον δὲ τὴν εὐτυχίαν<sup>8</sup> οὐ φέρων, καὶ μετα-  
σχὼν κοινῆς τραπέζης<sup>μ</sup> καὶ πάσης παρῴρησίας, ἀπήγγελλε τοῖς  
ἀνθρώποις<sup>ε</sup> τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Δι'  
ἦν αἰτίαν<sup>9</sup> καὶ ζῶν<sup>η</sup> ἐκολάσθη, καὶ τελευτήσας<sup>η</sup> αἰωνίου  
τιμωρίας ἡξιώθη, καταχθεὶς εἰς τοὺς ἀσεβεῖς.—Τούτου δ'  
ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν  
εἰκοὺς ἐπτά, καὶ θυγατέρας<sup>10</sup> ἰσας, εὐπρεπεῖα<sup>κ</sup> διαφερούσας.  
Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φροντιστομένη, πλεονά-  
κεις ἐκαυχᾶτο, καὶ τῆς Λητοῦς<sup>ο</sup> ἐαυτὴν εὐτεκνοτέρα ἀπε-  
φαίνετο. Εἴθ' ἡ μὲν Λητώ, χολωσαμένη, προσέταξε τῷ

<sup>α</sup> Id. 112.<sup>β</sup> Gr. 547, 4.<sup>γ</sup> Gr. 585, R. XXVIII.<sup>δ</sup> Gr. 365, R. I.<sup>ε</sup> Gr. 656, R. XLIII.<sup>ς</sup> Gr. 731.<sup>ε</sup> Gr. 705.<sup>η</sup> Id. 112, 4.<sup>ι</sup> Gr. 670, 2, 3d.<sup>κ</sup> Gr. 620, R. XXXIII.<sup>1</sup> Gr. 323, Obs. 1, 1st.<sup>μ</sup> Gr. 505, 1.<sup>η</sup> Id. 102.<sup>ο</sup> Gr. 482, R. XI.

μὲν Ἀπόλλωνι,\* κατατοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι,† τὰς θυγατέρας. Τούτων᾽ δ' ὑπακουσάντων τῇ μητρὶ,‡ καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, ὁ συνέβη αὐτὴν᾽ ὑφ' ἑνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιπούσα, πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· κακεῖ Διὶ εὐξαμένη, τὴν μορφὴν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα εὐκτωρ καὶ μεθ' ἡμέραν.†

6. Ἀκταίων, Ἀυτονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι,‡ κυνηγὸς᾽ ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἔτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λουομένην᾽ εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφὴν ἑἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ᾽ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγροισιν ἐβρώθη· ἀπολομένου δὲ Ἀκταίωρος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, ἑκατέρωθεν, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδωλὸς κατεσκεύασεν Ἀκταίωρος, ὃ καὶ τὴν λύπην αὐτῶν ἔπανσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος\* ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺν, οὐ μόνον ἐκώλυε τινὰς ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, ἵμὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις,᾽ ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύνωπας, τοὺς᾽ τὸν κεραυνὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ῥίπτειν αὐτὸν εἰς Τάρταρον· δεηθείσης δὲ Ἀητοῦς, ἐκέλευσεν αὐτὸν ἑνιαντὸν ἀνδρὶ θηγεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φερεὰς πρὸς Ἀδμητον, τὸν᾽ Φέ-

\* Gr. 585, R. XXVIII.

† Id. 112, 4.

‡ Gr. 547, 3.

§ Gr. 729, R. LVIII.

|| Gr. 547, 2.

† Gr. 323, Obs. 1, 1st.

‡ Gr. 436, R. 6.

§ Id. 100, 2.

|| Gr. 551, 2 (1).

|| Id. 112, 4.

1 Id. 117, 51, 1.

2 Id. 547, 2.

3 Id. 32, 1.

4 Gr. 408, 18, βασιλία.

ρητος, τούτῳ<sup>α</sup> λατρεύων ἐποίμεινε, καὶ τὰς θηλείας βόας πάσας διδυματόκους ἐποίησεν.

## II. BACCHUS.

1. Λυκούργος, παῖς Δρύαντος, Ἰ<sup>1</sup> Ἡδωνῶν βασιλεύων, οἱ Στριμόνα ποταμόν<sup>β</sup> παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θοράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, <sup>2</sup>τὴν Νηρέως, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι,<sup>γ</sup> καὶ τὸ αὐτῷ<sup>δ</sup> συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μανίαν ἐνεποίησε Διόνυσος. Ὁ δὲ <sup>3</sup>μεμνηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν,<sup>δ</sup> πελέκει<sup>ε</sup> πλήξας ἀπέκτεινε, καὶ <sup>4</sup>ἀκρωτηριάσας ἐαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς<sup>ς</sup> ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἅν<sup>ς</sup> θανατωθῇ Λυκούργος. Ἡδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παργαῖον αὐτὸν ἀπαγαγόντες<sup>h</sup> ὄρος, ἔδρσαν· κακεῖ κατὰ Διονύσου βούλησιν ὑφ' ἵππων διαφθαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θοράκην,<sup>β</sup> καὶ τὴν Ἰνδικὴν ἄπασαν, στίλβας ἐκεῖ στίσας, ἦκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠνάγκασε καταλιπούσας<sup>ι</sup> τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱὸς, παρὰ Κάδμον <sup>5</sup>εἰληφὼς τὴν βασιλείαν, διεκώλυε ταῦτα γίνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, <sup>6</sup>τῶν Βακχῶν κατὰσκοπος, ὑπὸ τῆς μητρὸς Ἀγανῆς κατὰ μανίαν ἐμελεῖσθαι. Ἐνόμισε γὰρ αὐτὸν θηρίον<sup>κ</sup> εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθῆναι, Τυρρῶνῶν ληστρικὴν ἐμισθώσατο τριήρη<sup>ι</sup>. οἱ δὲ αὐτὸν ἐνθήμενοι, Νάξον<sup>β</sup> μὲν παρέπλεον, <sup>8</sup>ἠπειγόντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις,<sup>μ</sup> τὸ δὲ σκάφος ἔπλησε κισσοῦ<sup>ν</sup> καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς<sup>ς</sup> γενόμενοι, <sup>9</sup>κατὰ τῆς θαλάσσης ἔφυγον, καὶ ἐγένοντο δελφῖνες.<sup>ο</sup>

<sup>α</sup> Gr. 551, 2, 1st.

<sup>β</sup> Gr. 693, R. LIII.

<sup>γ</sup> Gr. 436, R. 6.

<sup>δ</sup> Gr. 730 & 731.

<sup>ε</sup> Gr. 627, R. XXXIV.

<sup>ς</sup> Id. 112, 1.

<sup>ε</sup> Gr. 711, 1st & 334, 1.

<sup>h</sup> Gr. 224, 6.

<sup>ι</sup> Id. 100, 2.

<sup>κ</sup> Gr. 738.

<sup>ι</sup> Gr. 120, 2, τριήρεα.

<sup>μ</sup> Gr. 598.

<sup>ν</sup> Gr. 507, R. XVI.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἰνοποιίαν μανθάνων, καὶ τὰς τοῦ Θεοῦ δωρήσασθαι θελὼν χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γενοσάμενοι τοῦ ποτοῦ,<sup>α</sup> καὶ χωρὶς ὕδατος δι' ἡδογὴν ἀφειδῶς ἐλκύσαντες, πεφουρμάχθαι<sup>β</sup> νομίζοντες, ἀπέκτειναν αὐτόν. <sup>β</sup>Μεθ' ἡμέραν δὲ νοήσαντες, ἔθασαν αὐτόν. Ἡριγόνῃ δὲ τῇ θυγατρὶ,<sup>γ</sup> τὸν πατέρα μυστιενούσῃ, κύων συνήθης, ὄνομα Μαίρα, ἣ τῷ Ἰκαρίῳ<sup>δ</sup> συνείπετο, τὸν νεκρὸν ἐμήνυσσε· ἀκείνῃ οὐδυσμένη τὸν πατέρα,<sup>ε</sup> αὐτὴν ἀνήρτισεν.

## III. MERCURY.

Ἑρμῆς, Μαίης καὶ Διὸς υἱός, ἔτι ἐν σπαργάνοις ὄν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἴνα δὲ μὴ φωραθεῖν<sup>α</sup> ὑπὸ τῶν ἰχνῶν, ὑποδήματα ἑτοῖς τοῖς περιέθηκε,<sup>β</sup> καὶ κομίσας εἰς Πύλον, εἰς σπηλαιοὺς ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὄχητο, καὶ εὐρίσκει<sup>γ</sup> πρὸ τοῦ ἄντρον νεμομένην<sup>δ</sup> χελώνην. Ταύτην ἑκκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντέλλας, λύριον εὔρε καὶ πλῆκτρον.—Ἀπόλλων δὲ τὰς βόας ζητῶν,<sup>ε</sup> εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν<sup>ς</sup> μὲν παῖδα ἐλαύνοντα<sup>ζ</sup> ἔφασκον, ὅν<sup>η</sup> ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἡλιάθησαν, διὰ τὸ μὴ εὐρεῖν ἔγχος δύνασθαι.<sup>θ</sup> Μαθὼν δὲ ἐκ τῆς μαντικῆς<sup>ι</sup> τὸν<sup>κ</sup> κεκλοφότα, πρὸς Μαίην εἰς Κυλλήνην παραγίγνεται,<sup>λ</sup> καὶ τὸν Ἑρμῆν ἤτιᾶτο· ἣ δὲ ἀπέδειξεν αὐτόν ἐν τοῖς σπαργάνοις. Ἀπόλλων δὲ αὐτόν τὸν παῖδα πρὸς Διὰ κομίσας, τὰς βόας ἀπῆτει. Διὸς δὲ κελεύοντος ἀποδοῦναι,<sup>μ</sup> ἤρνητο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—Ἀκούσας δὲ τῆς λύρας,<sup>ν</sup> ὁ Ἀπόλλων ἀντιδίδωσι τὰς βόας. Ἑρμῆς δὲ, ἑτάσας νέμων, σύριγγα πηξάμενος ἐσύριζεν. Ἀπόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν,

<sup>α</sup> Gr. 503, R. XV.<sup>ζ</sup> Id. 81, 2.<sup>κ</sup> Gr. 731-3.<sup>β</sup> Gr. 730.<sup>ς</sup> Gr. 297, 2.<sup>λ</sup> Id. 88.<sup>γ</sup> Gr. 585, R. XXVIII.<sup>η</sup> Gr. 198, I. Obs. 1.<sup>μ</sup> Id. 32, with. ref.<sup>δ</sup> Gr. 551, 2 (1).<sup>θ</sup> Id. 100, 2.<sup>ν</sup> Gr. 494, R. XIII.<sup>ε</sup> Gr. 745, R. LXI.

τὴν χρυσὴν ῥάβδον ἐδίδου αὐτῷ,\* ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν.<sup>b</sup> Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν.

## IV. MINERVA.

1. Κέκροψ αὐτόχθων, <sup>2</sup>συμφνὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς<sup>c</sup> ἐβασίλευσε πρῶτος,<sup>d</sup> καὶ τὴν γῆν, πρότερον λεγομένην Ἀκτὴν, ἀφ' ἑαυτοῦ Κεκροπίαν<sup>e</sup> ὠνόμασεν. Ἐπὶ τούτῳ, φασὶν, ἔδοξε τοῖς θεοῖς<sup>f</sup> πόλεις καταλαβέσθαι, ἐν αἷς ἐμελλον ἔχειν τιμὰς ἰδίας ἕκαστος.<sup>g</sup> Ἦκεν οὖν πρῶτος<sup>d</sup> Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαίνῃ, κατὰ μέσσην τὴν ἀκρόπολιν Ἀνέφηνε θάλασσαν, ἣν νῦν Ἐρεχθίδαν<sup>h</sup> καλοῦσι. Μετὰ δὲ τούτῳ ἦκεν Ἀθηναῖα, καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσιῷ δεικνύται. Γενομένης δὲ ἔριδος ἀμφοῖν<sup>i</sup> περὶ τῆς χώρας, Ἀθηναῖαν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε<sup>k</sup> θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, <sup>l</sup>ἡ χώρα τῆς Ἀθηναῖας<sup>l</sup> ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηναῖα μὲν οὖν ἀφ' <sup>m</sup>ἑαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας.<sup>o</sup> Ποσειδῶν δὲ, θυμῷ<sup>n</sup> ὀργισθεὶς, <sup>p</sup>τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφαλον<sup>o</sup> ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους<sup>p</sup> καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμοὺς.<sup>q</sup> Ὅν περὶ τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν<sup>r</sup> ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυνεν· ἄλλοι δὲ, ὑπὸ Ἀθηναῖς αὐτὸν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς<sup>s</sup> δὲ δεομένης τὴν θεὸν (ἣν δὲ προσφιλὴς τῇ Ἀθηναῖᾳ ἢ Χαρικλῶ) <sup>t</sup>ἀποκαταστήσαι πάλιν τοὺς ὀφθαλμοὺς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, <sup>u</sup>πᾶσαν ὀργίσθων

\* Gr. 585, R. XXVIII.

<sup>b</sup> Gr. 591, R. XXIX.

<sup>c</sup> Gr. 512, 1.

<sup>d</sup> Gr. 381.

<sup>e</sup> Gr. 598.

<sup>f</sup> Id. 54, 3.

<sup>g</sup> Gr. 388.

<sup>h</sup> Id. 13, 6, Obs.

<sup>i</sup> Gr. 532, R. XXI.

<sup>k</sup> Gr. 297, 2.

<sup>l</sup> Gr. 491, R. XII., Sup.  
εἶναι.

<sup>m</sup> Gr. 48, 3, 2d.

<sup>n</sup> Gr. 627, R. XXXIV.

<sup>o</sup> Gr. 738, Sup. εἶναι.

<sup>p</sup> Gr. 451, υἱός.

<sup>q</sup> Gr. 622.

<sup>r</sup> Gr. 729, R. LVIII.

<sup>s</sup> Id. 112, 1.

<sup>t</sup> Gr. 523, R. XX.

φωτὴν ἐποίησας συνιέναι, καὶ σκῆπτρον ἀντὶ ἐδωρήσατο, ὃ φέρων  
 ὁμοίως τοῖς<sup>δ</sup> βλέπονσι βράδιζεν.

V. HERCULES.

1. Πρῶτα<sup>α</sup> μὲν ἐν Νεμέᾳ βριαρὸν<sup>β</sup> κατέπεφνε λέοντα.  
 Δεύτερον,<sup>γ</sup> ἐν Λέρῃ πολυαύχενον ἔκτανεν ὕδραν.  
 Ὡς τὸ τρίτον<sup>δ</sup> αὐτὶ ἐπὶ τοῖς Ἑρμιάνθιον ἔκτανε κάπρον.  
 Ἐχρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν τέταρτον.<sup>ε</sup>  
 Πέμπτον δ', ὄρνιθας Στυμφαλίδας<sup>ς</sup> ἐξεδίδωξεν.  
 Ἑκτον, Ἀμαζονίδος κόμισεν ζωστῆρα φαεινόν.  
 Ἑβδομον, Ἀυγείου πολλὴν κόπρον ἐξεκάθισεν.  
 Ὀγδοον, ἐκ Κρήτης<sup>α</sup> πυρίπνοον ἦλυσεν ταῦρον.  
 Ἐῖνατον, ἐκ Θυρήκης Διομήδεος ἤγαγεν<sup>ο</sup> ἵππους.  
 Γηρύνου, δέκατον, βόας ἦλυσεν ἐξ Ἑρμείης.  
 Ἐνδέκατον, κύνα Κέρβερον ἤγαγεν<sup>ο</sup> ἐξ Ἀΐδαο.  
 Δωδέκατον δ', ἤνεγκεν ἐς Ἑλλάδα χρύσεια μῆλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμῃ  
 σώματος πολὺν τῶν ἀπάντων<sup>α</sup> διενέγκας, ἐπῆλθε<sup>β</sup> τὴν οἰκου-  
 μένην,<sup>γ</sup> κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν  
 ἀοίκητον<sup>δ</sup> ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις<sup>ε</sup> τὴν ἑλευθερίαν  
 περιποιήσας, ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς  
 εὐεργεσίας ἀθανάτου τιμῆς<sup>ς</sup> ἔτυχεν παρ' ἀνθρώποις.

3. Ἡρακλῆος παῖδός ὄντος<sup>α</sup> ὀκταμηνιαῖον, δύο δράκοντας  
 ὑπερμεγέθεις Ἦρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἐπεμψε, διαφθαρεῖναι  
 τὸ βρέφος θέλονσα.<sup>β</sup> Ἐπιβοωμένης<sup>γ</sup> δὲ Ἀλκμήνης Ἀμφι-  
 τρύωνα, Ἡρακλῆς διαναστὰς ἄγχων ἑκατέραις ταῖς χερσὶν<sup>δ</sup> αὐ-  
 τοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπέταξε τῷ Ἡρακλεῖ<sup>ε</sup> τοῦ  
 Νεμέου λέοντος τὴν δορὰν κομίζειν. Τοῦτο δὲ ζῶον ἦν ἄτρω-  
 τος, ἐκ Τυφῶνος γεγεννημένον.<sup>ς</sup> Πορευόμενος οὖν ἐπὶ τὸν  
 λέοντα, καὶ εἰς τὴν Νεμέαν ἀγικόμενος, τον λέοντα ἐτόξευσεν

<sup>α</sup> Id. 104, 5.

<sup>β</sup> Gr. 654, R. XLII.

<sup>γ</sup> Gr. 823, I, 1.

<sup>δ</sup> Gr. 320, I, 2d.

<sup>ε</sup> Gr. 224, 6.

<sup>ς</sup> Gr. 512, 6.

<sup>α</sup> Gr. 693, R. LIII,

Sup. γῆν.

<sup>β</sup> Gr. 738, Sup. εἶνα.

<sup>γ</sup> Gr. 585, R. XXVIII.

<sup>δ</sup> Gr. 505, 1.

<sup>ε</sup> Id. 112, 5.

<sup>α</sup> Id. 100, 1.

<sup>β</sup> Id. 112, 2.

<sup>γ</sup> Gr. 627, R. XXXIV.

<sup>δ</sup> Gr. 547, 3.

<sup>ε</sup> Id. 100.



πρωτον.<sup>α</sup> Ὡς δὲ ἔμαθεν ἄτρωτον ὄντα,<sup>β</sup> τῷ ῥοπάλῳ ἐδίωκε Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, *Ηρακλῆς* <sup>2</sup>τὴν ἐτέραν ἀφκοδόμησεν εἰσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε τῷ θηρίῳ,<sup>γ</sup> καὶ περιθείς τὴν χεῖρα τῷ τραχήλῳ κατέσχευ ἄγχων, ἕως ἐπνιξε, καὶ θέμενος<sup>δ</sup> ἐπὶ τῶν ὤμων, ἐκόμιζεν εἰς *Μυκῆνας*.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς *Στυμφαλίδας* ὄρνιθας ἐκδιῶσαι. Ἦν δὲ ἐν *Στυμφάλῳ*, πόλει<sup>ε</sup> τῆς Ἀρκαδίας, *Στυμφαλὶς* λεγομένη λίμνη, πολλῇ συνηρεφῆς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἄπλετοι. Ἀμυχανοῦντος οὖν Ἡρακλέος,<sup>ι</sup> πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλλη, ἡχάλκεα κροτίλα δίδωσιν αὐτῷ Ἀθηναῖ, παρ' Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄρους<sup>ς</sup> τῇ λίμνῃ<sup>η</sup> παρακειμένον, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν δοῦπον οὐχ ὑπομένουσai, μετὰ δέους<sup>ς</sup> ἀνίσταντο, καὶ τοῦτον τὸν τρόπον<sup>ι</sup> Ἡρακλῆς ἐτόξενσεν αὐτάς.

6. Αἰβύης<sup>κ</sup> ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς ξένους ἀναγκάζων παλαίειν ἀνῆρει. <sup>5</sup>Τούτῳ<sup>κ</sup> δὲ παλαίειν ἀναγκάζομενος, Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον,<sup>μ</sup> ἀπέκτεινε<sup>ν</sup> ὑπαιούτα<sup>ν</sup> γὰρ γῆς<sup>ς</sup> ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παιδα.—7. Ὁ Μετὰ Αἰβύην Ἡρακλῆς Αἴγυπτον διεξῆει. Ταύτης<sup>κ</sup> ἐβασίλευε Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθυνεν ἐπὶ βωμῷ Διὸς, κατὰ τι λόγιον. Ἐνεία γὰρ ἔτη<sup>ν</sup> ἀφορία τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἔλθων ἐκ Κύπρου, μάντις<sup>ς</sup> τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν πειύσεσθαι, ἔὰν ξένοι ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ, ἐκεῖνον πρῶτον<sup>κ</sup> σφάξας τὸν μάντιν, πάντας τοὺς κατιόντας ξένους ἐσφαξε. Συλληφθεῖς οὖν καὶ Ἡρακλῆς<sup>ς</sup> τοῖς βωμοῖς<sup>η</sup> προσεφέρετο· τὰ δὲ δεσμὰ διαρρήξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παιδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους<sup>ς</sup> εἰς θεοὺς, οἱ παῖδες αὐτοῦ, φηγόντες Εὐρυσθέα, ἤλθον εἰς Ἀθήνας, <sup>10</sup>καὶ καθεσθόντες ἐπὶ

<sup>α</sup> Gr. 323, I, 1.

<sup>β</sup> Gr. 752, III, Sup. αὐτόν.

<sup>γ</sup> Gr. 547, 5.

<sup>δ</sup> Id. 102, 10.

<sup>ε</sup> Gr. 365, R. I.

<sup>ι</sup> Id. 112, 1.

<sup>ς</sup> Gr. 120, 2.

<sup>η</sup> Gr. 693, R. LIII.

<sup>ι</sup> Gr. 692, κατά.

<sup>κ</sup> Gr. 512, 1.

<sup>λ</sup> Gr. 551, 2 (2).

<sup>μ</sup> Gr. 381.

<sup>ν</sup> Id. 104, 3.

<sup>ξ</sup> Gr. 494, R. XIII.

<sup>π</sup> Gr. 640, R. XXXVI.

<sup>ρ</sup> Id. 112, 4.

τὸν Ἑλείου βωμὸν, ἡξίουσι βοιωθεῖσθαι.<sup>a</sup> Εὐρυσθέως δὲ ἐκείους ἐκδιδόναι λέγοντος,<sup>b</sup> καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι ὄνκ ἐκδιδόντες<sup>c</sup> αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν<sup>d</sup> παῖδας αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ<sup>d</sup> Εὐρυσθέα φεγγοντα ἐφ' ἄρματος κτείνει διώξας· ἄλλος, καὶ τήν<sup>e</sup> μὲν κεφαλὴν ἀποτεμών, Ἀλκμήνῃ δίδωσιν· ἡ δὲ<sup>d</sup> κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυνξεν αὐτοῦ.

## VI. EXPEDITION OF THE ARGONAUTS.

1. Φρεῖξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ τῆς μητρινῆς ἐπιβουλὰς ἀναλαβόντα<sup>a</sup> τὴν ἀδελφὴν Ἑλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων<sup>b</sup> δὲ αὐτῶν κατὰ τινα θεῶν προνοίαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριῶν χρυσομάλλον, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν Θάλασσαν, ἣν ἀπ' ἐκείτης Ἑλλήσπορτον ὀνομασθῆναι· τὸν δὲ Φρεῖξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τι λόγιον θύσαντα τὸν κριῶν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτη<sup>c</sup> χρησὶμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὲ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὁμότητα καταδειξαι θύειν<sup>d</sup> τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόποι περὶ τῆς Κόλχων ἀγριότητος, ἡμεῖς τῶν ξένων ἐπιβήναι τολμήσαι<sup>e</sup> τῆς χώρας.<sup>h</sup>

2. Τῷ Περίῃ, τῆς Ἰώλκου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον<sup>a</sup> φυλάξασθαι. Τὸ μὲν οὖν πρῶτον<sup>b</sup> ἡγρόει τὸν χρησμόν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Προσειδῶνι<sup>c</sup> θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ<sup>d</sup> πόθῳ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἀναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἔτερον ἀπολέσας

<sup>a</sup> Gr. 731-3.

<sup>b</sup> Id. 112, 1.

<sup>c</sup> Id. 101, 1.

<sup>d</sup> Id. 117, 46.

<sup>e</sup> Id. 31, 3.

<sup>f</sup> Gr. 547, 5.

<sup>g</sup> Id. 81, 2.

<sup>h</sup> Gr. 693, R. LIII.

<sup>i</sup> Gr. 585, R. XXVIII.

<sup>k</sup> Gr. 323, I, 1.

<sup>l</sup> Gr. 627, R. XXXIV.

ἐν τῷ ρείθρῳ πέδιλον. Θεασάμενος<sup>a</sup> δὲ Πελίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν,<sup>b</sup> ἡρώτα προσελθὼν, 'τί ἂν ἐποίῃσεν, ἔξουσίαν ἔχων,<sup>c</sup> εἰ λόγιον ἦν αὐτῷ,<sup>d</sup> \*πρὸς τινας φονευθῆσθαι τῶν πολιτῶν; 'Ο δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέταττον<sup>e</sup> ἂν φέρειν αὐτῷ.\* Τοῦτο Πελίας ἀκούσας,<sup>f</sup> εὐθύς ἐπὶ τὸ δέρας ἔλθειν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει κρεμáμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος αὐπ-  
του.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φιρίξον<sup>g</sup> κακείνος, Ἐθηνᾶς ὑποθεμένης, πεντηκόντορον ναῦν κατεσκεύασε, τήν<sup>h</sup> προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργώ<sup>i</sup>· κατὰ δὲ τὴν προῶραν ἐνήρμοσεν Ἐθηνᾶ φωνῆν φηγοῦ<sup>j</sup> τῆς Δωδωνίδος ξύλον· ὥς δὲ ἡ ναὺς κατεσκευάσθη, χρωμένῳ<sup>k</sup> ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλ-  
λίδος.<sup>l</sup>

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἄναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης Σαλμυδησὸν, ἐνθα ᾤκει Φινεὺς μάντις, ὅτις ὤφεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήρορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν<sup>m</sup>· καὶ πηρωθῆναι φασὶν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, ἵππεσθεις μητριᾷ,<sup>n</sup> τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνίρπαζον, ὀλίγα δὲ ὅσα<sup>o</sup> ὁσμῆς<sup>p</sup> ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναύταις ὅτι περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσασθαι τὸν πλοῦν ἔφη, τῶν Ἀρπυιῶν<sup>q</sup> αὐτόν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμενοι τα

<sup>a</sup> Id. 102, 9.<sup>b</sup> Id. 105, 1.<sup>c</sup> Gr. 532, R. XXI.<sup>d</sup> Gr. 334, 3.<sup>e</sup> Gr. 547, 8.<sup>f</sup> Gr. 451, υἱός.<sup>g</sup> Id. 32.<sup>h</sup> Gr. 436, R. 6 (acc.).<sup>i</sup> Gr. 617.<sup>j</sup> Gr. 451.<sup>k</sup> Gr. 738.<sup>m</sup> Gr. 604, R. XXX.<sup>n</sup> Id. 37 & 38. Sup.<sup>o</sup> πάντα.<sup>p</sup> Gr. 469, R. IX.<sup>q</sup> Gr. 508, 3, & 509.

ξίφη, δι' αέρος ἐδίωκον. <sup>1</sup> Ἦν δὲ ταῖς Ἀρπυίαις<sup>α</sup> χρεὼν τεθνή-  
ναι ὑπὸ τῶν Βορέου παίδων· <sup>2</sup> τοῖς δὲ Βορέον παισὶ,<sup>β</sup> τότε  
τελευτήσῃν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ  
τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἐτέρω  
μέχρῃς Ἐχινάδων<sup>γ</sup> ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφαδες<sup>δ</sup>  
καλοῦνται· ἐστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, <sup>ε</sup> καὶ γενομένη  
κατὰ τὴν ἡϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι.<sup>δ</sup> Ἀπολ-  
λώνιος δὲ ἕως Στροφαδῶν<sup>ε</sup> νήσων φησὶν αὐτάς· διωχθῆναι,  
<sup>ζ</sup> καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσεις.<sup>ε</sup>

4. Ἀπαλλαγείς δὲ τῶν Ἀρπυιῶν,<sup>ς</sup> Φινεὺς ἐμήνυσσε τὸν πλοῦν  
τοῖς Ἀργοναύταις, <sup>ς</sup> καὶ περὶ τῶν Συμπληγάδων ἐπέθετο πετρῶν  
τῶν<sup>η</sup> κατὰ τὴν τοῦ Πόντου εἰσοδον. Ἦσαν δὲ ὑπερμεγέθεις  
αἷται, <sup>ς</sup> συγκρουόμεναι δὲ ἀλλήλαις,<sup>ι</sup> ὑπὸ τῆς τῶν πνευμάτων  
βίας, τὸν διὰ θαλάσσης πόρον ἀπέκλειον. Ἐφύετο δὲ πολλή  
μὲν ἀπ' αὐτῶν ὀμίχλη, πολλὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ  
τοῖς πετεινοῖς<sup>κ</sup> δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι  
πελειάδα<sup>ι</sup> διὰ τῶν πετρῶν, καὶ ταύτην ἔαν μὲν ἴδωσι σωθεῖσαν,  
<sup>ι</sup> διαπλεῖν καταφρονούντας· ἔαν δὲ ἀπολομένην, μὴ πλεῖν βιά-  
ζεσθαι. Ταῦτα ἀνίσχοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν  
τῶν πετρῶν,<sup>λ</sup> ἀφῆασι<sup>ν</sup> ἐκ τῆς πρῶρας πελειάδα· τῆς δὲ ἰπτα-  
μένης,<sup>μ</sup> τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθίρ-  
ισεν. <sup>ν</sup> Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ'  
εἰρεσίας ἐντόνον, συλλαβομένης Ἥρας,<sup>μ</sup> διήλθον, <sup>ν</sup> τὰ ἄκρα<sup>α</sup> τῶν  
ἀφλάστων τῆς νηὸς περικοπέσης. Αἱ μὲν οὖν Συμπληγάδες  
ἕκτοτε ἐστίσαν· χρεὼν γὰρ ἦν αὐταῖς,<sup>α</sup> νηὸς περαιωθείσης,  
στῆναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμώδοντα<sup>ο</sup> καὶ  
Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς  
ἐστὶ γῆς.<sup>ρ</sup> Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς Αἰήτην  
Ἰάσων, καὶ <sup>ο</sup> τὰ ἐπιταγένητα ὑπὸ Πελίου λέγων, παρεκάλει δοῦ-

<sup>α</sup> Gr. 532, R. XXI.

<sup>β</sup> Gr. 656, R. XLIII.

<sup>γ</sup> Gr. 436, R. 6.

<sup>δ</sup> Gr. 403, 11, *his*

*pursuer.*

• Gr. 729, R. LVIII.

<sup>ε</sup> Gr. 731-3.

<sup>ς</sup> Gr. 606, R. XXXI.

<sup>η</sup> Id. 32, 4 (*δόντων*).

<sup>ι</sup> Gr. 551, 1.

<sup>κ</sup> Gr. 528, R. XX.

<sup>λ</sup> Gr. 564, R. XXV.

<sup>μ</sup> Id. 112, 1.

<sup>ν</sup> Gr. 622.

<sup>ο</sup> Gr. 693, R. LIII.

<sup>ρ</sup> Gr. 491, R. XII.

ναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, ἐὰν τοὺς χαλκόποδας ταύρους μόνος καταξεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὔτοι ταῦροι δύο, μεγέθει<sup>α</sup> διαφέροντες, δῶρον<sup>β</sup> Ἡφαίστου, οἱ χαλκοῦς μὲν εἶχον πόδας, πῦρ<sup>γ</sup> δὲ ἐκ στομάτων ἑξήσων. <sup>2</sup>Τούτους· αὐτῷ ζεύξαντι ἐπετάσσετο σπεῖρειν δράκοντος ὀδόντας· εἶχε γὰρ λαβῶν<sup>δ</sup> παρ' Ἀθηναῖς τοὺς <sup>3</sup>ἡμίσεις ὧν<sup>ε</sup> Κάδμος ἐσπείρειν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταξεύξαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. <sup>4</sup>Λεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διωφθαρῇ, κρύφα τοῦ πατρὸς<sup>ε</sup> συνεργήσιν αὐτῷ<sup>β</sup> πρὸς τὴν καταξενξιν τῶν ταύρων <sup>5</sup>ἐπιγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, ἐὰν ὁμόσῃ αὐτὴν ἔξιν<sup>ι</sup> γυναῖκα,<sup>κ</sup> καὶ εἰς Ἑλλάδα σύμπλουν<sup>κ</sup> ἀγάγῃται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, <sup>ε</sup>ὃ καταξενγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρεῖσαι τῇ<sup>ι</sup> τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ<sup>ι</sup> σῶμα· τούτῳ γὰρ χραισθέντα, ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μῆτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἀνδρας<sup>μ</sup> μέλλειν ἀναδύεσθαι ἐπ' αὐτὸν καίθωπλισμένους, <sup>7</sup>οὓς ἐπειδὰν ἀθρόους θεάσῃται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἄποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο<sup>α</sup> ἀκούσας, καὶ χρυσάμενος<sup>α</sup> τῷ φαρμάκῳ, παραγεγνόμενος εἰς τὸ τοῦ νεῶν ἄλσος, ἐμάστενσε τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ <sup>8</sup>ὀρμήσαντας αὐτοὺς κατέξενξε. Σπείροντος δὲ αὐτοῦ<sup>α</sup> τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἑνοπλοί· <sup>9</sup>ὁ δὲ, ὅπου πλείονας εἶώρα, βάλλων <sup>10</sup>ἐξ ἀφανοῦς<sup>α</sup> λίθους πρὸς αὐτοὺς μαχομένους πρὸς ἀλλήλους προσιών, ἀνῆρει. Κατεξενγμένων δὲ τῶν ταύρων,<sup>α</sup> οὐκ ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο

<sup>α</sup> Gr. 620, R. XXXIII.

<sup>β</sup> Gr. 365, R. I.

<sup>γ</sup> Gr. 564, R. XXV.

<sup>δ</sup> Id. 108, 2.

<sup>ε</sup> Id. 44, 3, Obs.

<sup>ζ</sup> Gr. 452, Pass.

<sup>ς</sup> Gr. 656, R. XLIII.

<sup>η</sup> Gr. 551, 1.

<sup>θ</sup> Gr. 731-3.

<sup>ι</sup> Id. 9, 4, Obs.

<sup>κ</sup> Id. 31, 3.

<sup>λ</sup> Gr. 729, R. LVIII.

<sup>μ</sup> Gr. 496.

<sup>ν</sup> Gr. 195, 2.

<sup>ξ</sup> Gr. 88.

<sup>ο</sup> Id. 112, 1.

<sup>π</sup> Gr. 323, Obs. 1, 1st.

<sup>ρ</sup> Id. 112, 6.

δὲ τὴν τε Ἀργὼν<sup>α</sup> καταφλέξει, καὶ κτεῖναι τοὺς ἐμπλέοντας Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς<sup>β</sup> ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργὼν<sup>α</sup> παρεγένετο. Συνείπετο δὲ αὐτῇ<sup>γ</sup> καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς<sup>δ</sup> μετὰ τούτων ἀνήχθησαν.

Σ. Πελίας δὲ, ἀπογνόνς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτεῖναι ἤθελεν· ὁ δὲ, αἰτησιμὸς ἰαντὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ, ἐπαρασαμένη Πελία,<sup>α</sup> νήπιον ἀπολιπούσα παῖδα Πρόμαχον, ἑαυτὴν ἀνῆρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων ἐκατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ὧν<sup>β</sup> δὲ ἡδίκηθη μετελθεῖν ἐθέλων, καιρὸν ἐξεδέχετο. Καὶ τότε μὲν εἰς Ἴσθμὸν μετὰ τῶν ἀριστείων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι·<sup>γ</sup> αὐτὸς δὲ Μήδειαν παρακαλεῖ ζῆτεῖν,<sup>δ</sup> ὅπως Πελίας αὐτῇ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθούσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι<sup>ε</sup> καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσειν τέον<sup>β</sup> καὶ, τοῦ πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθεψῆσασα, ἐποίησεν ἄρνα.<sup>γ</sup> Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἀκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσονα μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

## VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱὸς, ἔδων<sup>α</sup> ἐκίρει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυνδίκης,<sup>β</sup> τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν<sup>γ</sup> εἰς ἔδου,<sup>δ</sup> καὶ Πλούτωνα ἐπεισεν ἀναπέμψαι αὐτήν.<sup>ε</sup> Ὁ δὲ ὑπέσχετο τοῦτο

<sup>α</sup> Gr. 120, 2.

<sup>β</sup> Gr. 641.

<sup>γ</sup> Gr. 561, 1.

<sup>δ</sup> Gr. 547, 6.

<sup>ε</sup> Id. 44, 2.

<sup>ζ</sup> Gr. 585, R. XXVIII.

<sup>η</sup> Id. 97, 2.

<sup>θ</sup> Gr. 598.

<sup>ι</sup> Gr. 657 & Id. 88, 2.

<sup>κ</sup> Id. 104, 5.

<sup>λ</sup> Id. 112, 4.

<sup>μ</sup> Gr. 451.

ποιήσῃν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι.<sup>a</sup> Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν<sup>b</sup> φασί, Φαέθοντα τὸν Ἥλιον μὲν υἱόν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν<sup>c</sup> παραχωρῆσαι τοῦ τεθρίππου.<sup>d</sup> Συγχωρηθέντος δὲ αὐτῷ<sup>e</sup> τούτου, τὸν μὲν Φαέθοντα<sup>f</sup> ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους, καταφρονήσαντας τοῦ παιδός, ἔξενεχθῆναι τοῦ συνήθους δρόμου<sup>g</sup> καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦτον,<sup>h</sup> καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία,<sup>i</sup> ἀγατακτῆσαντα<sup>j</sup> ἐπὶ τοῖς γεγεννημένοις, κεραυνῶσαι μὲν τὸν Φαέθοντα, ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος<sup>k</sup> πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου<sup>l</sup> καλοῦνται<sup>m</sup> ποταμοῦ, τὸ δὲ παλαιὸν<sup>n</sup> Ἡριδανοῦ<sup>o</sup> προσαγορευόμενον, θρηνῆσαι μὲν τὰς ἀδελφὰς<sup>p</sup> αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν,<sup>1</sup> γενομένας αἰγείρους.<sup>1</sup> Ταύτας<sup>2</sup> δὲ<sup>3</sup> κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν<sup>m</sup> ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενοι ἀποτελεῖν τὸ καλούμενον ἥλεκτρον.<sup>1</sup>

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διός,<sup>a</sup> ἐν νάρθηκι κρύψας. Ὡς δὲ ἦσθετο Ζεὺς, ἐπέταξεν Ἡφαίστῳ<sup>b</sup> τῷ Καιυκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος<sup>c</sup> ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετεῖλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἦπαρ αὐτοῦ ἐνέμετο,<sup>d</sup> αὐξάνόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς<sup>e</sup> κλαπέντος δίκην ἔτινα ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν.

<sup>a</sup> Gr. 740, R. LIX.

<sup>b</sup> Gr. 389.

<sup>c</sup> Gr. 640, R. XXXVI.

<sup>d</sup> Gr. 508, 8.

<sup>e</sup> Gr. 606, R. XXXI.

<sup>f</sup> Gr. 729, R. LVIII.

<sup>g</sup> Gr. 693, R. LIII.

<sup>h</sup> Id. 112, 4.

<sup>i</sup> Gr. 436, R. 6, & 438.

<sup>j</sup> Gr. 323, I, 1.

<sup>k</sup> Gr. 622.

<sup>l</sup> Id. 25, 4.

<sup>m</sup> Gr. 656, R. XLIII.

<sup>n</sup> Gr. 547, 3.

<sup>o</sup> Gr. 661.

4. Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων,<sup>α</sup> γαμει Πύρρῳ, τὴν<sup>β</sup> Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναικά.<sup>γ</sup> Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως,<sup>δ</sup> Δευκαλίων τεκτηνόμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθήμενος εἰς ταύτην μετὰ Πύρρῳ εἰσέβη. Ζεὺς δὲ πολὺν ἔειτὸν ἀπ' οὐρανοῦ<sup>ε</sup> ῥέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν· ὥστε διαφθαρῆναι πάντας ἀνθρώπους,<sup>ς</sup> ὀλίγων<sup>ζ</sup> χωρὶς, οἱ συνέφυγον εἰς τὰ πλεῖστα ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λίρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, τῷ Παρνασσῷ<sup>η</sup> προσίσχει, κάκει, τῶν ὄμβρων<sup>θ</sup> παῦλαν λαβόντων, ἐκβάς ἔθυσσε Διὶ Φυξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὁ δὲ αἰρεῖται ἀνθρώπους<sup>ι</sup> αὐτῷ γενέσθαι. Καί, <sup>κ</sup>Διὸς εἰπόντος,<sup>δ</sup> ὑπὲρ κεφαλῆς αἴρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες<sup>κ</sup> ἐγένοντο· οὓς δὲ Πύρρῳ, γυναῖκες.<sup>κ</sup> Ὅθεν καὶ λαοὶ<sup>κ</sup> μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λάας, ὁ λίθος.

5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ ἔαν- τὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, ἐαυτῷ προσέτασσε θύειν· καί, <sup>β</sup>βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν·<sup>ι</sup> βάλλων δὲ εἰς οὐρανὸν αἰθομένας<sup>μ</sup> λαμπάδας, ἔλεγεν ἀστράπτειν.<sup>ι</sup> Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἥφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἰ- γυπτον καὶ Δαναόν. Αἰγύπτῳ<sup>ι</sup> μὲν ἐγένοντο παῖδες πεντή- κοντα, θυγατέρες δὲ Δαναῷ<sup>ι</sup> πεντήκοντα. Στασιασάντων<sup>δ</sup> δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης<sup>δ</sup> Ἀθηνᾶς αὐτῷ, ταῦν κατεσκεύασε πεντηκόντορον, καί, τὰς θυγατέρας ἐνθέ- μενος, ἔφηνεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, <sup>ε</sup>καὶ αὐτοὶ

<sup>α</sup> Gr. 512, 1.

<sup>β</sup> Gr. 403, 18.

<sup>γ</sup> Gr. 598.

<sup>δ</sup> Id. 112, 4.

<sup>ε</sup> Gr. 729, R. LVIII.

<sup>ς</sup> Gr. 656, R. XLIII.

<sup>ζ</sup> Gr. 373, 2d.

<sup>η</sup> Gr. 547, 5.

<sup>θ</sup> Gr. 532, R. XXI.

<sup>ι</sup> Gr. 436, R. 6.

<sup>κ</sup> Gr. 731-3.

<sup>λ</sup> Id. 99.



εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν Διαναὸν, τῆς τε ἔχθρας<sup>α</sup> παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξίουν. Δαναὸς δὲ, ἅμα μὲν ἀπιστιῶν<sup>β</sup> αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν<sup>γ</sup> περὶ τῆς φυγῆς, ὡμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας.<sup>δ</sup> Αὕτη δὲ Ἀνγκέα διέσωσε· διὸ καθεύδουσα αὐτὴν Διαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατῴρυσαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκένδυσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς<sup>ε</sup> κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Ἀνγκεῖ<sup>ς</sup> συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυνικὸν ἀγῶνα<sup>ς</sup> τοῖς νικῶσι<sup>ς</sup> ἔδωκεν.<sup>η</sup>

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ<sup>ι</sup> τὰς Ἀθήνας, καὶ Μέγαρα εἴλε, Νίσου<sup>ι</sup> βασιλεύοντος, τοῦ Πανδίωνος.<sup>ι</sup> Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἔχοντι γὰρ αὐτῷ<sup>κ</sup> πορφυρέαν ἐν μέσῳ<sup>κ</sup> τῇ κεφαλῇ τρίχα (ἥς ἀφαιρεθείσης αὐτὸν<sup>κ</sup> μοῖρα ἦν τελευτᾶν), ἣ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως,<sup>ο</sup> ἐξεῖλε τὴν τρίχα κοιμωμένῳ.<sup>ο</sup> Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης<sup>ο</sup> τῶν ποδῶν<sup>ο</sup> ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον<sup>π</sup> δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἰνιγμα προτιθέναι<sup>π</sup> τῷ δυναμένῳ λῦσαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτιθεῖν ὑπὸ τῆς Σφιγγός·<sup>π</sup> Τί ἐστὶ τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν·

ἀλλ' ὁπότεν βαίῃη πλείστοισι πόδεσσι,<sup>π</sup>

<sup>π</sup> Ἐνθα μένος γνῶσιςιν· ἀφανρότατον· πέλει αὐτοῦ.

<sup>α</sup> Gr. 507, R. XVI. & 508, 10.

<sup>β</sup> Id. 104.

<sup>γ</sup> Gr. 585, R. XXVIII.

<sup>δ</sup> Gr. 656, R. XLIII.

<sup>ε</sup> Gr. 472, R. X, or Gr. 389.

<sup>ς</sup> Id. 112, 4.

<sup>ζ</sup> Gr. 403, 11.

<sup>η</sup> Gr. 297, 2.

<sup>ι</sup> Gr. 627, R. XXXIV.

<sup>κ</sup> Id. 112, 1.

<sup>ο</sup> Gr. 451, *ῥιόῃ*.

<sup>π</sup> Id. 13, 6.

<sup>α</sup> Gr. 729, R. LVIII.

<sup>β</sup> Gr. 500, 4.

<sup>γ</sup> Gr. 692, *ἐκ*.

<sup>δ</sup> Gr. 614, R. XXXII.

<sup>ε</sup> Gr. 385, R. I.

<sup>ς</sup> Gr. 519.

<sup>ζ</sup> Gr. 439.

Ἀπορομένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφάνητο, ἄνθρωποι· εἶναι τὸ<sup>β</sup> προβληθέν· νήπιον μὲν γὰρ αὐτὸν<sup>β</sup> ὑπάρχοντα, τετράπουν· εἶναι· αὐξήσαντα δὲ, δίπουν· γηράσαντα δὲ, τρίπουν· βακτηρίαν<sup>δ</sup> χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγαν<sup>β</sup> ἐαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν<sup>β</sup> γῆμιν τὴν ἀγνοουμένην ὑφ' ἐαυτοῦ μητέρα, τῷ<sup>β</sup> λύσαντι ἐπαθλὺν προτιθεμένην.

9. Ἐλένη, Λήδας καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Διὸς, κάλλι' ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν<sup>β</sup> βασιλευόντων Ἑλλάδος. Τούτων ὄρων τὸ πλῆθος<sup>β</sup> Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἐνός,<sup>β</sup> στασιάζωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθῆσαι, ἔαν ὁ προκριθεὶς νυμφίος<sup>β</sup> ὑπὸ ἄλλου τινὸς ἀδικῇται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ<sup>β</sup> παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα.<sup>β</sup> Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλέως<sup>β</sup> εἰς τὸ πῦρ<sup>β</sup> ἔγκρυβύσσα τῆς νυκτός,<sup>β</sup> ἔφθειρεν ὁ ἦν αὐτῷ<sup>β</sup> θνητὸν πατρῶν· μεθ' ἡμέραν δὲ ἔχρειν ἀμβροσίαν. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν<sup>β</sup> ὅα ἰδὼν ἐπὶ τοῦ πυρὸς, ἐβόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιπούσα, πρὸς Νηρείδας ᾤχετο. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεὺς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ συῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλήσι, καὶ πολλῶν ἀνθρώπων διαφθορῶν, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλεν, ἦλθον<sup>β</sup> οἱ προεσιτώτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, ὅτι<sup>β</sup> τάχιστ' ἂν ἐν

<sup>α</sup> Gr. 436, R. 6.  
<sup>β</sup> Gr. 729, R. LVIII.  
<sup>γ</sup> Gr. 439.  
<sup>δ</sup> Gr. 547, 4.  
<sup>ε</sup> Gr. 606, R. XXXI.

<sup>ζ</sup> Gr. 620, R. XXXIII.  
<sup>η</sup> Gr. 472, R. X.  
<sup>θ</sup> Id. 112, 6.  
<sup>ι</sup> Gr. 585, R. XXVIII.  
<sup>κ</sup> Gr. 865, R. I.

<sup>λ</sup> Gr. 598.  
<sup>μ</sup> Gr. 656, R. XLIII.  
<sup>ν</sup> Gr. 641.  
<sup>ξ</sup> Gr. 532, R. XXI.  
<sup>ο</sup> Id. 112, 4.

ρείσθαι,· παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγῇ.  
 Σωθέντες δὲ καὶ τυχόντες ἀπάντων<sup>α</sup> ὧν<sup>β</sup> ἐδεήθησαν, ἱερὸν ἐν  
 Αἰγίῳ κατεστήσατο κοινὸν τῶν Ἑλλήνων,<sup>γ</sup> οὐπερ ἐκεῖνος ἐποι-  
 ῆσατο τὴν εὐχήν. Καὶ κατ' ἐκείνον μὲν τὸν χρόνον ἕως ἦν μετ'  
 ἀνθρώπων, μετὰ καλλίστης δόξης·<sup>δ</sup> ὧν<sup>ε</sup> διετέλεσεν· ἐπειδὴ δὲ  
 μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρῃ τιμὰς  
 μεγίστας ἔχων<sup>ς</sup> παρεδρεῦεν ἐκείνοις.<sup>ς</sup>—Τούτου δὲ παῖδες ἦσαν  
 Τελαμῶν καὶ Πηλεὺς. Ὡς ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ  
 Λαομέδοντα στρατευσάμενος,<sup>ζ</sup> τῶν ἀριστείων<sup>η</sup> ἔτιχε· Πηλεὺς  
 δὲ ἐν τῇ μάχῃ τῇ<sup>θ</sup> πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολ-  
 λούς ἄλλους κινδύνους εὐδοκιμήσας, Ὀέτιδι,<sup>ι</sup> τῇ Νηρέως, θνη-  
 τὸς ὧν ἀθανάτω,<sup>κ</sup> συνώκησε· καὶ μόνου τούτου φασι τῶν  
 προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμένειον<sup>λ</sup> ἄσθῆναι.  
 Τούτοις<sup>μ</sup> δ' ἑκατέρωι, Ὡς Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος  
 ἐγεννήθη, Πηλέως δ' Ἀχιλλεύς. Ὅτι μέγιστον καὶ σαφέστατον  
 ἔλεγχον ἔδωσαν τῆς αὐτῶν ἀρετῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πό-  
 λεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατώκουν·  
 ἀλλὰ στρατείας<sup>ν</sup> τοῖς Ἑλλήσιν<sup>ξ</sup> ἐπὶ τοὺς Βαρβάρους γενομένης,  
 καὶ πολλῶν<sup>ο</sup> μὲν ἑκατέρωθεν ἀθροισθέντων, οὐδενὸς<sup>π</sup> δὲ τῶν  
 ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς  
 μὲν ἀπάντων<sup>ρ</sup> διήτεγκεν, Αἴας δὲ μετ' ἐκείνον ἡρίστευσεν. Τεῦ-  
 κρος δὲ τῆς τε τούτων συγγενείας<sup>ς</sup> ἄξιος, καὶ τῶν ἄλλων οὐδε-  
 νὸς<sup>τ</sup> χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξέειλεν, ἀφικόμενος εἰς  
 Κύπρον Σαλαμῖνα<sup>θ</sup> κατώκησεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίθαις<sup>α</sup> σύμμαχος γενόμενος, καὶ  
 στρατευσάμενος ἐπὶ Κενταύρους<sup>β</sup> τοὺς διφνεῖς, οἱ καὶ τάχει<sup>γ</sup>  
 καὶ ῥώμῃ<sup>δ</sup> καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθὺς  
 μὲν τὴν ὕβριν αὐτῶν ἔπανσεν, οὐ πολλῶν<sup>ε</sup> δ' ὕστερον τὸ γένος ἐξ  
 ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθη-

<sup>α</sup> Gr. 781-8.

<sup>β</sup> Gr. 505, 2.

<sup>γ</sup> Gr. 548.

<sup>δ</sup> Gr. 525.

<sup>ε</sup> Gr. 685, R. LI.

<sup>ς</sup> Gr. 760, IV.

<sup>ζ</sup> Gr. 747, I, 1st.

<sup>η</sup> Gr. 698, R. LIII.

<sup>θ</sup> Id. 32, 4, Sup. οὔση.

<sup>ι</sup> Gr. 551, 1.

<sup>κ</sup> Gr. 692, σύν.

<sup>λ</sup> Gr. 729, R. LVIII.

<sup>μ</sup> Gr. 692, ἐκ.

<sup>ν</sup> Id. 112, 4.

<sup>ξ</sup> Gr. 532, R. XXI.

<sup>ο</sup> Gr. 512, 6.

<sup>π</sup> Gr. 469, R. IX.

<sup>ρ</sup> Gr. 482, R. XI.

<sup>ς</sup> Gr. 518, R. XIX.

<sup>τ</sup> Gr. 620, R. XXXIII.

<sup>θ</sup> Gr. 646, R. XXXIX.

ταῖσι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, ἴδασμὲν ἀπίσταν-  
 λαν δις ἐπὶ τὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἡγαγάκτησεν,  
 ὥςθ' ἡγήσατο κρεῖττον<sup>1</sup> εἶναι τεθνάναι, ἢ ζῆν αἰσχροῦς, ἄρχων  
 τῆς πόλεως ἑτῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς<sup>2</sup> φέρον ὑποτελεῖν  
 ἡναγκασμένης. Σύμπλονος δὲ γενόμενος, καὶ κρατήσας τῆς  
 φύσεως<sup>3</sup> ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς  
 γονεῦσιν<sup>4</sup> ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος  
 ἤλευθέρωσεν.

## MYTHOLOGICAL DIALOGUES

### I. JUPITER AND MERCURY.

Ζεὺς. Τὴν τοῦ Ἰνάρχου παῖδα ὀλοσθα, τὴν καλὴν, ὧ Ἐρμῇ;  
 Ἐρμ. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκ ἐτι παῖς<sup>5</sup> ἐκείνη ἐστίν, ἀλλὰ δάμαλις.<sup>6</sup>

Ἐ. Τεράστιον τοῦτο· τῷ τρέφῃ<sup>7</sup> δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα<sup>1</sup> ἡ Ἥρα μετέβαλεν αὐτήν· ἄλλὰ καὶ ἄλλο  
 τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι<sup>2</sup> βονκόλον τινα πολυ-  
 ὄμματον ἄργον τοῦνομα ἐπέστησεν, ὃς τέμει τὴν δάμαλιν,  
 αὔπνος ὢν.

Ἐ. Τί οὖν ἡμᾶς χρὴ<sup>3</sup> ποιεῖν;

Ζ. Καταπατάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βοι-  
 κολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς  
 τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσι<sup>4</sup> ποιήσον. Καὶ τοιοῦτον ἔστω  
 θεὸς τοῖς<sup>5</sup> ἐκεῖ, καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους  
 ἐπιπεμπέτω, καὶ σωξέτω τοὺς πλέοντας.

### II. VULCAN AND JUPITER.

Ἥφ. Τί με,<sup>6</sup> ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γὰρ, ὥς ἐκέλευσαι

<sup>1</sup> Gr. 598.

<sup>2</sup> Gr. 378.

<sup>3</sup> Id. 85, 7.

<sup>4</sup> Gr. 585, R. XXVIII.

<sup>5</sup> Gr. 512, 6.

<sup>6</sup> Id. 62, IX.

<sup>7</sup> Gr. 436, R. 6.

<sup>8</sup> Gr. 627, R. XXXIV.

<sup>9</sup> Id. 104, from being  
jealous.

<sup>10</sup> Gr. 561.

<sup>11</sup> Gr. 519, &

Id. 32, 4, Obs. οὐκ ἔστι.

ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾷ πληγῇ δια-  
ταμεῖν.

Z. Εὖγε, ὦ Ἥφαιστε. <sup>2</sup> Ἀλλὰ διέλε μου τὴν κεφαλὴν εἰς δύο  
κατενεγκών.<sup>a</sup>

Ἥφ. <sup>3</sup> Πειρᾷ μου,<sup>b</sup> εἰ μέμνη; Πρὸς ταττε δ' οὖν τάληθες,  
ὅπερ θέλεις σοι γενέσθαι.

Z. <sup>4</sup> Διαιρεθῆναί μοι<sup>c</sup> τὸ κρανίον·· εἰ δὲ ἀπειθήσεις, οὐ τῶν  
πρῶτον ὀργιζομένου πειράσει<sup>d</sup> μου·· ἄλλὰ χρὴ καθικνεῖσθαι  
παντὶ τῷ θνητῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδόνων,  
αἷ μοι<sup>e</sup> τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἥφ. <sup>5</sup> Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξὺς γὰρ ὁ  
πέλεκυς ἐστὶ.

Z. Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρόων·· οἶδα γὰρ ἐγὼ  
τὸ συμφέρον.<sup>f</sup>

Ἥφ. <sup>6</sup> Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σου<sup>g</sup> κελεύ-  
οντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχες  
ἐν τῇ κεφαλῇ·· εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ  
τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· <sup>7</sup> ἢ που  
στρατόπεδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων· ἡ δὲ πηδᾶ, καὶ πυρ-  
ρῆχιζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ <sup>8</sup> ἐν-  
θουσιᾷ·· καὶ τὸ μέγιστον, καλὴ πάννυ καὶ ἀκμαία γεγένηται ἤδη  
ἐν βραχεῖ·<sup>h</sup> γλανκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

### III. JUPITER, ÆSCULAPIUS, HERCULES.

Z. Παύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες<sup>i</sup> πρὸς  
ἀλλήλους ὥσπερ ἄνθρωποι.<sup>m</sup> Ἀρεπῇ γὰρ ταῦτα, καὶ ἀλλότρια  
τοῦ συμποσίου<sup>n</sup> τῶν θεῶν.

Ἥρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, <sup>11</sup> τουτογι<sup>o</sup> τὸν φαρμακία προ-  
κατακλίνεσθαί μου;<sup>p</sup>

Ἀσκ. <sup>12</sup> Νῆ Δία,<sup>q</sup> καὶ ἀμείνων γάρ εἰμι.

<sup>a</sup> Id. 101, 3.

<sup>b</sup> Gr. 499, R. XIV.

<sup>c</sup> Gr. 532, R. XXI.

<sup>d</sup> Gr. 517, 2.

<sup>e</sup> Gr. 729, R. LVIII.

<sup>f</sup> Gr. 711, 1st.

<sup>g</sup> Gr. 519.

<sup>h</sup> Id. 102, *boldly*.

<sup>i</sup> Id. 32, 4, Sup. *ov*.

<sup>k</sup> Id. 112, 1.

<sup>l</sup> Gr. 753, 1st.

<sup>m</sup> Id. 50, Obs. 1, *ἐρί-  
ζουσι*.

<sup>n</sup> Gr. 470, 2.

<sup>o</sup> Gr. 185, 2.

<sup>p</sup> Gr. 693, R. LIII.

<sup>q</sup> Id. 62, IX.

*Ηρ.* Κατὰ τί, ὦ ἔμβρόντητε ; <sup>2</sup>ἢ διότι σε ὁ Ζεὺς ἐκεραιώ-  
σεν, ἃ μὴ θέμις<sup>α</sup> ποιοῦντα, <sup>β</sup> νῦν δὲ κατ' ἔλεον αὐτίς ἀθανασίας<sup>γ</sup>  
μετείλθας ;

*Ἀσκ.* <sup>3</sup>Ἐπιλέλῃσαι γὰρ καὶ σὺν, ὦ Ἡρακλες, ἐν τῇ Οἴῃ  
καταφλεγείς, ὅτι μοι<sup>δ</sup> ὄνειδίσεις τὸ πῦρ ;

*Ἡρ.* Ὅνκουν ἴσα<sup>ε</sup> καὶ ὅμοια<sup>ς</sup> βεβίωται ἡμῖν<sup>ι</sup>· ὅς Διὸς μὲν  
υἱός εἰμι, τσαῦτα<sup>ς</sup> δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία  
καταγωνιζόμενος, καὶ ἀνθρώπους ἰβρισταὺς τιμωρούμενος. Σὺ  
δὲ ῥιζοτόμος<sup>β</sup> εἰ, καὶ ἀγύρτης,<sup>γ</sup> νοσοῦσι μὲν ἴσως ἀνθρώποις  
χρήσιμος ἐπιθήσειν <sup>δ</sup>τῶν φαρμάκων,<sup>ε</sup> ἀνδρῶδες δὲ οὐδὲν ἐπι-  
δεδειγμένος.

*Ἀσκ.* <sup>6</sup>Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρώην  
ἀπῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα,<sup>β</sup> τοῦ  
χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδὲν  
ἄλλο, οὔτε ἐδοῦλυσσα ὥσπερ σὺν, οὔτε ἔξαινον ἔρια ἐν Ἀνδία,  
<sup>γ</sup>πορφυρίδα ἐνδεδυνῶς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλῃς χερσὶ  
σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας<sup>δ</sup> ἀπέκτεινα τὰ<sup>ε</sup> τέκνα, καὶ  
τὴν<sup>ς</sup> γυναῖκα.

*Ἡρ.* Εἰ μὴ παύσῃ λοιδορούμενός<sup>α</sup> μοι, <sup>β</sup>αὐτίκα μάλα εἴσει,  
ὥς<sup>γ</sup> οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω  
ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα<sup>δ</sup> ἰάσασθαι  
σε, τὸ κρανίον<sup>ε</sup> συντριβέντα.

*Ζ.* Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν<sup>α</sup> τὴν συνου-  
σίαν, ἣ ἀμφοτέροισι ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου.<sup>β</sup> <sup>γ</sup>Καί-  
τοι εὐγνωμον, ὦ Ἡρακλες, προκατακλίνεσθαι<sup>δ</sup> σου<sup>ε</sup> τὸν Ἀσκλη-  
πιόν,<sup>ς</sup> ἅτε καὶ πρότερον ἀποθανόντα.

#### IV. JUNO AND LATONA.

*Ἡρα.* <sup>1</sup>Καλὰ μὲν γὰρ, ὦ Ἀητοῖ,<sup>α</sup> καὶ τὰ τέκνα ἔτεκες τῇ  
Διῷ.

<sup>α</sup> — Sup. ποικῖν ἐστίν.

<sup>β</sup> Id. 104, 1.

<sup>γ</sup> Gr. 505, 2.

<sup>δ</sup> Gr. 585, Gr. XXVIII.

<sup>ε</sup> Gr. 380.

<sup>ς</sup> Gr. 604, R. XXX, &  
Id. 54.

<sup>α</sup> Gr. 575, RULE.

<sup>β</sup> Gr. 436, R. 6.

<sup>γ</sup> Gr. 503, R. XV.

<sup>δ</sup> Gr. 622.

<sup>ε</sup> Id. 102.

<sup>ς</sup> Id. 81, 1.

<sup>α</sup> Gr. 753, 1st.

<sup>α</sup> Gr. 569, RULE, &

Id. 78, 2.

<sup>β</sup> Gr. 729, R. LVIII.

<sup>γ</sup> Gr. 519.

<sup>δ</sup> Gr. 693, R. LIII.

<sup>ε</sup> Gr. 104, R. 3.

Λητ. Οὐ πάσαι, ὧ Ἥρα, τοιοῦτους τίκτειν δυνάμεθα, οἷος ὁ Ἥφαιστός ἐστιν.

Ἥρ. Ἀλλ' οὐτος μὲν ὁ χολὸς, ὅμως χρήσιμός γε ἐστὶ, τεχνέτης ὢν<sup>α</sup> ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν<sup>β</sup> τὸν οὐρανόν· οἱ δὲ σοὶ<sup>γ</sup> παῖδες, ἡ μὲν αὐτῶν ἀρρήνικη πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. Ὁ δ' Ἀπόλλων<sup>δ</sup> ἡ προσποιῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν<sup>ε</sup> ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἐξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀνίδνυνον εἶναι τὸ σφάλμα.<sup>1</sup> Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγροεῖται γε ὑπὲρ τῶν συνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάρτις ἡγήσει, ὅτι φορεύσει μὲν τὸν ἰρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὥς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα<sup>2</sup> οὕτω καλὸν καὶ κομήτην ὄντα. Ὡστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα<sup>3</sup> τῆς Νιόβης<sup>4</sup> ἔδοξας.

Λητ. Ταῦτα ἔμντοι τὰ τέκνα,<sup>5</sup> ἡ ξενοκτόνος,<sup>6</sup> καὶ ὁ ψευδό-μαντις, οἶδα ὅπως λυπεῖ<sup>7</sup> σε, ὁρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζει ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

Ἥρ. Ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον,<sup>8</sup> ἀπέδειρεν αὐν,<sup>9</sup> αὐτὸς κρατήσας τῇ μουσικῇ· νῦν δὲ κατασοφισθεῖς<sup>10</sup> ἄθλιος ἀπόλωλεν, ἀδίκως ἀλούς· ἡ δὲ καλή σου παρθένος οὕτω καλή ἐστιν, ὥστε<sup>11</sup> ἔπει ἐμαθεν ὀφθειῖσα ὑπὸ τοῦ Ἀκταίοντος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἰσχρὸς αὐτῆς, ἐπαφῆκεν αὐτῷ<sup>12</sup> τοὺς κύνας.

<sup>α</sup> Id. 46, 6.

<sup>β</sup> Id. 104.

<sup>γ</sup> Gr. 542, R. XXII.

<sup>δ</sup> Gr. 519.

<sup>ε</sup> Gr. 772.

<sup>ζ</sup> Gr. 380.

<sup>ς</sup> Gr. 569, R. & Id. 78, 2.

<sup>η</sup> Gr. 403, 19.

<sup>θ</sup> Gr. 729, R. LVIII.

<sup>ι</sup> Gr. 396, 7, & Id. 117, 20.

<sup>κ</sup> Gr. 738.

<sup>λ</sup> Gr. 482, R. XI.

<sup>μ</sup> Gr. 772.

<sup>ν</sup> Gr. 365, R. I.

<sup>ξ</sup> Id. 52.

<sup>ο</sup> Gr. 697, 2, 1st.

<sup>π</sup> Gr. 620, R. XXXIII.

<sup>ρ</sup> Gr. 585, R. XXVIII.

Λητ. Μέγα, ὦ Ἥρα, φροναῖς,<sup>α</sup> ὅτι ἔξῃσι τῷ Διὶ,<sup>β</sup> καὶ συμβασιλεύεις αὐτῷ,<sup>β</sup> καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἄλλ' ὀφθαί σε μετ' ὀλίγον αὐθις δακρύνουσαν, ὅποτεν σὲ καταλιπὼν εἰς τὴν γῆν κατή, ταῦρος<sup>γ</sup> ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἥρ. <sup>α</sup>Ἐγὼ μὲν ἡσχυνόμην ἄν,<sup>α</sup> ὦ Ζεῦ, εἴ μοι<sup>α</sup> τοιοῦτος ἦν υἱός, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μήτρα<sup>α</sup> μὲν ἀναδεδεμένος τὴν κόμην,<sup>α</sup> τὰ πολλὰ<sup>β</sup> δὲ μαινομέναις γυναιξὶ συνῶν, ἀβρότερος αὐτῶν ἐκείνων,<sup>γ</sup> ὑπὸ τυμπάνοις καὶ ἀνλοῖς καὶ κυμβάλοις χορεύων· <sup>β</sup>καὶ ὅλως πικρὶ μάλλον εἰσικῶς, ἢ σοι τῷ<sup>γ</sup> πατρί.

Ζ. <sup>α</sup>Καὶ μὴν οὐτός γε ὁ θηλυμίτρης, ὁ<sup>α</sup> ἀβρότερος τῶν γυναικῶν, οὐ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρώσατο, καὶ τοὺς<sup>α</sup> κατοικοῦντας τὸν Τμῶλον ἔλαβε, καὶ τοὺς Θρᾷκας ὑπηγάγετο, ἀλλὰ καὶ<sup>α</sup> ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικεῖν τούτῳ στρατιωτικῷ,<sup>α</sup> τοὺς τε ἐλέφαντας εἴλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα, πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἐπραξεν, ὀρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρωόμενος κιττίνοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπεχείρησε λοιδορησασθαι αὐτῷ,<sup>α</sup> ὑβρίσας εἰς τὴν τελευτήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὁρᾷς ὥς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρὸς; εἰ δὲ παιδιὰ καὶ τρυφὴ πρόςεστιν αὐτοῖς,<sup>α</sup> οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογίσαιτό τις, οἶος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

<sup>α</sup> Id. 117, 45.

<sup>β</sup> Gr. 551, 1.

<sup>γ</sup> Gr. 436, R. 6.

<sup>δ</sup> Gr. 697, 2, 1st.

<sup>ε</sup> Gr. 632, R. XXI.

<sup>ς</sup> Gr. 627, R. XXXIV.

<sup>ζ</sup> Gr. 622.

<sup>η</sup> Gr. 380.

<sup>θ</sup> Gr. 482, R. XI.

<sup>ι</sup> Id. 31, 3.

<sup>κ</sup> Id. 32, 4, Obs.

<sup>λ</sup> Id. 32, 3.

<sup>μ</sup> Id. 117, 51, 1.

<sup>ν</sup> Gr. 692, σύν.

<sup>ξ</sup> Gr. 547, 6.

<sup>ο</sup> Gr. 698, R. LIII.



## VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὃ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτατος ἐμῷ ;

Μαῖ. Μὴ λέγε, ὃ Ἑρμῇ, τοιοῦτον μηδέν.<sup>α</sup>

Ἑρμ. Ὅτι μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος ; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον <sup>β</sup>δεῖ<sup>β</sup> καὶ, διαστρώσαντα τὴν κλισίαν, εἴτα εὐθετήσαντα ἕκαστα, παρεστάναι<sup>γ</sup> τῷ Διὶ,<sup>δ</sup> καὶ διαφέρειν ἑαυτὸς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα<sup>ε</sup> καὶ ἐπανελθόντα ἐτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἶνοχόον<sup>ς</sup> ἦκειν,<sup>ς</sup> καὶ τὸ νίκτωρ ἐγὼ ἐνέχεον.<sup>β</sup> Τὸ δὲ πάντων<sup>ι</sup> δεινότατον, ὅτι μηδὲ νυκτὸς<sup>κ</sup> καθεύδω μόνος τῶν ἄλλων,<sup>ι</sup> ἀλλὰ δεῖ<sup>β</sup> με καὶ τότε τῷ Πλούτῳ<sup>νι</sup> φυγαγωγεῖν, καὶ <sup>ς</sup>νεκροπομπὸν εἶναι, καὶ παρεστάναι<sup>γ</sup> τῷ δικαστηρίῳ.<sup>δ</sup> Ὅν γὰρ ἱκανά μοι<sup>ι</sup> τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, καὶ ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἐτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Αἰήδας τέκνα παρ' ἡμέραν<sup>ν</sup> ἑκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσίν, ἐμοὶ<sup>ι</sup> δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κακῆνα ποιεῖν ἀναγκαῖον. <sup>β</sup>Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίης<sup>ς</sup> τῆς Ἀτλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκοντά<sup>ο</sup> με ἀπὸ Σιδῶνος παρὰ τῆς Ἀγήνορος θυγατρὸς, ἐφ' ἣν πέπομφε<sup>ρ</sup> με <sup>β</sup>ὀψόμενον ὃ τι πράττει ἢ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν<sup>ρ</sup> αὐθις ἐς τὸ Ἄργος ἐπισκευόμενον<sup>α</sup> τὴν Δανάην εἰτ' ἐκεῖθεν<sup>ς</sup> ἐς Βοιωτίαν, φησὶν, ἔλθων, <sup>ι</sup>ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. <sup>ι</sup>Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ<sup>ι</sup> γοῦν μοι<sup>ι</sup> δυνατόν ἦν, ἡδέως ἂν ἤξιῃσαι πεπερᾶσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

<sup>α</sup> Gr. 674, R. XLVI.

<sup>β</sup> Gr. 561, Exc. II.

<sup>γ</sup> Gr. 297, 3.

<sup>δ</sup> Gr. 693, R. LIII.

<sup>ε</sup> Id. 32, 4, οὐσας.

<sup>ς</sup> Gr. 729, R. LVIII.

<sup>ι</sup> Gr. 740, R. LIX.

<sup>β</sup> Gr. 198, Obs. 2.

<sup>γ</sup> Gr. 472, R. X.

<sup>δ</sup> Gr. 641.

<sup>ε</sup> Gr. 542, R. XXII.

<sup>ς</sup> Gr. 523, R. XX.

<sup>ι</sup> Gr. 451.

<sup>ο</sup> Id. 105, 2.

<sup>ρ</sup> Gr. 232, Obs. 1, Exc.

<sup>α</sup> Id. 106, 4.

<sup>β</sup> Gr. 320, 1, 2d.

<sup>γ</sup> Gr. 697, 2, 2d.

<sup>δ</sup> Gr. 524, 1st.

**Μαϊ.** <sup>1</sup>Ἐὰ ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα<sup>α</sup> ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥςπερ ἐπέμφθης, σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνωτ<sup>β</sup> λάβης· ὀξύχοι γὰρ οἱ ἔρῶντες.\*

VII. ZEPHYR AND NOTUS.

**Ζέφ.** Οὐ πάποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσσῃ, <sup>2</sup>ἂφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

**Νότ.** Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνας οἱ πέμποντες ἦσαν;

**Ζέφ.** <sup>3</sup>Ἡδίστον θεάματος<sup>δ</sup> ἀπελείφθης, οἶον· οὐκ ἂν ἄλλο ἴδοις ἔτι.

**Νότ.** Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμενην<sup>ε</sup> ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παραλία τῆς χώρας·<sup>ι</sup> οὐδὲν οὖν οἶδα ὧν<sup>ς</sup> λέγεις.

**Ζέφ.** Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

**Νότ.** Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

**Ζέφ.** <sup>5</sup>Περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.<sup>α</sup>

**Νότ.** <sup>6</sup>Μῶν ὅτι ὁ Ζεὺς ἐραστής ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

**Ζέφ.** <sup>7</sup>Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικιωτίδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρω<sup>ι</sup> εἰκάσας ἐαυτὸν, συνέπαιζεν αὐταῖς,<sup>κ</sup> κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα<sup>α</sup> εὐκαμπής, καὶ τὸ βλέμμα<sup>α</sup> ἡμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος, καὶ ἐμνῆκετο ἡδιστον,<sup>ι</sup> ὥςτε τὴν Εὐρώπην τολμῆσαι<sup>μ</sup> καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὄρμησεν ἐπὶ τὴν θάλασσαν, φέρων αὐτήν, καὶ <sup>8</sup>ἐνήχετο ἐμπεσών· ἢ δὲ πάννυ ἐκπλαγεῖσα τῷ πράγ-

<sup>α</sup> Gr. 622.

<sup>β</sup> Id. 104, 1.

<sup>γ</sup> Gr. 403, 11, *lovers*.

<sup>δ</sup> Gr. 693, R. LIII.

<sup>ε</sup> Id. 48, Sup. τοιοῦτον.

<sup>ς</sup> Gr. 620, R. XXXIII.

<sup>ζ</sup> Gr. 413, Exc. I.

<sup>η</sup> Gr. 585, R. XXVIII.

<sup>θ</sup> Gr. 585, R. XXVIII.

<sup>ι</sup> Gr. 551, 1.

<sup>κ</sup> Gr. 380.

<sup>λ</sup> Gr. 740, R. LIX.

ματι,<sup>a</sup> τῇ λαιᾷ<sup>b</sup> μὲν αἶχετο τοῦ κέρατος,<sup>b</sup> ὥς μὴ ἀπολισθάνοι·  
τῇ ἐτέρᾳ<sup>c</sup> δὲ ἠνεμομένον τὸν πέπλον συνεῖχεν.

Νότ. <sup>2</sup> Ἡδὺ τοῦτο θέαμα, ὃ Ζέφυρε, εἶδες.

Ζέφ. <sup>3</sup> Καὶ μὴν τὰ μετὰ ταῦτα ἡδῶ παραπολὺν, ὃ Νότε, ἡ γὰρ θάλασσα εὐθύς ἀκύμων· ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ ἄπαρπετώμενοι μικρὸν<sup>d</sup> ὑπὲρ τὴν θάλασσαν, ὡς ἐνιότε<sup>e</sup> ἄκροις<sup>f</sup> τοῖς ποσὶ ἐπιπράνουν τοῦ ὕδατος,<sup>g</sup> ἡμέτερας τὰς δᾶδας φέροντες, ἦδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδῦσαι παρίππευον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί· τό τε τῶν Τριτωνίων γένος, καὶ εἴ τι ἄλλο<sup>h</sup> μὴ φοβερὸν ἰδεῖν τῶν θαλασσίων, ἅπαντα περιεχόρευε<sup>i</sup> τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος,<sup>k</sup> παροχουμένην τε καὶ τὴν Ἀμφιτρίτην ἔχων,<sup>l</sup> προῆγε γεγηθῶς,<sup>m</sup> προοδοιπορῶν νηχομένῳ τῷ ἀδελφῷ.<sup>n</sup> Ἐπὶ πᾶσι δὲ τῇν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης<sup>o</sup> ἐγένετο.<sup>1</sup> Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ,<sup>k</sup> ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο· ἡμεῖς δὲ, ἔμπεσόντες, ἄλλος ἄλλο τοῦ παλάγους μέρος διεκνυμῖνομεν.

Νότ. Ὡ μακάριε Ζέφυρε ἡς θεάς!<sup>p</sup> Ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους εἰώρων.

### VIII THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κύκ. Ὡ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς<sup>q</sup> ἰαμεθύσας ἐξετύφλωσέ με, κοιμωμένῳ<sup>r</sup> ἐπιχειρήσας.

Ποσ. Τίς<sup>s</sup> δὲ ὁ ταῦτα τολμήσας, ὃ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὐτίκ<sup>t</sup> ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ διέφυγε, <sup>1</sup> καὶ ἔξω ἦν βέλους,<sup>u</sup> Ὀδυσσεὺς<sup>v</sup> ὀνομάζεσθαι ἔφη.

Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει· Ἀλλὰ πῶς ταῦτ' ἐπραξεν, οὐδὲ πᾶν εὐθαρσὴς ὢν;

<sup>a</sup> Gr. 627, R. XXXIV.

<sup>b</sup> Gr. 614, R. XXXII.

<sup>c</sup> Gr. 439.

<sup>d</sup> Gr. 380.

<sup>e</sup> Id. 41, 1.

<sup>f</sup> Id. 13, 4.

<sup>g</sup> Gr. 494, R. XIII.

<sup>h</sup> Id. 117, 49.

<sup>i</sup> Gr. 425, R. 1.

<sup>k</sup> Gr. 693, R. LIII.

<sup>l</sup> Id. 102, 4.

<sup>m</sup> Id. 102, 1.

<sup>n</sup> Gr. 542, R. XXII.

<sup>o</sup> Gr. 656, R. XLIII.

<sup>p</sup> Gr. 620, I.

<sup>q</sup> Id. 50, 7, Obs. 2, ἔστιν.

<sup>r</sup> Gr. 598.

<sup>s</sup> Gr. 738.

Κύκ. Κατέλαβον ἐν τῷ ἄνθρωπῳ, ἀπὸ τῆς νομῆς ἁναστρέψας, πολλοὺς τίνας, ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι<sup>α</sup> παμμεγέθης), καὶ τὸ πῦρ ἀνέκαυσα, ἔνανσάμενος ὃ ἔφερον δένδρον<sup>β</sup> ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινάς, ὥς περ εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκείνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, ἑδίδωσί μοι πιεῖν<sup>γ</sup> φάρμακόν τι ἐγγέας, ἥδυν μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθὺς ἐδόκει μοι<sup>δ</sup> περιφέρεισθαι πίνοντι, καὶ τὸ σπήλαιον αὐτὸ ἄνεστρέφετο, καὶ οὐκέτι ὅλως ἐν ἑμαντῷ ἤμην· τέλος<sup>ε</sup> δὲ ἐς ὕπνον κατεσπάσθην. Ὁ δὲ, ἀποξύνσας τὸν μοχλὸν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἅπ' ἐκείνου τυφλὸς εἰμί σοι,<sup>ς</sup> ὦ Πόσειδον.

Ποσ. ὦ βροτὴν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφηνεν; οὐ γὰρ ἂν, εὐ οἶδ' ὅτι, ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κύκ. Ἄλλ' ἐγὼ ἀφεῖλον, ὥς μᾶλλον αὐτὸν λάβοιμι<sup>ζ</sup> ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετσάσας, ἴμόνα παρὲς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῶ,<sup>η</sup> ὁπόσα<sup>θ</sup> ἐχρῶν<sup>ι</sup> πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθῶν<sup>κ</sup> σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει<sup>λ</sup> ἐπιβοήσασθαι ἐπ' αὐτόν.

Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤρουντο τοῦ ἐπιβουλεύσαντος τοῦνομα, κάγῳ ἔφην, ὅτι Οὔτις ἐστὶ, ἰ<sup>μ</sup>μελαγχολῶν οἰηθέντες με, ὥχοντο ἀπιόντες.<sup>ν</sup> Οὕτω κατεσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὃ μάλιστα ἠγίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ<sup>ξ</sup> τὴν συμφορὰν, οὐδ' ὁ πατήρ, φησὶν,<sup>ο</sup> ὁ Ποσειδῶν, ἰάσεται σε.

<sup>α</sup> Id. 28, 2, & Gr. 397, 11.

<sup>β</sup> Gr. 517, 2.

<sup>γ</sup> Id. 42, 1.

<sup>δ</sup> Gr. 723.

<sup>ε</sup> Id. 56.

<sup>ς</sup> Id. 25, 1.

<sup>ζ</sup> Gr. 323, 2, Acc.

<sup>η</sup> Id. 81, 1.

<sup>θ</sup> Gr. 547, 3.

<sup>ι</sup> Id. 46, 2, & 48, τόσα.

<sup>κ</sup> Gr. 561, Exc. II.

<sup>λ</sup> Id. 107, 1.

<sup>μ</sup> Id. 103.

<sup>ν</sup> Gr. 582.

<sup>ξ</sup> Id. 65, 4.

Ποσ. <sup>1</sup>Θάρσει, ὦ τέκνον, ἀμυνσῶμαι γὰρ αὐτόν, ὥς μάθῃ, ὅτι, εἰ καὶ πῆρωςαῖ μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ<sup>β</sup> γούν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἔτι.

## IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνῃ, χθές, οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, <sup>2</sup>διότι μὴ καὶ αὐτὴ ἐκλήθῃ ἐς τὸ συμπόσιον;

Γαλ. Οὐ συννισισιόμην ὑμῖν<sup>ε</sup> ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπῃ, ἀκύμαντον<sup>1</sup> <sup>3</sup>ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἦδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. Ἡ δ' Ἔρις, ἐν τοσοῦτῳ λαθοῦσα πάντας, ἔδυνήθη δὲ ῥαδίως, τῶν<sup>ο</sup> μὲν πιόντων, ἐνίων<sup>ο</sup> δὲ κροτούντων, ἢ τῇ Ἀπόλλωνι<sup>ο</sup> κιθαρίζοντι, ἢ ταῖς Μούσαις ᾄδούσαις <sup>4</sup>προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι<sup>ο</sup> πάγκαλον, χρυσοῦν ὄλον, ὦ Γαλήνῃ· <sup>5</sup>ἐπεγέγραπτο<sup>ο</sup> δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥςπερ ἐξεπίτηδες, ἦκεν ἐνθα Ἡρα τε, καὶ Ἀφροδίτῃ, καὶ Ἀθηνᾶ κατεκλίνοντο. Κάπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες<sup>ο</sup> ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει<sup>ο</sup> ποιεῖν, ἐκείνων<sup>ο</sup> παρουσῶν; <sup>6</sup>αἱ δὲ ἀντεποιοῦντο ἐκάστη,<sup>1</sup> καὶ αὐτῆς<sup>ο</sup> εἶναι τὸ μῆλον ἡξίου. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν<sup>ο</sup> αὐτάς, καὶ ἄχρι χειρῶν<sup>ο</sup> ἄν προὐχώρησε<sup>ο</sup> τὸ πρᾶγμα. Ἀλλ' ἐκεῖνος, <sup>7</sup>αὐτὸς μὲν οὐ κρινῶ, φησί, περὶ τούτου (καίτοι ἐκεῖναι αὐτόν δικάσαι ἡξίου), ἅπιτε δὲ ἐς τὴν Ἰδην παρὰ τὸν Πριάμον παῖδα· ὃς οἷδ' ἐτε διαγνώσκει τὸ καλόν, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαί,<sup>ρ</sup> ὦ Πανόπῃ;

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἡξει μετὰ μικρὸν <sup>8</sup>ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.<sup>9</sup>

<sup>α</sup> Gr. 102, R. 1.

<sup>β</sup> Gr. 403, 18, 2.

<sup>γ</sup> Gr. 551, 1.

<sup>δ</sup> Gr. 598.

<sup>ε</sup> Id. 112, 1.

<sup>ς</sup> Gr. 585, R. XXVIII.

<sup>ε</sup> Gr. 397, 10, &

Id. 28, 2.

<sup>η</sup> Id. 50, 4.

<sup>ι</sup> Gr. 365, R. I.

<sup>κ</sup> Gr. 561, ἡμᾶς.

<sup>ι</sup> Gr. 388.

<sup>ο</sup> Gr. 491, R. XII.

<sup>ο</sup> Gr. 697, 2, 2d.

<sup>ο</sup> Gr. 656, R. XLIII.

<sup>ρ</sup> Id. 50, Obs. 1, ἐποιοῦν.

<sup>ρ</sup> Gr. 403, 11.

Γαλ. <sup>1</sup>Ἦδη σοι φῆμι, οὐκ ἄλλη κρατήσῃ, τῆς Ἀφροδίτης ἀγωνιζομένης, ἢν μή τι πάνυ ὁ δαιτητῆς ἀμβλυώτῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, <sup>2</sup>δεινὰ<sup>δ</sup> πεπονθότα, καὶ κατὰ σβessόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκανσεν;

Ξάν. Ἦφαιστος· ἀλλ' ἀπηνθράκωμαι ὅπως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι<sup>ε</sup> καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς,<sup>δ</sup> ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι<sup>ε</sup> τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἦφαιστος, <sup>5</sup>ἔτυχε γὰρ πλησίον που ὦν, <sup>ε</sup>πᾶν, οἶμαι, ὅσον ἐν τῇ Αἴμνῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴττῃ, <sup>ε</sup>καὶ εἶποθι ἄλλοθι, φέρων<sup>ε</sup> ἐπῆλθέ μοι<sup>ε</sup> καὶ κατέκανσε μὲν τὰς πτελέας καὶ μυριάδας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγγέλεις· <sup>8</sup>αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργασταί.<sup>δ</sup> Ὅρᾱς δ' οὖν, ὅπως διώκειμαι ὑπὸ τῶν ἐγκαυμάτων.

Θάλ. <sup>9</sup>Θολερὸς, ὦ Ξάνθε, καὶ θερμοὺς, ὡς εἰκός· τὸ αἶμα μὲν ἀπὸ τῶν νεκρῶν· ἡ θερμὴ δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν ὤρμησας, <sup>10</sup>οὐκ αἰδεσθεὶς<sup>δ</sup> ὅτι Νηρηΐδος υἱὸς ἦν.

Ξάν. <sup>11</sup>Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. <sup>12</sup>Τὸν Ἦφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS

(In the Lower World.)

Αἰ. <sup>13</sup>Τί ἄγχις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

<sup>δ</sup> Id. 112, 1.

<sup>ε</sup> Gr. 380.

<sup>ε</sup> Gr. 585, R. XXVIII.

<sup>δ</sup> Gr. 508, 5.

<sup>ε</sup> Gr. 519.

<sup>ε</sup> Id. 102, 5.

<sup>ε</sup> Gr. 693, R. I.III.

<sup>δ</sup> Gr. 311, 1.

Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμιτελῆ<sup>α</sup> μὲν τὸν δόμον καταλιπὼν, χήραν<sup>β</sup> δὲ τὴν νεόγαμον γυναῖκα.

Αἰ. Ἀἰτιῶ τοῖνυν τὸν Μενέλαον, ὅστις<sup>γ</sup> ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὖ λέγεις· <sup>δ</sup>ἐκεῖνόν μοι αἰτιατέον.<sup>δ</sup>

Μεν. Οὐκ ἐμὲ,<sup>δ</sup> ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν,<sup>δ</sup> ὃς ἰμοῦ<sup>ε</sup> τοῦ ξένου<sup>ε</sup> τὴν γυναῖκα παρὰ πάντα τὰ δίκαια ᾤχετο ἀρπάσας.<sup>ε</sup> Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι,<sup>ς</sup> τοσούτοις<sup>ι</sup> θανάτου<sup>κ</sup> αἰτίας γεγενημένος.

Πρωτ. Ἄμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἄδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχρον ὄντα σοι·<sup>ι</sup> <sup>ε</sup>ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῇ αὐτῇ θεῇ<sup>κ</sup> κατέσχημαι. Οἶσθα δὲ, <sup>ε</sup>ὡς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἐστιν<sup>α</sup> ἀντιτάττεσθαι αὐτῇ.<sup>ο</sup>

Πρωτ. Εὖ λέγεις· εἴθε οὖν μοι<sup>ν</sup> τὸν Ἑρωτα ἐνταῦθα λαβεῖν δυνατὸν ᾗ.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. <sup>β</sup>Φήσει γὰρ αὐτός<sup>α</sup> μὲν τοῦ ἐρεῖν<sup>ν</sup> τῇ Πάριδι· ἴσως γεγενῆσθαι αἰτίας, τοῦ θανάτου<sup>ν</sup> δὲ σοι<sup>ι</sup> οὐδένα ἄλλον,<sup>ι</sup> ὦ Πρωτεσίλαε, ἢ σεαυτόν· <sup>β</sup>ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς,<sup>α</sup> ἐπεὶ προσεφέρεσθε τῇ Τρωάδι,<sup>ν</sup> οὕτω φιλοκινδύνως καὶ ἀπονενοημένως <sup>ι</sup>προεπῆδhas τῶν ἄλλων,<sup>ν</sup> δόξης<sup>α</sup> ἐρασθεῖς, δι' ᾗ<sup>ν</sup> πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. <sup>ι</sup>Οὐκοῦν καὶ ὑπὲρ ἐμαντοῦ σοι, ὦ Αἰακὲ, ἀποκρινοῦ

<sup>α</sup> Gr. 120, 2.

<sup>β</sup> Gr. 598.

<sup>γ</sup> Gr. 411, for ὅς.

<sup>δ</sup> Gr. 530, R. II. & Id. 116, 3.

<sup>ε</sup> Gr. 449, R. V.

<sup>ς</sup> Gr. 365, R. I.

<sup>ι</sup> Gr. 764.

<sup>κ</sup> Id. 85, 5.

<sup>λ</sup> Gr. 520.

<sup>μ</sup> Gr. 469, R. IX.

<sup>ν</sup> Gr. 524, 2d.

<sup>ξ</sup> Gr. 604, R. XXX.

<sup>ο</sup> Id. 50, 8.

<sup>π</sup> Gr. 551, 2, 2d.

<sup>ρ</sup> Gr. 524, 1st.

<sup>σ</sup> Gr. 730, Exc.

<sup>τ</sup> Id. 88, & Gr. 469, R.

<sup>θ</sup> Gr. 532, R. XXI.

<sup>ι</sup> Gr. 729, R. LVIII.

<sup>κ</sup> Gr. 499, R. XIV.

<sup>λ</sup> Gr. 693, R. LIII.

μαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἷτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπι κεκλῶσθαι.<sup>α</sup>

Αἰ. Ὁρθῶς· τί οὖν τούτους αἷτιᾱ;

XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Nereids.)

Τρ. Ἐπεὶ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφείως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παιδα ἡδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ἐπὶ τίνας, ὦ Τρίτων; ἡ ὁ Κηφεύς, καθάπερ δεῖλαρ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιών,<sup>α</sup> λοχῆσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, εἴμαι, ὦ Ἰφιάνασσα καὶ Δωρί, τὸν Περσεύα, τοῦ τῆς Δανάης παιδίου,<sup>β</sup> ὃ, μετὰ τῆς μητρὸς, ἐν τῇ κιβωτῇ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἰσώσατε, οἰκτεῖσθαι αὐτούς.

Ἰφ. Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.<sup>γ</sup>

Τρ. Οὕτως ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστροι ἡμῶν τοιαῦτα ἐκτίειν αὐτὸν ἐχρήν.<sup>δ</sup>

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὡς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γεργόνας, ἄθλόν τινα τοῦτον τῷ βασιλεῖ ἐπιτελῶν·<sup>ε</sup> ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιβύην, ἐνθα ἦσαν...

Ἰφ. Πῶς, ὦ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμάχους ἤγεν; ἄλλως γὰρ δύσπορος ἡ ὁδός.

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηναῖα εἶθηναι.<sup>ς</sup> Ἐπεὶ δ' οὖν ἤκει, ὅπου διητῶντο, αἱ μὲν ἐκάθευδον, οἶμαι, ὃ δὲ ἀποτεμὼν τῆς Μεδούσης τὴν κεφαλὴν ᾤχετ' ἀποπτάμενος.<sup>ρ</sup>

<sup>α</sup> Id. 88, & Gr. 469, R. IX.

<sup>β</sup> Id. 88, 1.

<sup>γ</sup> Gr. 365, R. I.

<sup>δ</sup> Id. 101, 1.

<sup>ε</sup> Gr. 436, & 438.

<sup>ς</sup> Gr. 738.

<sup>ρ</sup> Id. 87, 1.

<sup>ς</sup> Gr. 585, R. XXVIII.

<sup>ι</sup> Gr. 561, Exc. II.

<sup>κ</sup> Gr. 542, R. XXII.

<sup>λ</sup> Id. 106, 1.

<sup>μ</sup> Gr. 598.

<sup>ν</sup> Gr. 297, 2.

<sup>ξ</sup> Gr. 396, 8.

<sup>π</sup> Id. 103, 1.



<sup>1</sup>Ιφ. 'Πῶς ἰδὼν; ἀθέτατοι γάρ εἰσιν· ἡ δὲ αὖ ἰδῆ, οὐκ αὖ τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἤκουσα διηγουμένου αὐτοῦ<sup>β</sup> πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὕστερον), ἡ Ἀθηνᾶ δὲ ἐπὶ τῆς ἀσπίδος ἀποσιμβούσης, ὥς περ ἐπὶ κατόπτρου, παρέσχεν αὐτῇ<sup>γ</sup> ἰδεῖν<sup>δ</sup> τὴν εἰκόνα τῆς Μεδούσης· εἶτα 'λαβόμενος τῇ λαῖᾳ τῆς κόμης, ἐπορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφάς<sup>ε</sup> ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον ταύτην τῆς Αἰθιοπίας ἐγένετο, ἥδη πρὸς-γεῖρας<sup>ς</sup> πετόμενος, ὅρᾳ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπαταλευμένην, καλλίστην, ὣς θεοί, καθευμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον, οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἄλλους ἔρωτι<sup>κ</sup> βοηθεῖν διέγνω. Ἐκπεσὶ δὲ τὸ κῆτος ἐπήγει, μάλα φοβερόν, ὥς καταπίομενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεαρίσκος, πρόκωπον ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον<sup>ι</sup> ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ, καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδητὶ κατισθῆσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς οὔσης· καὶ νῦν γαμῆ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἀργος· ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὔρετο.

<sup>1</sup>Ιφ. Ἐγὼ μὲν οὐ πᾶν<sup>1</sup> ἐπὶ τῷ<sup>2</sup> γεγονότι ἄχθομαι· τί γὰρ ἡ παῖς ἡδίκηκε ἡμᾶς, εἴ τι ἡ μήτηρ ἐμεγαλαύχει τότε, καὶ ἡξίου καλλίων<sup>3</sup> εἶναι;

Δωρ. <sup>11</sup>Οτι οὕτως αὖ ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὔσα.

<sup>1</sup>Ιφ. Μηκέτι μεμνώμεθα, ὦ Δωρὶ, ἐκείνων,· <sup>12</sup>εἴ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν<sup>4</sup> τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν<sup>5</sup> οὖν τῷ γάμῳ.

<sup>α</sup> Gr. 439.

<sup>β</sup> Gr. 494, R. XIII.

<sup>γ</sup> Gr. 585, R. XXVIII.

<sup>δ</sup> Id. 87, 4.

<sup>ε</sup> Gr. 614, R. XXXII.

<sup>ς</sup> Gr. 740, R. LIX.

<sup>ε</sup> Gr. 729, R. LVIII.

<sup>κ</sup> Gr. 881.

<sup>ι</sup> Gr. 880.

<sup>κ</sup> Gr. 627, R. XXXIV.

<sup>1</sup> Gr. 598.

<sup>2</sup> Id. 32.

<sup>3</sup> Gr. 738.

<sup>4</sup> Gr. 499, R. XIV.

<sup>5</sup> Gr. 709, L. 1st.

## INCREDIBLE STORIES.

(FROM PALÆPHATUS.)

1. *The Centaurs.*

ἸΦασὶν ὡς θηρία<sup>α</sup> ἐγένοντο,<sup>β</sup> καὶ ἵππων μὲν εἶλον ὅλην τὴν ἰδέαν, πλὴν τῆς κεφαλῆς<sup>γ</sup>· ταύτην δὲ ἀνδρός. Εἴ τις οὖν πείθεται τοιοῦτον γενέσθαι θηρίον<sup>δ</sup> ἄδύνατον πεπίστευκεν· οὔτε γὰρ ἡ φύσις σύμφωνος<sup>ε</sup> ἵππου καὶ ἀνδρος, οὔτε ἡ τροφὴ ὁμοία,<sup>ς</sup> οὔτε διὰ στόματος καὶ φάρυγγος ἀνθρωπείου δυνατὸν ἵππου τροφήν<sup>ι</sup> διελθεῖν· ἂν δὲ τοιαύτη ἰδέα τότε ἦν,<sup>ι</sup> καὶ νῦν ἂν ὑπῆρχε.<sup>ι</sup> Τὸ δ' ἀληθὲς ἔχει ὧδε. Ἰξίονος<sup>κ</sup> βασιλέως ὄντος Θεσσαλίας, ἐν τῷ Πηλῖφ ὄρει ἀπηγριώθη ταύρων ἀγέλη, καὶ τὰ λοιπὰ τῶν ὀρέων ἄβατα<sup>κ</sup> ἐποίει· εἰς γὰρ τὰ οἰκούμενα κατιόντες οἱ ταῦροι, εἰσινον τὰ δένδρα, καὶ τοὺς καρποὺς, καὶ τὰ ὑποζυγία συνδιέφθειραν. Ἐκέρυξεν οὖν ὁ Ἰξίων, ὡς, εἴ τις ἀνέλκοι τοὺς ταύρους, τούτῳ δώσειν<sup>ι</sup> χρημάτων πάμπολλα. Νεανίσκοι δέ τινες ἐκ τῆς ὑπωρείας, ἐκ κώμης<sup>κ</sup> τινὸς καλουμένης Νεφέλης, ἐπινοοῦσιν ἵππους κέλητας διδάξαι· πρότερον γὰρ οὐκ ἠπίσταντο ἐφ' ἵππων ὀχεῖσθαι, ἀλλὰ μόνον ἄρμασιν<sup>κ</sup> ἐχρῶντο. Οὕτω δὲ ἀναβάντες τοὺς κέλητας ἤλαννον, ἐφ' οὗ οἱ ταῦροι ἦσαν· καὶ ἐπεισβάλλοντες τῇ ἀγέλῃ, ἠκόντιζον. Καὶ ὅτε μὲν ἐδιώκοντο ὑπὸ τῶν ταύρων, ἀπέφευγον οἱ νεανῖαι· ποδωκέσ τεροι γὰρ ἦσαν οἱ ἵπποι. Ὅτε δὲ ἔστησαν οἱ ταῦροι, ὑποστρέφοντες ἠκόντιζον. Καὶ τοῦτον τὸν τρόπον<sup>ι</sup> ἀνείλον αὐτούς· καὶ τὸ μὲν ὄνομα ἔντεῦθεν ἔλαβον οἱ Κένταυροι, ὅτι τοὺς ταύρους κατεκέντουν· οὐδὲν γὰρ πρόσεστι ταύρου τοῖς Κενταύροις·<sup>μ</sup> ἀλλ' ἵππου καὶ ἀνδρός ἰδέα ἐστίν, ἀπὸ τοῦ ἔργου. Λαβόντες γοῦν οἱ Κένταυροι παρὰ Ἰξίονος χρημάτων, καὶ γαυριῶντες ἐπὶ τῇ πράξει, καὶ τῷ πλούτῳ, ὕβρισται<sup>κ</sup> ὑπῆρχον καὶ ὑπερήφανοι,<sup>κ</sup>

<sup>α</sup> Gr. 436, R. 6.<sup>β</sup> Id. 78, 3.<sup>γ</sup> Gr. 656, R. XLIII.<sup>δ</sup> Gr. 729, R. LVIII.<sup>ε</sup> Gr. 439.<sup>ς</sup> Gr. 697, 2, 1st.<sup>ι</sup> Id. 112, 1.<sup>κ</sup> Gr. 598.<sup>ι</sup> Gr. 731-3.<sup>κ</sup> Gr. 547, 4.<sup>ι</sup> Gr. 634, κατὰ.<sup>μ</sup> Gr. 698, R. LIII.

καὶ πολλὰ κακὰ ἐργάζοντο, καὶ δὴ καὶ κατ' αὐτοῦ τοῦ Ἰξίονος, ὃς ῥῖκει τὴν νῦν καλουμένην Λάρισσαν πόλιν. Οἱ δὲ τότε τοῦτο τὸ χωρίον οἰκοῦντες, Λαπίθαι<sup>α</sup> ἐκαλοῦντο. <sup>1</sup>Κεκλημένοι δὲ οἱ Κένταυροι παρὰ τῶν Λαπίθων ἐπὶ θοίνην, μεθυσθέντες ἀρπά- ζουσι τὰς γυναῖκας αὐτῶν, καὶ ἀναβιβάσαντες ἐπὶ τοὺς ἵππους αὐτάς, <sup>2</sup>ῥχοντο φεύγοντες εἰς τὴν οἰκείαν, ὅθεν ὠρμῶντο. Επολέμονν οὖν τοῖς Λαπίθαις,<sup>β</sup> καὶ καταβαίνοντες διὰ νυκτὸς εἰς τὰ πεδία, <sup>3</sup>ἐνέδρας ἐποιοῦν· ἡμέρας δὲ γενομένης,<sup>γ</sup> ἀρπά- ζοντες<sup>δ</sup> ἀπέτρεχον ἐπὶ τὰ ὄρη. Οὕτω δ' ἀπερχομένων αὐτῶν,<sup>ε</sup> ἵππων οὐραὶ, καὶ ἀνθρώπων κεφαλαὶ μόνον ἐφαίνοντο. <sup>4</sup>Ξένην οὖν ὁρῶντες θεῶν, ἔλεγον, οἱ Κένταυροι ἡμᾶς,<sup>ς</sup> κατατρέχοντες ἐκ Νεφέλης, πολλὰ κακὰ<sup>ζ</sup> ἐργάζονται. <sup>5</sup>Ἀπὸ δὲ ταύτης τῆς ιδέας καὶ λόγον ὁ μῦθος ἀπίστως<sup>ς</sup> ἐπλάσθη, ὡς ἐκ τῆς νεφέλης ἵππος τε, καὶ ἀνὴρ, ἐγεννήθη ἐν τῷ ὄρει.

## 2. Actæon.

Φασὶν Ἀκταίωνα<sup>α</sup> ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆναι. Τοῦτο δὲ ἐστὶ ψευδές· κύων γὰρ τὸν δεσπότην <sup>β</sup>καὶ μάλιστα φιλεῖ· ἄλλως τε καὶ αἱ θηρευτικαὶ πάντας ἀνθρώπους σαίτου- σιν. Ἔνιοι δὲ φασιν, ὅτι,<sup>γ</sup> Ἀρτέμιδος αὐτὸν μεταβαλούσης<sup>δ</sup> εἰς ἔλαφον, ἀνείλον κύνας. Ἐμοὶ δὲ δοκεῖ, Ἀρτεμιν<sup>ε</sup> οὐ δύνασθαι ὃ θέλει ποιῆσαι· ἴον μέντοι δὲ ἀληθές, ἔλαφον<sup>ς</sup> ἐξ ἀνδρὸς γενέσθαι, ἢ ἐξ ἐλάφου ἄνδρα.<sup>ζ</sup> <sup>8</sup>Τοὺς δὲ μύθους τούτους συν- ἐθεσαν οἱ ποιηταί, ἵνα οἱ ἀκροώμενοι μὴ ὑβρίζωσιν<sup>η</sup> εἰς τὸ θεῖον. Τὸ δὲ ἀληθές οὕτως ἔχει.<sup>ι</sup> Ἀκταίων ἄνθρωπος ἦν <sup>θ</sup>τὸ γένος<sup>κ</sup> Ἀρκάδιος, φιλοκύνητος. Οὗτος ἔτρεφε κύνας πολλὰς καὶ ἐθή- ρευεν ἐν τοῖς ὄρεσι. <sup>10</sup>Τῶν δὲ αὐτοῦ πραγμάτων<sup>λ</sup> ἡμέλει· οἱ γὰρ τότε ἄνθρωποι αὐτουργοὶ πάντες ἦσαν· οἰκέτας δὲ εἶχον οὐδ' ὅλως, ἀλλ' αὐτοὶ<sup>μ</sup> ἐγεώργουν. Καὶ οὗτος ἦν πλουσιώτατος, ὃς ἐγεώργει, καὶ ἐργαστικώτατος ὑπῆρχε. <sup>11</sup>Τῷ δὲ Ἀκταίῳ,<sup>ν</sup>

<sup>α</sup> Gr. 436, R. 6.

<sup>β</sup> Gr. 551, 2, (2).

<sup>γ</sup> Id. 112, 4.

<sup>δ</sup> Id. 101, 1.

<sup>ε</sup> Id. 112, 1.

<sup>ς</sup> Gr. 591, R. XXIX.

<sup>ζ</sup> Gr. 88.

<sup>η</sup> Gr. 729, R. LVIII.

<sup>θ</sup> Id. 78, 8.

<sup>κ</sup> Id. 79, 1.

<sup>λ</sup> Id. 117, 43.

<sup>μ</sup> Gr. 622.

<sup>ν</sup> Gr. 500, 1.

<sup>ξ</sup> Gr. 182, 1.

<sup>ο</sup> Gr. 519.

ἀμελοῦντι τῶν οἰκείων,<sup>α</sup> μᾶλλον δὲ κνηγματοῦντι, διεφθάρη ὁ βίος. Ὅτε δὲ οὐκέτι εἶχεν οὐδὲν, ἔλεγον οἱ ἄνθρωποι δεῖλαιος Ἀκταίων ὑπὸ τῶν ἰδίων κνῶν κατεβρώθη.

### 3. The Horses of Diomedes.

Περὶ τῶν Διομήδους ἵππων φασὶν, ὅτι ἀνθρώπους κατησθιον. Τοῦτο<sup>β</sup> δὲ γελοῖον· τὸ γὰρ ζῶον τοῦτο κριθῆ<sup>γ</sup> καὶ χόρτφ<sup>δ</sup> ἦδεται μᾶλλον ἢ κρέασιν<sup>ε</sup> ἀνθρωπίνοις. Ἡ δὲ ἀλήθεια ἦδε.<sup>β</sup> Τῶν παλαιῶν ἀνθρώπων ὄντων<sup>δ</sup> αὐτουθγῶν, καὶ τροφὴν καὶ περιουσίαν πλείστην κεκτημένων, ἄτε τὴν γῆν ἐργαζομένων· ἵππο-τροφεῖν οὗτος ἐπελάβετο, καὶ μέχρι τούτου<sup>ε</sup> ἵπποις<sup>γ</sup> ἦδετο, ἕως οὗ<sup>δ</sup> τὰ<sup>ε</sup> αὐτοῦ ἀπώλεσε, <sup>3</sup>καὶ πάντα πωλῶν κατηγάλωσεν εἰς τὴν τῶν ἵππων τροφήν. Οἱ οὖν φίλοι τοὺς ἵππους ἀνδροφάγους<sup>β</sup> ὠνόμασαν· οὗ γενομένου, προήχθη ὁ μῦθος.

### 4. Niobe.

Φασὶν, ὡς Νιόβη ἑῷσα λίθος ἐγένετο<sup>α</sup> ἐπὶ τῷ τύμβῳ τῶν παιδῶν. Ὅστις δὲ πείθεται, ἐκ λίθου γενέσθαι ἄνθρωπον, ἢ ἐξ ἀνθρώπου λίθον, εὐήθης ἐστί. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Νιόβη, ἀποθανόντων τῶν ἑαυτῆς παιδῶν,<sup>β</sup> ποιήσασα ἑαυτῇ<sup>γ</sup> εἰκόνα λιθίνην, ἔστησεν ἐπὶ τῷ τύμβῳ τῶν παιδῶν. Καὶ ἡμεῖς ἐθεασάμεθα αὐτήν, <sup>δ</sup>οῖα καὶ λέγεται.

### 5. Lynceus.

Λυγκία<sup>α</sup> λέγουσιν, ὡς τὰ ὑπὸ γῆν ἰώρα. Τοῦτο δὲ ψεῦδος. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Λυγκεὺς πρῶτος ἤρξατο μεταλλεῖν χαλκὸν, καὶ ἄργυρον, <sup>β</sup>καὶ τὰ λοιπά. Ἐν δὲ τῇ μεταλλεύσει, λύχνους καταφέρων ὑπὸ τὴν γῆν, <sup>γ</sup>τοὺς μὲν κατέλιπεν ἐπὶ τοῦ τόπου. Αὐτὸς δὲ ἀνέφερε τὸν χαλκὸν καὶ τὸν σίδηρον. Ἔλε-

<sup>α</sup> Gr. 500, 1.

<sup>β</sup> Id. 50, 7, Obs.

<sup>γ</sup> Gr. 627, Gr. XXXIV.

<sup>δ</sup> Id. 112, 1.

<sup>ε</sup> Id. 113, 1.

<sup>ζ</sup> Gr. 656, R. XLIII.

<sup>η</sup> Gr. 408, 18.

<sup>θ</sup> Gr. 598.

<sup>ι</sup> Id. 78, 3.

<sup>κ</sup> Id. 112, 4.

<sup>λ</sup> Gr. 518, R. XIX.

<sup>μ</sup> Id. 69, 2.

γοι οὖν οἱ ἄνθρωποι, ὅτι Λυγκεὺς καὶ τὰ ὑπὸ γῆν ὄρα, καὶ καταδύνων, ἀργύριον ἀναφέρει.

#### 6. Cæneus.

Ἐκείνῃ φασὶν, ὅτι ἄτρωτος ἦν. Ὃς δ' ὑπολαμβάνει ἄτρωτον ἀπὸ σιδήρου ἄνθρωπον, εὐήθης ἐστίν. Ἡ δὲ ἀλήθεια ἔχει οὕτως. Καινεὺς ἦν ἀνὴρ Θειταλὸς τοῦ γένει,<sup>a</sup> ἀγαθὸς τὰ πολεμικὰ καὶ ἐπιστήμων τοῦ μάχεσθαι. Γενόμενος δὲ ἐν πολλαῖς μάχαις, οὐδέποτε ἐτρώθη, οὔτε Λαπίθαις, συμμαχῶν πρὸς τῶν Κενταύρων ἀπέθανεν, ἀλλὰ συλλαβόντες αὐτὸν μόνον κατέχουσαν, καὶ οὕτως ἐτελεύτησεν. Ἐλεγον οὖν οἱ Λαπίθαι, ἀνελόμενοι τὸν νεκρὸν αὐτοῦ, καὶ εὐρόντες μὴ τετρωμένον τὸ σῶμα, Καινεὺς ἄτον γε ἄλλον βίον ἄτρωτος ἦν, καὶ ἀπέθανεν ἄτρωτος.

#### 7. Europa.

Φασὶν, Εὐρώπην τὴν Φοίνικος ἐπὶ ταύρου ὀχουμένην διὰ τῆς θαλάττης ἐκ Τύρου εἰς Κρήτην ἀφικέσθαι. Ἐμοῖς δὲ δοκεῖ, οὔτε ταῦρον,<sup>b</sup> οὔθ' ἵππον τοσοῦτον πέλαγος διανῦσαι δύνασθαι· οὔτε κόρην<sup>c</sup> ἐπὶ ταῦρον ἄγριον ἀναβῆναι. Ὁ τε Ζεὺς, εἰ ἐβούλετο Εὐρώπην<sup>d</sup> εἰς Κρήτην ἐλθεῖν, εὖρεν ἀνὴρ αὐτῇ<sup>e</sup> ἐτέραν πορείαν καλλίονα. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Ἀνὴρ Κνωσσιος, ὀνόματι<sup>f</sup> Ταῦρος, ἐπολέμει τὴν Τυρίαν χώραν. Τελευταῖον δὲ ἐκ Τύρου ἤρπασεν ἄλλας τε κόρας, ἀλλὰ δὴ καὶ τὴν τοῦ βασιλέως θυγατέρα,<sup>g</sup> Εὐρώπην. Ἐλεγον οὖν οἱ ἄνθρωποι, Ἐὐρώπην τὴν τοῦ βασιλέως Ταῦρος ἔχων ὤχετο· τοῦτου δὲ γενομένου, προσανεπλάσθη ὁ μῦθος.

#### 8. Æolus.

Λέγουσιν ὅτι Αἴολος ἦν κυριεύων τῶν πνευμάτων, ὅστις<sup>m</sup> ἔδωκεν Ὀδυσσεῖ τοὺς ἀνέμους ἐν ἀσκά. Περὶ δὲ τοῦτου, ὡς<sup>n</sup>

<sup>a</sup> Id. 78, 2.

<sup>b</sup> Id. 69, 2.

<sup>c</sup> Gr. 729, R. LVIII,

ἐναι.

<sup>d</sup> Gr. 620, R. XXXIII.

<sup>e</sup> Gr. 466, R. VIII.

<sup>f</sup> Gr. 640, R. XXXVI.

<sup>g</sup> Id. 55, 2.

<sup>h</sup> Gr. 729, R. LVIII.

<sup>i</sup> Gr. 697, 2, 2d.

<sup>k</sup> Gr. 542, R. XXII.

<sup>l</sup> Gr. 305, R. I.

<sup>m</sup> Gr. 411, for ὅς.

<sup>n</sup> Id. 78.

οὐχ οἶόν τε,<sup>a</sup> δῆλον εἶναι πᾶσιν<sup>b</sup> οἶμαι· εἰκὸς δὲ, ἀστρολόγον γενομενον Αἴωλον<sup>c</sup> γράσαι Ὀδυσσεῖ<sup>d</sup> τοὺς χρόνους, 'καθ' οὓς ἐπιτολαί τινες ἀνέμων γενήσονται. Φασὶ δέ, ὅτι καὶ χαλκοῦν τεῖχος<sup>e</sup> τῇ πόλει αὐτοῦ περιεβέβλητο· ὅπερ ἐστὶ ψευδές· ὀπλίτας γὰρ, ὡς οἶμαι, εἶχε, τὴν πόλιν αὐτοῦ φυλάττοντας.

### 9. The Hesperides.

Λέγουσιν, ὅτι γυναικές<sup>a</sup> τινες ἦσαν αἱ Ἑσπερίδες. Ταύταις<sup>b</sup> δὲ ἦν<sup>c</sup> μῆλα χρυσᾶ ἐπὶ μηλέας, ἣν ἐφύλασσε δράκων· ἐφ' ᾧ μῆλα καὶ Ἡρακλῆς ἐστρατεύσατο. Ἔχει δὲ ἡ ἀλήθεια ὥδε. Ἑσπερος ἦν ἀνὴρ<sup>d</sup> Μιλήσιος, ὃς ὤκει ἐν τῇ Καρίᾳ, καὶ εἶχε θυγατέρας δύο, αἱ ἐκαλοῦντο Ἑσπερίδες.<sup>e</sup> Τούτῳ<sup>f</sup> δὲ ἦσαν ὄϊς<sup>g</sup> καλαί, καὶ εὐκαρποί· οἶαι<sup>h</sup> καὶ νῦν αἱ ἐν Μιλήτῳ· ἐπὶ τούτῳ δὲ ὀνομάζονται χρυσαῖ·<sup>i</sup> κάλλιστον<sup>j</sup> γὰρ ὁ χρυσὸς, ἦσαν δὲ ἐκείναι κάλλισται.<sup>k</sup> Μῆλα δὲ καλεῖται τὰ πρόβατα· ἅπερ ἰδὼν ὁ Ἡρακλῆς βοσκομένα παρὰ τῇ θαλάττῃ, περιελάσας ἐνέθετο εἰς τὴν ναῦν, καὶ τὸν ποιμένα αὐτῶν, ὀνόματι Δράκοντα,<sup>l</sup> εἰσῆγαγεν εἰς οἶκον, οὐκέτι ζῶντος τοῦ Ἑσπέρου,<sup>m</sup> ἀλλὰ τῶν παίδων αὐτοῦ. Ἐλεγον οὖν οἱ ἄνθρωποι, ἐθεασάμεθα χρυσᾶ μῆλα, ᾧ Ἡρακλῆς ἤγαγεν<sup>n</sup> ἐξ Ἑσπερίδων, τὸν φύλακα ἀποκτείνας δράκοντα. Καὶ ἐνθεν ὁ μῦθος προσανεπλάσθη.

### 10. Geryon.

Ἡ γηρυνόνη<sup>a</sup> φασὶν, ὅτι τρικέφαλος ἐγένετο. Ἀδύνατον δὲ σῶμα<sup>b</sup> τρεῖς κεφαλὰς ἔχειν· ὅτῃ<sup>c</sup> δὲ τοιόνδε<sup>d</sup> τοῦτο. Πόλις ἐστὶν ἐν τῇ Εὐξείνῳ πόντῳ, Τρικαρηνία<sup>e</sup> καλουμένη. Ἡ<sup>f</sup>ν δὲ Γερυνόνης ἐν τοῖς τότε ἀνθρώποις ὀνομαστὸς, πλούτῳ<sup>g</sup> τε καὶ ἄλλοις<sup>h</sup> διαφέρων. Εἶχε δὲ καὶ βοῶν ἀγέλην θαυμαστήν, ἐφ' ἣν ἐλθὼν Ἡρακλῆς, ἂν<sup>i</sup>τιποιοῦμενον Γηρυνόνην ἔκτεινεν. Οἱ δὲ θεώμενοι

<sup>a</sup> Gr. 417, 10, 11.

<sup>b</sup> Gr. 523, R. XX.

<sup>c</sup> Gr. 729, R. LVIII.

<sup>d</sup> Gr. 585, R. XXVIII.

<sup>e</sup> Gr. 436, R. 6.

<sup>f</sup> Gr. 532, R. XXI.

<sup>g</sup> Gr. 425, R. 1.

<sup>h</sup> Gr. 126, 3, nom. pl.

<sup>i</sup> Id. 48, 1.

<sup>j</sup> Gr. 439.

<sup>k</sup> Gr. 378.

<sup>l</sup> Gr. 365, R. I.

<sup>m</sup> Id. 112, 1.

<sup>n</sup> Gr. 224, 6.

<sup>o</sup> Id. 69, 2.

<sup>p</sup> Id. 47, 2.

<sup>q</sup> Gr. 436 & 438.

<sup>r</sup> Gr. 620, R. XXXIII.

περιελαννομένας τὰς βοῦς ἐθαύμαζον. Πρὸς τοὺς πυνθανο-  
μένους οὖν ἐλεγόν τινες, Ἡρακλῆς\* ταύτας περιήλασε, ὅσας  
Γηρυόνου,<sup>b</sup> τοῦ Τρικυρήνου<sup>c</sup> τινὲς δὲ, ἐκ τοῦ<sup>d</sup> λεγομένου, ὕπ-  
ελαβον αὐτὸν τρεῖς ἔχειν κεφαλὰς.

### 11. Orpheus.

Ψευδὴς δὲ ὁ περὶ τοῦ Ὀρφείως μῦθος, ὅτι καθαρίζοντι αὐτῷ<sup>e</sup>  
ἐφείπετο<sup>f</sup> τὰ τετράποδα, καὶ τὰ ὄρνεα, καὶ τὰ δένδρα. <sup>g</sup>Δοκεῖ  
δὲ μοι ταῦτα εἶναι. Βάκχαι μαίνεται πρόβατα διέσπασαν ἐν  
τῇ Πιερίᾳ· πολλὰ δὲ καὶ ἄλλα βιαίως εἰργάζοντο. Τρεπό-  
μεναί τε <sup>h</sup>εἰς τὸ ὄρος, διέτριβον ἐκεῖ τινὰς ἡμέρας.<sup>i</sup> Ὡς δὲ  
ἔμειναν οἱ πολῖται, δεδιότες περὶ τῶν γυναικῶν καὶ θυγατέρων,  
μεταπεμψάμενοι τὸν Ὀρφέα ἐδέοντο μηχανᾶσθαι, <sup>j</sup>ὃν τρόπον  
καταγάγοι<sup>k</sup> αὐτὰς ἐκ τοῦ ὄρους. Ὁ δὲ συνταξάμενος τῷ Διόν-  
ύσῳ Ὀργια, καταγάγει αὐτὰς βακχευούσας <sup>l</sup>καθαρίζων· <sup>m</sup>αἱ δὲ  
νάρθηκας τότε πρώτον ἔχουσai κατέβαινον ἐκ τοῦ ὄρους, καὶ  
κλῶνας δένδρων παντοδαπῶν. Τοῖς δὲ ἀνθρώποις<sup>n</sup> ἰθὺς θαναμαστὰ  
τότε θεασαμένοις, <sup>o</sup>ἐνεφαίνετο<sup>p</sup> πρῶτον τὰ ξύλα καταγόμενα·<sup>q</sup>  
καὶ ἔφασαν ὅτι Ὀρφεὺς καθαρίζων<sup>r</sup> ἄγει τὴν ὕλην ἐκ τοῦ ὄρους·  
καὶ ἐκ τούτου ὁ μῦθος ἀνεπλάσθη.

### 12. Alcestis.

<sup>s</sup>Λέγεται μῦθος τραγικώδης, ὡς<sup>t</sup> δὴ μέλλοντός ποτε τοῦ  
Ἀδμήτου θανεῖν, αὐτὴ εἴλετο ὑπὲρ αὐτοῦ θάνατον· καὶ Ἡρακ-  
λῆς αὐτὴν διὰ τὴν εὐσέβειαν ἀφελόμενος, καὶ ἀναγαγὼν ἐκ τοῦ  
ᾗδου, ἀπέδωκεν<sup>u</sup> Ἀδμήτῳ.—<sup>v</sup>Ἄλλ' ἐγένετό τι τοιοῦτον. Ἐπειδὴ  
Πελίαν ἀπέκτειναν αἱ<sup>w</sup> θυγατέρες, καὶ Ἀκαστος ὁ<sup>x</sup> Πελίου  
ἐδίδωκεν αὐτὰς, καὶ <sup>y</sup>τὰς μὲν ἄλλας λαμβάνει. Ἀλκηστis δὲ  
καταφεύγει εἰς Φεραί· πρὸς Ἀδμήτῳ, τὸν ἀνεψιὸν<sup>z</sup> αὐτῆς· <sup>aa</sup>καὶ

<sup>a</sup> Id. 78, Obs.

<sup>b</sup> Gr. 491, R. XII.

<sup>c</sup> Gr. 366, R. I.

<sup>d</sup> Id. 32.

<sup>e</sup> Gr. 551, 2, (1).

<sup>f</sup> Gr. 425, R. 1.

<sup>g</sup> Id. 55, 2.

<sup>h</sup> Gr. 640, R. XXXVI.

<sup>i</sup> Gr. 224, 6, &

Id. 74, 10.

<sup>k</sup> Id. 104, 5.

<sup>l</sup> Gr. 543.

<sup>m</sup> Id. 100, 2.

<sup>n</sup> Id. 118, 1.

<sup>o</sup> Gr. 297, 2.

<sup>p</sup> Id. 31, 3.

<sup>q</sup> Gr. 451, νύξ.

<sup>r</sup> Gr. 198, I. Obs. 1.

καθεζομένην ἐπὶ τῆς ἐστίας, οὐκ ἔβούλετο Ἀδμητος Ἀκάστω  
ἐξαιτουμένῳ δοῦναι· ὁ δὲ πολλὴν στρατιὰν παρακαθίσας ἐπὶ  
τὴν πόλιν, ἔπυρπόλει αὐτούς. Ἐπεξιών δὲ ὁ Ἀδμητος, ἔχων  
καὶ λοχαγούς, νύκτωρ συνελήφθη ζῶν· ἠπειλεὶ δὲ Ἀκαστος  
ἀποκτείνειν αὐτόν· πνυθομένη δὲ ἡ Ἀλκηστις, ὅτι μέλλει ἀναι-  
ρεῖσθαι Ἀδμητος ἂν αὐτήν, ἐξελθοῦσα ἐαυτὴν παρὲδωκε.  
Τὸν μὲν οὖν Ἀδμητον ἀφίησιν ὁ Ἀκαστος, ἐκείτην δὲ συλ-  
λαμβάνει. Ἐλεγον οὖν οἱ ἄνθρωποι· <sup>3</sup> Ἀνδρεία γε Ἀλκηστις  
ἐκοῦσα<sup>3</sup> ὑπεραπέθανεν Ἀδμήτου. Ὅτιοῦτο μέντοι οὐκ ἐγένετο,  
ὥς ὁ μῦθος φησί· <sup>4</sup> κατὰ γοῦν τὸν καιρὸν τοῦτον Ἡρακλῆς  
ἔκριν ἄγων ἔκ τινων τόπων τὰς Διομήδους ἵππους. Τοῦτον  
ἐκείσε πορευόμενον ἐξένισεν Ἀδμητος. Ὀδυρομένον δὲ Ἀδμή-  
του<sup>5</sup> τὴν συμφορὰν τῆς Ἀλκήστιδος, ἀγανακτησάμενος Ἡρακ-  
λῆς, ἐπιτίθεται τῷ Ἀκάστω,<sup>6</sup> καὶ τὴν στρατιὰν αὐτοῦ διαφθει-  
ρει, καὶ τὰ μὲν λάφυρα τῇ αὐτοῦ στρατιᾷ διανέμει, τὴν δὲ  
Ἀλκηστιν τῷ Ἀδμήτῳ παραδίδωσιν. Ἐλεγον οὖν οἱ ἄνθρωποι,  
ὥς <sup>7</sup> ἐντυχὼν Ἡρακλῆς, ἐκ τοῦ θανάτου ἐρέσασατο τὴν Ἀλκηστιν.  
Τούτων γενομένων, ὁ μῦθος προσαναπλάσθη.

## ISOCRATES TO DEMONICUS.

### *Counsels to the Young.*

<sup>1</sup> Ἐν πολλοῖς μὲν, ὦ Δημόνικε, πολὺν διεστώσας εὐρήσομεν τας  
τε τῶν σπουδαίων<sup>2</sup> γνώμας, καὶ τὰς τῶν φαύλων<sup>3</sup> διανοίας·  
<sup>4</sup> πολὺν δὲ μεγίστην διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς ἀλλήλους  
συνηθείαις. <sup>5</sup> Οἱ μὲν γὰρ τοὺς φίλους, παρόντας μόνον, τιμῶ-  
σιν· οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. Καὶ τὰς μὲν τῶν  
φαύλων<sup>6</sup> συνηθείας ὀλίγος χρόνος <sup>7</sup> διέλυσεν· τὰς δὲ τῶν σπου-  
δαίων<sup>8</sup> φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν.<sup>9</sup> Ἡγούμενος  
οὖν πρέπειν <sup>10</sup> τοὺς δόξης<sup>11</sup> ὀρεγομένους, καὶ παιδείας<sup>12</sup> ἀντιποιοῦν

<sup>2</sup> Id. 117, 46.

<sup>3</sup> Gr. 381.

<sup>4</sup> Id. 112, 1.

<sup>5</sup> Gr. 551, 2, (2) or

Gr. 698, R. LIII.

<sup>6</sup> Id. 16, 2.

<sup>7</sup> Gr. 198, Obs. 6.

<sup>8</sup> Gr. 260, 1.

<sup>9</sup> Gr. 499, R. XIV.



μένους, τῶν σπουδαίων, ἀλλὰ μὴ τῶν φαύλων, εἶναι μιμητὰς,<sup>a</sup> ἀπέσταλκά σοι τόνδε τὸν λόγον δῶρον,<sup>b</sup> τεκμήριον<sup>c</sup> μὲν<sup>d</sup> τῆς πρὸς ὑμᾶς φιλίας, 'σημεῖον'<sup>e</sup> δὲ τῆς πρὸς Ἰσπώνικον συνηθείας. Πρέπει<sup>d</sup> γὰρ τοὺς παῖδας, ὥσπερ τῆς οὐσίας,<sup>e</sup> οὕτω καὶ τῆς φιλίας<sup>e</sup> τῆς πατρικῆς κληρονομεῖν.

Ὅρῶ δὲ καὶ τὴν τύχην ἡμῖν<sup>f</sup> συλλαμβάνουσαν,<sup>g</sup> καὶ τὸν παρὸντα καιρὸν συναγωνιζόμενον· σὺ μὲν γὰρ παιδείας ἐπιθυμεῖς, ἐγὼ δὲ παιδεύειν ἄλλους ἐπιχειρῶ· καὶ σὺ μὲν<sup>h</sup> ἀκμήν φιλοσοφεῖς, ἐγὼ δὲ τοὺς<sup>h</sup> φιλοσοφοῦντας ἐπανορθῶ.

Διόπερ ἡμεῖς, <sup>o</sup>οὐ παράκλησιν εὐρόντες,<sup>i</sup> ἀλλὰ παραινεσιν γράφαντες,<sup>i</sup> μέλλομέν<sup>k</sup> σοι συμβουλεύειν, ὥν<sup>l</sup> χρη<sup>d</sup> τοὺς νεωτέρους ὀρέγεσθαι, καὶ τίνων ἔργων<sup>m</sup> ἀπέχεσθαι, καὶ <sup>n</sup>ποίοις τισὶν ἀνθρώποις<sup>n</sup> ὀμιλεῖν, καὶ πῶς τὸν ἑαυτῶν βίον οἰκονομεῖν \* \* \* \*<sup>o</sup> ὥστε ἐπιτηδευμάτων<sup>o</sup> πλεῖστον πρὸς ἀρετὴν ἐπιδοῦναι, καὶ παρὰ τοῖς ἄλλοις ἅπασιν ἀνθρώποις εὐδοκιμῆσαι.

Πρῶτον μὲν οὖν, <sup>p</sup>εὐσέβει τὰ πρὸς τοὺς θεοὺς, μὴ μόνον θύων,<sup>p</sup> ἀλλὰ καὶ τοῖς ὀρκοῖς<sup>q</sup> ἐμμένων. Ἐκείνο<sup>r</sup> μὲν γὰρ, τῆς τῶν χρημάτων εὐπορίας σημεῖον<sup>r</sup>· τοῦτο<sup>r</sup> δὲ, τῆς τῶν τρόπων καλοκαγαθίας τεκμήριον.<sup>r</sup> Τίμα τὸ δαιμόνιον αἰεὶ μὲν,<sup>s</sup> μέλιστα δὲ ἔμετὰ τῆς πόλεως. Οὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς<sup>s</sup> θύειν, καὶ τοῖς νόμοις<sup>t</sup> ἐμμένειν.

Τοιοῦτος γίνου περὶ τοὺς γονεῖς, οἷους<sup>u</sup> ἂν εὖξαιο<sup>u</sup> περὶ σεαυτὸν γενέσθαι τοὺς σαντοῦ παῖδας.

Μῆτε γέλωτα προπετῇ στέργε, μήτε <sup>v</sup>λόγον μετὰ θράσους ἀποδέχου. Τὸ μὲν γὰρ ἀνόητον<sup>v</sup>· τὸ δὲ μαρικόν.

<sup>w</sup>Ἄ ποιεῖν αἰσχρὸν,<sup>w</sup> ταῦτα νόμιζε μὴδὲ λέγειν<sup>w</sup> εἶναι καλόν.<sup>w</sup>

<sup>x</sup>Ἐθίζε σαντὸν εἶναι <sup>y</sup>μὴ σκυθρωπὸν,<sup>x</sup> ἀλλὰ σύννον.<sup>x</sup> Δι' ἐκεῖνο<sup>y</sup> μὲν γὰρ, ἀνυπάδης<sup>y</sup>· διὰ δὲ τοῦτο,<sup>y</sup> φρόνιμος<sup>y</sup> εἶναι δόξεις.

<sup>a</sup> Gr. 436, R. 6.

<sup>b</sup> Gr. 365, R. I.

<sup>c</sup> Id. 117, 46.

<sup>d</sup> Gr. 561, Exc. II.

<sup>e</sup> Gr. 505, 2.

<sup>f</sup> Gr. 547, 2.

<sup>g</sup> Id. 100, 2.

<sup>h</sup> Id. 33, 2.

<sup>i</sup> Id. 104, 5.

<sup>k</sup> Gr. 200, 2.

<sup>l</sup> Gr. 499, R. XIV.

<sup>m</sup> Gr. 508, 6.

<sup>n</sup> Gr. 551, 2, (1).

<sup>o</sup> Gr. 461, R. VI.

<sup>p</sup> Id. 104, 5.

<sup>q</sup> R. 693, R. LIII.

<sup>r</sup> Gr. 396, 3, &

Id. 50, 7.

<sup>s</sup> Gr. 542, R. XXII.

<sup>t</sup> Id. 46, 4.

<sup>u</sup> Gr. 710, II. 6th.

<sup>v</sup> Gr. 378.

<sup>w</sup> Id. 85, 7.

<sup>x</sup> Gr. 738.

Ἡγοῦ μάλιστα σεαυτῶ<sup>α</sup> πρέπειν, κόσμον,<sup>β</sup> αἰσχύνην, δικαιοσύνην, σωφροσύνην. Ἐτούτοις<sup>γ</sup> γὰρ ἅπασι δοκεῖ κρατεῖσθαι τοῦ τῶν νεωτέρων ἥθους.

Μηδέποτε μηδέν<sup>δ</sup> αἰσχρὸν ποιήσας ἐλπίζε λήσειν<sup>ε</sup>· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σεαυτῶ<sup>ς</sup> γε συνειδήσεις.

Τὸν μὲν θεὸν φοβοῦ, τοὺς δὲ γονεῖς τίμα.

Τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου.

Τὰς ἡδονὰς θήρενε τὰς μετὰ δόξης.<sup>ς</sup> Τέρψις γὰρ, σὺν τῷ καλῷ μὲν, ἄριστον,<sup>η</sup> ἄνευ δὲ τούτου, κάκιστον.<sup>θ</sup>

Ἀπαντα δόκει ποιεῖν<sup>ι</sup> ὥς μηδένα λήσων· καὶ γὰρ ἂν παρὰ τὰ κρίματα,<sup>κ</sup> ὕστερον ὀφθῇ.

Μάλιστα δ' ἂν εὐδοκιμοίης,<sup>λ</sup> εἰ φαίνοιο τὰυτα μὴ πράττω, ἂ τοῖς ἄλλοις<sup>μ</sup> ἂν πράττουσιν ἐπιτιμῇς.

Ἀ<sup>ν</sup> μὲν ἐπίστασαι, διαφύλαττε ταῖς μελέταις<sup>ν</sup>· ἂ δὲ μὴ μεμάθηκας, ἄ<sup>ν</sup> προσλαμβάνε ταῖς ἐπιστήμασι.<sup>ξ</sup>

Κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιλοκοίαν· οὕτω γὰρ τὰ τοῖς ἄλλοις<sup>ο</sup> χαλεπῶς εὐρημένα συμβήσεται<sup>π</sup> σοι ῥαδίως μανθάνειν.

Ἡδέως μὲν ἔχε<sup>ρ</sup> πρὸς ἅπαντας, ὅ<sup>ρ</sup>ω δὲ τοῖς βελτίστοις<sup>ς</sup>· οὕτω γὰρ τοῖς μὲν<sup>ς</sup> οὐκ ἀπεχθὴς ἔσῃ, τοῖς δὲ<sup>ς</sup> φίλος γεγῆσθαι.

Τὰς ἐντεύξεις μὴ πικρὰς ποιοῦ τοῖς αὐτοῖς,<sup>ς</sup> μηδὲ μακρὰς περὶ τῶν αὐτῶν.<sup>ς</sup> Πλησμονὴ γὰρ ἀπάντων.

Γύμναζε σεαυτὸν πόνοις<sup>ς</sup> ἐκουσίοις, ὅπως ἂν δύναιο<sup>ς</sup> καὶ τοὺς ἀκουσίους ὑπομένειν.

Ἐ<sup>ν</sup> τῷ ὧν κρατεῖσθαι τὴν ψυχὴν<sup>ς</sup> αἰσχρὸν, τούτων<sup>ς</sup> ἐγκράτειαν ἄσκει πάντων, κέρδους,<sup>ς</sup> ὀργῆς,<sup>ς</sup> ἡδονῆς, λύπης.

Μᾶλλον τήρει τὰς τῶν λόγων ἢ τὰς τῶν χρημάτων παρακαταθήκας. Δεῖ γὰρ τοὺς ἀγαθοὺς ἄνδρας τρόπον ὁρκοῦ πιστότερον φαίνεσθαι παρεχομένους.

<sup>α</sup> Gr. 555, R. XXIV.

<sup>β</sup> Gr. 729, R. LVIII.

<sup>γ</sup> Gr. 627, R. XXXIV.

<sup>δ</sup> Id. 63, 2.

<sup>ε</sup> Gr. 731-3 & Id. 107, 1.

<sup>ς</sup> Gr. 551, 1.

<sup>ζ</sup> Gr. 874.

<sup>η</sup> Gr. 378.

<sup>θ</sup> Gr. 711, 1st.

<sup>ι</sup> Gr. 711, 3d.

<sup>κ</sup> Gr. 547, 6.

<sup>λ</sup> Id. 39, 5, ταῦτα.

<sup>μ</sup> Gr. 604, R. XXX.

<sup>ν</sup> Id. 52, 1.

<sup>ξ</sup> Id. 117, 43, σεαυτὸν.

<sup>ο</sup> Gr. 547, 4.

<sup>π</sup> Gr. 528, R. XX.

<sup>ς</sup> Id. 25, 4.

<sup>ς</sup> Gr. 702.

<sup>ς</sup> Gr. 620, R. XXXIII.

<sup>ς</sup> Gr. 365, R. I.

Ὁρκον ἐπακτὸν προσδέχον διὰ δύο προφάσεις, ἣ σεαυτὸν αἰτίας<sup>α</sup> αἰσχροῦς ἀπολύων,<sup>β</sup> ἣ φίλους ἐκ κινδύνων διασώζων.<sup>γ</sup> Ἐνεκα δὲ χρημάτων μηδένα θεὸν ὁμόσης,<sup>δ</sup> μηδ' ἂν εὐορκεῖν μέλλης. Δόξεις γὰρ τοῖς μὲν ἐπιιορκεῖν, τοῖς δὲ φιλοχρημάτως ἔχειν.<sup>ε</sup>

Μηδένα φίλον ποιοῦν, πρὶν ἂν ἐξετάσης, πῶς κέχρηται τοῖς πρότερον φίλοις.<sup>ς</sup> Ἐλπίζει γὰρ αὐτὸν<sup>ζ</sup> καὶ περὶ σὲ γενήσεσθαι τοιοῦτον, οἷος καὶ περὶ ἐκείνους γέγονε.

Βραδέως μὲν φίλος γίνου, γενόμενος δὲ, πειρῶ διαμένειν. Ομοίως γὰρ αἰσχρὸν,<sup>ς</sup> μηδένα φίλον ἔχειν,<sup>η</sup> καὶ πολλοὺς ἐταίρους μεταλλάττειν.<sup>θ</sup>

Οὕτω δ' ἂν ἄριστα χρήσῃ τοῖς φίλοις, ἂν μὴ περιμένης<sup>ι</sup> τὰς παρ' ἐκείνων δεήσεις, ἀλλ' αὐτεπάγγελτος, ἐν τοῖς καιροῖς, αὐτοῖς<sup>κ</sup> βοηθῇς.

Ἀποδέχον τῶν ἐταίρων<sup>λ</sup> μὴ μόνον<sup>ς</sup> τοὺς ἐπὶ τοῖς κακοῖς δυσχεραίνοντας, ἀλλὰ καὶ τοὺς ἐπὶ τοῖς ἀγαθοῖς μὴ φθονοῦντας. Πολλοὶ γὰρ ἀτυχοῦσι μὲν τοῖς φίλοις<sup>μ</sup> συνάχθονται, καλῶς δὲ πράττουσι<sup>ν</sup> φθονοῦσι.

Τῶν ἀπόντων φίλων<sup>ο</sup> μέμνησο πρὸς τοὺς παρόντας· ἵνα δοκῇς μηδὲ τούτων ἀπόντων<sup>ο</sup> ὀλιγωρεῖν.

Εἶναι βούλου<sup>π</sup> τὰ περὶ τὴν ἐσθῆτα φιλόκαλος,<sup>ρ</sup> ἀλλὰ μὴ καλλωπιστής. Ἔστι δὲ φιλοκάλου<sup>ς</sup> μὲν<sup>ρ</sup> τὸ μεγαλοπρεπές· καλλωπιστοῦ δὲ τὸ περιεργον.

Ἀγάπα τῶν ὑπαρχόντων ἀγαθῶν<sup>ς</sup> μὴ τὴν ὑπερβάλλουσαν κτῆσιν, ἀλλὰ τὴν μετρίαν ἀπόλαυσιν.

Καταφρόνει τῶν<sup>ς</sup> περὶ τὸν πλοῦτον σπουδαζόντων, χρῆσθαι δὲ τοῖς<sup>ς</sup> ὑπάρχουσιν μὴ δυναμένων. Παραπλήσιον γὰρ οἱ τοιοῦτοι πάσχουσιν, ὥςπερ ἂν εἴ τις ἵππον κτήσαιο καλὸν, κακῶς ἵππεύειν ἐπιστάμενος.

<sup>α</sup> Gr. 578, R. XXVI.

<sup>β</sup> Id. 104, 1.

<sup>γ</sup> Gr. 709, 2d.

<sup>δ</sup> Id. 117, 43, σεαυτὸν.

<sup>ε</sup> Gr. 547, 4.

<sup>ς</sup> Gr. 729, R. LVIII.

<sup>ζ</sup> Gr. 378,

<sup>η</sup> Id. 85, 1, ἐστίν.

<sup>θ</sup> Gr. 711, 1st.

<sup>ι</sup> Gr. 547, 2.

<sup>κ</sup> Gr. 472, R. X.

<sup>λ</sup> Gr. 551, 1.

<sup>μ</sup> Gr. 547, 6.

<sup>ν</sup> Gr. 499, R. XIV.

<sup>ρ</sup> Gr. 738.

<sup>ς</sup> Gr. 491, R. XII.

<sup>ζ</sup> Gr. 449, R. V.

<sup>η</sup> Gr. 547, 4.

Στέργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω.<sup>α</sup>

Μηδενὶ<sup>β</sup> συμφορὰν ὀνειδίσῃς. Κοιτὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.

Τοὺς ἀγαθοὺς εὖ ποίει.<sup>γ</sup> Ἐκαλὸς γὰρ θησαυρὸς, παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη. Τοὺς κακοὺς εὖ ποιῶν, ὅμοιαι πείσῃ τοῖς<sup>δ</sup> τὰς ἀλλοτριᾶς κύνας σιτίζουσιν. Ἐκεῖναί τε γὰρ τοὺς διδόντας,<sup>ε</sup> ὥσπερ τοὺς τυχόντας, ὑλακτοῦσιν· οἱ τε κακοὶ τοὺς<sup>ς</sup> ὠφελούντας, ὥσπερ τοὺς βλάπτοντας, ἀδικοῦσι.

Μίσει τοὺς κολακεύοντας,<sup>ς</sup> ὥσπερ τοὺς ἑξαπατῶντας.<sup>ι</sup> Ἄμφοτεροὶ γὰρ πιστευθέντες τοὺς πιστεύοντας ἀδικοῦσιν.

Ἀθάνατα μὲν φρόνει τῷ<sup>ς</sup> μεγάλωψχος εἶναι· θνητὰ δὲ, τῷ<sup>ς</sup> συμμέτρως τῶν ὑπαρχόντων<sup>β</sup> ἀπολαύειν.

Βουλευόμενος παραδείγματα ποιοῦ τὰ<sup>ι</sup> παραληλυθότα τῶν μελλόντων. Τὸ<sup>κ</sup> γὰρ ἀφανὲς ἐκ τοῦ<sup>ι</sup> φανεροῦ<sup>ο</sup> ταχίστην ἔχει τὴν διάγνωσιν.

Βουλευόμενος μὲν βραδέως, ἐπιτέλει δὲ ταχέως τὰ<sup>ι</sup> δόξαντα.

Ὅταν δὲ ὑπὲρ τῶν σεαυτοῦ μέλλης<sup>μ</sup> τινὶ συμβουλευέσθαι, σκόπει πρῶτον, πῶς ὑπὲρ τῶν αὐτοῦ διέφησεν.<sup>ν</sup> Ὁ γὰρ κακῶς διασηθεὶς περὶ τῶν ἰδίων, οὐδέποτε καλῶς βουλευέσεται περὶ τῶν ἀλλοτριῶν.

Πείθου μὲν καὶ τοῖς νόμοις<sup>ο</sup> τοῖς ὑπὸ τῶν βασιλέων κεμένοις.<sup>π</sup> ἰσχυρότατον μέντοι νόμον<sup>ρ</sup> ἡγοῦ τὸν ἐκείνων τρόπον.<sup>ρ</sup> Ὡςπερ γὰρ<sup>σ</sup> τὸν ἐν δημοκρατίᾳ πολιτευόμενον τὸ πλῆθος δεῖ<sup>ι</sup> θεραπεύειν, οὕτω καὶ τὸν ἐν μοναρχίᾳ κατοικοῦντα τὸν βασιλεῖα προσήκει<sup>ς</sup> θαυμάζειν.

Εἰς ἀρχὴν κατασταθεὶς, μηδενὶ<sup>τ</sup> χρῶ πονηροῦ<sup>φ</sup> πρὸς τὰς διοικήσεις· ὧν<sup>γ</sup> γὰρ ἂν ἐκεῖνος ἀμάρτοι,<sup>ι</sup> σοὶ τὰς αἰτίας ἀναθήσουσιν.

Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττον, μὴ πλουσιώτερος,

<sup>α</sup> Gr. 181, 5.

<sup>β</sup> Gr. 582.

<sup>γ</sup> Gr. 592.

<sup>δ</sup> Gr. 524, 1st.

<sup>ε</sup> Id. 32, with ref.

<sup>ς</sup> Gr. 403, 11.

<sup>ι</sup> Gr. 719, R. LV. &

Gr. 627, R. XXXIV.

<sup>β</sup> Gr. 505, 2.

<sup>γ</sup> Gr. 403, 8, & Id. 32.

<sup>δ</sup> Id. 32, 4, Obs. 5ν.

<sup>ε</sup> Id. 32, 4, Obs. 5ντος.

<sup>ς</sup> Gr. 200, 2.

<sup>ι</sup> Gr. 198, Obs. 6.

<sup>ο</sup> Gr. 547, 8.

<sup>π</sup> Gr. 598.

<sup>ρ</sup> Gr. 561.

<sup>σ</sup> Gr. 547, 4.

<sup>τ</sup> Gr. 508, 9.

<sup>φ</sup> Gr. 710, II. 2d.

ἀλλ' ἐνδοξότερος. Πολλῶν γὰρ χρημάτων<sup>α</sup> κρείττων ὁ παρὰ τοῦ πλήθους ἔπαινος.

ἸΜηδενὶ πονηρῷ πράγματι μήτε παρίστασο, μήτε συνηγορεῖ· δόξεις γὰρ καὶ αὐτὸς τοιαῦτα πράττειν, οἷάπερ ἂν τοῖς ἄλλοις πράττουνσι βοηθῇς.

Μᾶλλον ἀποδέχου δικαίαν πενίαν<sup>β</sup> ἢ πλοῦτον<sup>γ</sup> ἄδικον. Τοσούτῳ γὰρ κρείττων δικαιοσύνη χρημάτων, ὅσῳ<sup>δ</sup> τὰ μὲν<sup>δ</sup> ζῶντας μόνον ὠφελεῖ, ἡ δὲ καὶ<sup>ε</sup> τελευτήσασι δόξαν παρασκευάζει. ἸΚάκεινων<sup>ε</sup> μὲν τοῖς φαύλοις<sup>ε</sup> μέτεστι, ταύτης<sup>ε</sup> δὲ τοῖς μοχθηροῖς ἀδύνατον μεταλαβεῖν.

Πᾶν ὃ τις ἂν μέλλῃς λέγειν, πρότερον ἐπισκόπει τῇ γνώμῃ.<sup>β</sup> Πολλοῖς<sup>ι</sup> γὰρ ἡ γλῶττα προτρέχει τῆς διανοίας.<sup>κ</sup>

ἸΔύο ποιοῦ καιροὺς τοῦ<sup>ι</sup> λέγειν, ἡ περὶ ὧν<sup>μ</sup> οἶσθα σαφῶς, ἡ περὶ ὧν<sup>μ</sup> ἀναγκαῖον εἰπεῖν. Ἐν τούτοις γὰρ μόνοις ὁ λόγος τῆς σιγῆς<sup>α</sup> κρείττων· ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγᾶν ἢ λέγειν.

Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων<sup>α</sup> βέβαιον. Οὕτω γὰρ οὔτ', εὖτυχῶν, ἔση περιχαρὴς· οὔτε, δυστυχῶν, περιλυπος.

Μᾶλλον εὐλαβοῦ ψόγον, ἢ κίνδυνον.<sup>ο</sup> ἸΔεῖ γὰρ εἶναι φοβεράν τοῖς μὲν φαύλοις<sup>ρ</sup> τὴν τοῦ βίου τελευτήν, τοῖς δὲ σπουδαίοις τὴν ἐν τῷ ζῆν ἀδοξίαν.

ἸΟῖς χρη<sup>α</sup> παραδείγμασι χρωμένους ὀρέγεσθαι τῆς καλοκάγαθίας· καὶ μὴ μόνον τοῖς<sup>κ</sup> ὑφ' ἡμῶν εἰρημένοις ἐμμένειν, ἀλλὰ καὶ τῶν ποιητῶν τὰ βέλτιστα μαθάνειν, καὶ τῶν ἄλλων σοφιστῶν, εἴ τι χρήσιμον εἰρήκασιν, ἀναγιγνώσκειν. Ὡςπερ γὰρ τὴν μέλιτταν ὀρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνονσαν,<sup>α</sup> ἀφ' ἑκάστου δὲ τὰ χρήσιμα λαμβάνονσαν· οὕτω χρη<sup>α</sup> καὶ τοὺς παιδείας<sup>ρ</sup> ὀρεγομένους Ἰμηδενός· μὲν ἀπειρώς ἔχειν,<sup>α</sup> πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν. ἸΜόλις γὰρ ἂν τις ἐκ ταύτης τῆς ἐπιμελείας τὰς τῆς φύσεως ἀμαρτίας ἐπικρατήσκειν.<sup>ν</sup>

<sup>α</sup> Gr. 482, R. XI.

<sup>β</sup> Gr. 484.

<sup>γ</sup> Gr. 646, R. XXXIX.

<sup>δ</sup> Gr. 396, 3, the latter.

<sup>ε</sup> Gr. 556, R.

<sup>ε</sup> Gr. 508, R. XV.

<sup>κ</sup> Id. 37, 1.

<sup>β</sup> Gr. 692, εἰν.

<sup>ι</sup> Gr. 519.

<sup>κ</sup> Gr. 693, R. LIII.

<sup>ι</sup> Gr. 719, R. LV. &

Id. 88, 2.

<sup>μ</sup> Gr. 687, R. LII.

<sup>α</sup> Gr. 472, R. X.

<sup>ο</sup> Gr. 484.

<sup>ρ</sup> Gr. 523, R. XX. Id. 16.

<sup>α</sup> Gr. 561, Exc. II.

<sup>ν</sup> Gr. 508, 4.

<sup>α</sup> Id. 100, 2.

<sup>ι</sup> Gr. 654, R. XLII.

<sup>α</sup> Id. 117, 48.

<sup>ν</sup> Gr. 260, 1.

## XENOPHON'S MEMORABILIA.

*Evidences of Design in Creation and Providence.*

(From Book I. Chap. IV.)

Λέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ ἤκουσα 'περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν<sup>b</sup> Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν<sup>c</sup> οὔτε θύοντα τοῖς θεοῖς,<sup>d</sup> οὔτε μαγικῇ χρώμενον, ἀλλὰ καὶ τῶν<sup>e</sup> ποιούντων ταῦτα καταγελῶντα. Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν<sup>f</sup> οὐς τινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; Ἐγὼ γ', ἔφη.

Ἔστι δὲ,<sup>g</sup> λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν Ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ Διθυράμβῳ Μελαμπιπίδην, ἐπὶ δὲ Τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ Ἀνδριαντοποιῖᾳ Πολύκλειτον, ἐπὶ δὲ Ζωγραφίᾳ Ζεῦξιν.

Πότερὰ<sup>h</sup> σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδωλα ἄφρονα<sup>i</sup> τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι, ἢ οἱ ζῶα ἔμφρονα<sup>j</sup> τε καὶ ἐνεργά;<sup>k</sup> Ἐπολὺν, νῆ Δία, οἱ ζῶα, εἴπερ γε μὴ τύχη<sup>l</sup> τιτὶ, ἀλλὰ ὑπὸ γνώμης ταῦτα γίνεσθαι.<sup>m</sup> Τῶν<sup>n</sup> δὲ ἀτεκμάρτως ἐχόντων,<sup>o</sup> ὅτον<sup>p</sup> ἕκαστος ἐστι, καὶ τῶν<sup>q</sup> φανερώς ἐπ' ὠφελείᾳ ὄντων,<sup>r</sup> πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ<sup>s</sup> ἐπ' ὠφελείᾳ γιγνόμενα γνώμης εἶναι ἔργα.

Οὐκοῦν δοκεῖ σοι ὅ<sup>t</sup> ἐξ ἀρχῆς ποιῶν ἀνθρώπους, ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς,<sup>u</sup> δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοὺς μὲν, ὥςθ' ὁρᾶν<sup>v</sup> τὰ ὀρατὰ, ὠτα δὲ, ὥστ' ἀκούειν<sup>w</sup> τὰ ἀκουστά; ὅσμων γε μὴν, εἰ μὴ ῥίνες προστετέθησαν, τί ἂν ἡμῖν<sup>x</sup> ὄφελος ἦν;<sup>y</sup> τίς δ' ἂν αἰσθησὶς ἦν<sup>z</sup> γλυνκέων, καὶ δριμύων, καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων<sup>aa</sup> γινώμων<sup>ab</sup> ἐννεργασίῃ;

<sup>a</sup> Gr. 494, R. XIII.<sup>b</sup> Id. 62, V.<sup>c</sup> Gr. 656, R. XLIII.<sup>d</sup> Gr. 408, 8, & Id. 32.<sup>e</sup> Gr. 598.<sup>f</sup> Gr. 585, R. XXVIII.<sup>e</sup> Gr. 753, 2d.<sup>k</sup> Gr. 627, R. XXXIV.<sup>g</sup> Gr. 740, R. LIX.<sup>d</sup> Gr. 542, R. XXII.<sup>l</sup> Gr. 425, R. 1.<sup>r</sup> Gr. 532, R. XXI.<sup>e</sup> Gr. 698, R. LIIL.<sup>m</sup> Gr. 472, R. X.<sup>s</sup> Gr. 334, 3, indic.<sup>f</sup> Id. 40, 7, & Note 2.<sup>n</sup> Id. 117, 48.<sup>t</sup> Gr. 365, R. I.<sup>g</sup> Gr. 180, 3.

Πρὸς δὲ τούτοις, 'οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργον εἰκέναι, τὸ,<sup>β</sup> ἐπεὶ ἀσθενὴς μὲν ἐστὶν ἡ ὄψις, βλεφάροις αὐτῇ θυρῶσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπετάννυνται,<sup>δ</sup> ἐν δὲ τῇ ὑπῆρ συγκλείεται.<sup>α</sup> ὥς δ' ἂν μὴδὲ ἄνεμοι βλάπτωσιν, ἡθιμὸν<sup>ε</sup> βλεφαρίδας ἐμφῦσαι, ὁφρῦσι τε ἀπογείσσωσιν αὐτὰ ὑπὲρ τῶν ὀμμάτων, ὥς μὴδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ;<sup>ε</sup> τὸ<sup>δ</sup> δὲ τὴν ἀκοήν<sup>β</sup> δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε.<sup>ε</sup> καὶ τοὺς μὲν πρόσθεν<sup>ι</sup> ὁδόντας πᾶσι ζώοις<sup>κ</sup> οἴους<sup>ι</sup> τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους<sup>ι</sup> παρὰ τούτων δεξαμένους λεαίνειν.<sup>ε</sup> καὶ στόμα μὲν, δι' οὗ, ὧν ἐπιθυμεῖ τὰ ζῶα, εἰσπέμπεται, πλησίον ὀφθαλμῶν<sup>μ</sup> καὶ ῥινῶν καταθεῖναι.<sup>ε</sup> ἐπεὶ δὲ τὰ<sup>ν</sup> ἀποχωροῦντα δυσχερῇ, ἀποστρέψαι<sup>ο</sup> τοὺς τούτων ὀχετοὺς, καὶ ἀπενεργεῖν,<sup>ο</sup> ἢ δυνατόν προσωτάτω,<sup>ρ</sup> ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν;

<sup>1</sup> Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοπουμένην πάντῃ εἰοικε<sup>α</sup> ταῦτα σοφοῦ τινος δημοουργοῦ καὶ φιλοζώου τεχνήματι.<sup>α</sup> <sup>2</sup> Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς,<sup>ν</sup> γειναιμέναις ἔρωτα τοῦ<sup>β</sup> ἐκτρέφειν, τοῖς<sup>ε</sup> δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ<sup>β</sup> ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; <sup>3</sup> Ἀμείλει καὶ ταῦτα εἰοικε μηχανήμασι<sup>ε</sup> τινος ζῶα<sup>β</sup> εἶναι βουλευσαμένου.

<sup>10</sup> Σὺ δὲ σαντὸν φρόνιμόν τι δοκεῖς ἔχειν;<sup>ε</sup>—ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶμι φρόνιμον εἶναι;<sup>ε</sup>—<sup>11</sup> νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σὲ εὐτυχῶς πως δοκεῖς συναρπάσαι; <sup>12</sup> Καὶ τάδε τὰ ὑπερμεγέθη καὶ πληθὺς<sup>ε</sup> ἄπειρα δι' ἀφροσύνην τινὰ οὕτως οἶμι εὐτάκτως ἔχειν;<sup>ε</sup>

<sup>13</sup> Μὰ Δί', οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥς περ τῶν ἐνθάδε γιγνομένων τοὺς δημοουργούς. <sup>14</sup> Οὐδὲ γὰρ τὴν σεαυτοῦ σύ γε ψυχὴν

<sup>α</sup> Gr. 547, 4.

<sup>β</sup> Gr. 408, 14, with ref.

<sup>γ</sup> Id. 28, 5.

<sup>δ</sup> Gr. 426, R. 1.

<sup>ε</sup> Gr. 365, R. I.

<sup>ζ</sup> Gr. 408, 18, μέγρη.

<sup>η</sup> Id. 79.

<sup>θ</sup> Gr. 729, R. LVIII.

<sup>ι</sup> Gr. 373, 2d.

<sup>κ</sup> Gr. 519.

<sup>λ</sup> Id. 48, 2.

<sup>μ</sup> Gr. 656, R. XLIII.

<sup>ν</sup> Gr. 408, 11, see Note.

<sup>ξ</sup> Id. 50, 3.

<sup>ρ</sup> Gr. 393, 6.

<sup>σ</sup> Gr. 408, 8.

<sup>τ</sup> Id. 117, 31.

<sup>θ</sup> Gr. 731-3.

<sup>ι</sup> Gr. 622.

<sup>κ</sup> Id. 117, 48.

ὁρᾷς, ἣ τοῦ σώματος κυρία ἐστίν· ὥστε, κατὰ γε τοῦτο, ἔχει σοι λέγειν, ὅτι οὐδὲν γνώμη,<sup>α</sup> ἀλλὰ τύχη πάντα πράττεις.

Καὶ ὁ Ἀριστόδημος, Οὔτοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκείνο μεγαλοπρεπέστερον ἰγνοῦμαι, ἢ ὡς τῆς ἐμῆς θεραπέιας<sup>β</sup> προςδεῖσθαι.<sup>γ</sup> Ὁκοῦν, ἔφη, ὅσφ<sup>δ</sup> μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσούτφ<sup>δ</sup> μᾶλλον τιμητέον<sup>ε</sup> αὐτό.

Εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι<sup>ε</sup> θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοίην<sup>ε</sup> αὐτῶν. Ὑπερ οὐκ οἶει φροντίζειν, οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρωπον ὁρθὸν ἀνέστησαν, (ἣ δὲ ὁρθότης καὶ προορᾷν πλεῖον<sup>β</sup> ποιεῖ δύνασθαι, καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι, καὶ ἥτιον κακοπαθεῖν,) καὶ ὄψιν, καὶ ἀκοήν, καὶ στόμα ἐνεποίησαν; ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, ὅτι τὸ πορεύεσθαι μόνον παρέχουσι· ἀνθρώπφ<sup>ε</sup> δὲ καὶ χεῖρας προσέθεσαν, αἱ<sup>ε</sup> τὰ πλεῖστα, οἷς<sup>ε</sup> ἐνδαιμονέστεροι ἐκείνων ἐσμὲν, ἐξεργάζονται;

Καὶ μὴν γλωττίαν γε πάντων τῶν ζώων<sup>ε</sup> ἔχοντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἶαν, ἄλλοτε ἀλλαχῇ ψαύουσαν τοῦ στόματος,<sup>ε</sup> ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις,<sup>ε</sup> ἃ βουλόμεθα. \* \* \*

Ὁὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ<sup>ε</sup> τοῦ σώματος ἐπιμεληθῆναι,<sup>ε</sup> ἀλλ' (ὅπερ μέγιστόν ἐστι) καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπφ<sup>ε</sup> ἐνέφυσε. Τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα<sup>ε</sup> μὲν θεῶν,<sup>ε</sup> τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων, ἦσθηται, ὅτι εἰσί; τί δὲ φύλον ἄλλο, ἢ ἀνθρωποι, θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης<sup>ε</sup> ἰκανωτέρα προφυλάττεσθαι ἢ λιμὸν, ἢ δίψος, ἢ ψύχη, ἢ θάλη, ἢ νόσοις<sup>ε</sup> ἐπικονρῆσαι, ἢ ῥώμην ἀσκήσαι, ἢ (τὰ) πρὸς μάθησιν ἐκπονήσαι, ἢ ὅσα<sup>ε</sup> ἀνἀκούση, ἢ ἰδῆ, ἢ μάθη, ἰκανωτέρα ἐστὶ διαμεμῆσθαι;

<sup>α</sup> Gr. 627, R. XXXIV.

<sup>β</sup> Gr. 507, R. XVI.

<sup>γ</sup> Gr. 740, R. LIX.

<sup>δ</sup> Gr. 646, R. XXXIX.

<sup>ε</sup> Gr. 527, R. I, σοί.

<sup>ε</sup> Gr. 711, 8d.

<sup>ε</sup> Gr. 260, 1.

<sup>β</sup> Gr. 380.

<sup>γ</sup> Gr. 408, 14, Acc.

<sup>δ</sup> Gr. 585, R. XXVIII.

<sup>ε</sup> Gr. 472, R. X.

<sup>ε</sup> Gr. 494, R. XIII.

<sup>ε</sup> Gr. 555, R. XXIV.

<sup>ε</sup> Gr. 195, Obs. 5.

<sup>ε</sup> Gr. 500, 3.

<sup>ε</sup> Gr. 482, R. XI.

<sup>ε</sup> Gr. 547, 1.

<sup>ε</sup> Id. 37, 2 & 39.



Οὐ γὰρ πάνυ σοι<sup>α</sup> κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοὶ, ἄνθρωποι βιοτεύουσι, φύσει<sup>β</sup> καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; οὔτε γὰρ βοὺς ἂν ἔχων<sup>γ</sup> σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν<sup>δ</sup> πράττειν, ἃ ἐβούλετο· οὐθ' οσα<sup>ε</sup> χεῖρας ἔχει, ἄφρονα δ' ἐστὶ, πλεον οὐδὲν ἔχει.<sup>ς</sup> Σὺ δὲ ἀμφοτέρων<sup>ι</sup> τῶν πλείστον<sup>ς</sup> ἀξίων τετυχηκώς, οὐκ οἶει σου<sup>η</sup> θεοὺς ἐπιμελεῖσθαι; \* \* \*

Ὡ γὰρ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν, τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἶεσθαι σὺν χορῇ, καὶ τὴν ἐν (τῷ) παντὶ φρόνησιν τὰ πάντα,<sup>1</sup> ὅπως ἂν αὐτῇ<sup>2</sup> ἡδὺν ᾗ, οὕτω τίθεσθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν<sup>3</sup> ἐνθάδε, καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων<sup>η</sup> ἐπιμελεῖσθαι.

<sup>4</sup> Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων<sup>ι</sup> γιγνώσκεις τοὺς<sup>α</sup> ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος<sup>1</sup> τοὺς ἀντιχαριζομένους, καὶ συμβουλευόμενος<sup>1</sup> καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης<sup>2</sup> θεραπεύων,<sup>1</sup>—γνώσῃ τὸ θεῖον,<sup>ο</sup> ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν,<sup>ρ</sup> καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρῆναι, καὶ ἅμα πάντων<sup>η</sup> ἐπιμελεῖσθαι αὐτούς.<sup>9</sup>

<sup>6</sup> Ἐμοὶ μὲν οὖν, ταῦτα λέγων,<sup>1</sup> οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρᾶντο, ἀπέχεσθαι τῶν<sup>2</sup> ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχροῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἴεν· ἐπεὶ περ ἡγήσαιντο μηδὲν<sup>3</sup> ἂν ποτε, ὧν<sup>4</sup> πράττοιεν, θεοὺς διαλαθεῖν.

<sup>α</sup> Gr. 523, R. XX.

<sup>β</sup> Gr. 620, R. XXXIII.

<sup>γ</sup> Gr. 334, α, 3.

<sup>δ</sup> Id. 48, & 46, 1.

<sup>ε</sup> Gr. 425, R. 1.

<sup>ς</sup> Gr. 505, 2.

<sup>ζ</sup> Gr. 470, 1.

<sup>η</sup> Gr. 500, 1.

<sup>ι</sup> Gr. 564, R. XXV.

<sup>κ</sup> Gr. 403, 18.

<sup>λ</sup> Id. 104, 5.

<sup>μ</sup> Gr. 403, 8, & Id. 32.

<sup>ν</sup> Gr. 711, 1st.

<sup>ο</sup> Id. 69, 2.

<sup>π</sup> Gr. 740, R. LIX.

<sup>ρ</sup> Gr. 729, R. LVIII.

<sup>σ</sup> Gr. 508, 6, &

Id. 16, 3.

<sup>τ</sup> Id. 44, 3, Obs.

## THE CHOICE OF HERCULES.

(From Book II. Chap. 1.)

—Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ<sup>α</sup> περὶ τοῦ Ἡρακλέους, (ὅπερ<sup>β</sup> δὴ καὶ πλείστοις<sup>γ</sup> ἐπιδείκνυνται,) ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὡδὲ πως λέγων, ὅσα<sup>δ</sup> ἐγὼ μέμνημαι. Φησὶ γὰρ, Ἡρακλέα,<sup>ε</sup> ἐπεὶ ἔκ παιδῶν εἰς ἡβὴν ὥρματο, (ἐν ἣ οἱ νέοι, ἡδὴ αὐτοκράτορες<sup>ς</sup> γιγνόμενοι, δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν<sup>ς</sup> διὰ κακίας,) ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα, ὅποτεράν<sup>β</sup> τῶν ὁδῶν τράπηται.

ἌΚαὶ φανῆναι αὐτῷ δύο γυναικας<sup>ο</sup> προῖέναι μεγάλας, τὴν μὲν ἐτέραν<sup>ς</sup> εὐπρεπῇ τε ἰδεῖν<sup>ι</sup> καὶ ἑλευθέριον, φύσει<sup>κ</sup> κεκοσμημένην τὸ μὲν σῶμα<sup>ι</sup> καθαρότητι,<sup>κ</sup> τὰ δὲ ὄμματα<sup>ι</sup> αἰδοῖ<sup>κ</sup>, τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ<sup>ι</sup> τὴν δὲ ἐτέραν<sup>ς</sup> τετραραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, ἑκαλλωπισμένην δὲ τὸ μὲν χρῶμα,<sup>ι</sup> ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ<sup>μ</sup> ὄντος δοκεῖν φαίνεσθαι, ὃ<sup>ς</sup> τὸ δὲ σχῆμα,<sup>ι</sup> ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως<sup>μ</sup> εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι<sup>ν</sup> κατασκοπεῖσθαι δὲ θαμὰ ἐαντὴν, ἐπισκοπεῖν δὲ, καὶ εἴ τις ἄλλος αὐτὴν θεᾶται<sup>ι</sup>· πολλάκις δὲ καὶ εἰς τὴν ἐαυτῆς σκιάν ἀποβλέπειν.

Ὡς δ' ἐγένοντο πλησιαιέτερον<sup>ο</sup> τοῦ Ἡρακλέους,<sup>ρ</sup> ὅτι<sup>ο</sup> μὲν πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον<sup>α</sup> τὴν δὲ ἐτέραν, ὅφθαλμοι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ,<sup>ρ</sup> καὶ εἰπεῖν· Ὅρῳ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποῖαν ὁδὸν<sup>β</sup> ἐπὶ τὸν βίον τράπη<sup>ι</sup>· εἰς οὗν ἐμὲ φίλην<sup>ι</sup> ποιήσῃ,<sup>ι</sup> ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς<sup>β</sup> ἄγευστος<sup>ς</sup> ἔσῃ, τῶν δὲ χυλεπῶν<sup>ν</sup> ἄπειρος<sup>ς</sup> διαβιώσῃ.

<sup>α</sup> Id. 32, 4, ὄντι.<sup>β</sup> Gr. 186, 1.<sup>γ</sup> Gr. 586, R. XXVIII.<sup>δ</sup> Gr. 323, I. 1, Sup. τόσα, & Gr. 380.<sup>ε</sup> Gr. 729, R. LVIII.<sup>ς</sup> Gr. 436, R. 6.<sup>ζ</sup> Gr. 403, 18, ὁδόν.<sup>η</sup> Gr. 692, δ'.<sup>θ</sup> Id. 87, 1.<sup>ι</sup> Gr. 627, R. XXXIV.<sup>κ</sup> Gr. 622.<sup>λ</sup> Gr. 482, R. XI.<sup>μ</sup> Gr. 701, LIV.<sup>ν</sup> Gr. 380.<sup>ξ</sup> Gr. 656, R. XLIII.<sup>ο</sup> Gr. 692, κατὰ.<sup>π</sup> Gr. 693, R. LIII.<sup>ρ</sup> Gr. 598.<sup>σ</sup> Gr. 711, 1st.<sup>τ</sup> Gr. 469, R. IX.

<sup>1</sup> Πρῶτον μὲν γὰρ οὐ πολέμων,· οὐδὲ πραγμάτων φροντιεῖς·  
<sup>2</sup> ἀλλὰ σκοπούμενος διέση, τί ἂν κεχαρισμένοι ἢ σιτίον ἢ ποτὸν  
 εὖροις·<sup>3</sup> ἢ τί ἂν ἰδῶν; ἢ τί ἀκούσας τερφθείης· ἢ τίτων·<sup>4</sup>  
 ὁσφραίνόμενος; ἢ ἀπτόμενος ἡσθείης·<sup>5</sup> τίσι δὲ παιδικῶν· ὁμι-  
 λῶν μάλιστα ἂν εὐφρανθείης· καὶ πῶς ἂν μαλακώτατα καθεύ-  
 δοις·<sup>6</sup> καὶ πῶς ἂν ἀπονότατα τούτων· πάντων τυγχάνοις.

Ἐὰν δέ ποτε γένηταί τις ὑποψία σπάνεως, ἀφ' ὧν ἔσται  
 ταῦτα, 'οὐ φόβος, μὴ σε ἀγάγω ἐπὶ τὸ, ποιοῦντα· καὶ ταλαι-  
 πωροῦντα τῷ σώματι καὶ τῇ ψυχῇ, ταῦτα πορίζεσθαι·<sup>7</sup> ἀλλ'  
 οἷς· ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχό-  
 μενος, ὅθεν ἂν δυνατὸν ἦ τι κερδᾶναι. <sup>8</sup> Πανταχόθεν γὰρ  
 ὠφελεῖσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω.

Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, 'Ὡ γύναι, ἔφη, ὄνομα·<sup>9</sup> δέ  
 σοι τί ἐστιν; Ἡ δὲ, 'Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐ-  
 δαιμονίαν·<sup>10</sup> οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσίν με  
 Κακίαν.<sup>11</sup>

Καὶ <sup>12</sup> ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπεν· Καὶ ἐγὼ  
 ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς<sup>13</sup> γεννήσαντάς σε, καὶ τὴν  
 φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ  
 τὴν πρὸς ἐμὲ ὁδὸν τράποιο, <sup>14</sup> σφόδρ' ἂν σε<sup>m</sup> τῶν καλῶν καὶ σεμ-  
 νῶν ἐργάτην<sup>n</sup> ἀγαθὸν γενέσθαι, καὶ ἐμὲ<sup>m</sup> ἔτι πολὺν ἐντιμοτέραν,  
 καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι. Οὐκ ἔξαπατήσω δέ  
 σε προομίῳ; ἡδονῆς, ἀλλ', <sup>15</sup> ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα  
 διηγῆσομαι μετ' ἀληθείας.

Τῶν<sup>o</sup> γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου<sup>p</sup> καὶ  
 ἐπιμελείας θεοὶ <sup>16</sup> διδόασιν ἀνθρώποις· ἀλλ', εἴτε τοὺς θεοὺς  
 ὕλεως εἶναι σοι βούλει, θεραπευτέον<sup>q</sup> τοὺς θεοὺς· εἴτε ὑπὸ  
 φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον<sup>q</sup>· εἴτε ὑπὸ  
 τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελειτέον<sup>q</sup>· εἴτε  
 ὑπὸ τῆς Ἑλλάδος πάσης ἀξιούς ἐπ' ἀρετῇ θαναμάζεσθαι, <sup>17</sup> τὴν

<sup>a</sup> Gr. 500, 1.<sup>b</sup> Gr. 710, II. 2d.<sup>c</sup> Id. 104, 5.<sup>d</sup> Gr. 494, R. XIII.<sup>e</sup> Gr. 551, 2, (1).<sup>f</sup> Gr. 505, 2.<sup>g</sup> Id. 44, 1.<sup>h</sup> Id. 58, 2.<sup>i</sup> Gr. 519.<sup>k</sup> Gr. 598.<sup>l</sup> Gr. 408, 11, parents.<sup>m</sup> Gr. 729, R. LVIII.<sup>n</sup> Gr. 436, R. 6.<sup>o</sup> Gr. 472, R. X.<sup>p</sup> Gr. 656, R. XLIII.<sup>q</sup> Id. 116, 2.

Ἑλλάδα πειρατέον· εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι βούλει καρπὸν ἀφθόνον, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμον ὁρμᾶς αὖξεσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν,<sup>ε</sup> καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον·<sup>α</sup> εἰ δὲ καὶ τῷ σώματι<sup>δ</sup> βούλει δυνατόν εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον· τὸ σῶμα, καὶ γυμναστέον· σὺν πόνοις καὶ ἰδρωτί.

Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, (ὥς φησι Πρῶδικος·) Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν<sup>ε</sup> ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι<sup>ε</sup> αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχείαν ὁδόν<sup>ε</sup> ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.

Καὶ ἡ Ἀρετὴ εἶπεν· ὦ τλήμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ἡ τί ἡδὺ οἶσθα, μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἥ τις<sup>η</sup> οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι,<sup>ι</sup> πάντων<sup>κ</sup> ἐμπίπλασαι· πρὶν μὲν πεινῆν,<sup>ι</sup> ἐσθίουσα,<sup>μ</sup> πρὶν δὲ διψῆν,<sup>ι</sup> πίνουσα.<sup>μ</sup> καὶ ἵνα μὲν ἡδέως φάγῃς, ὀψοποιούς μηχανωμένη<sup>μ</sup> ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς<sup>ν</sup> παρασκευάζῃ, καὶ τοῦ θέρους χιόνα περιθέουσα<sup>μ</sup> ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλῖνας,<sup>ε</sup> καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν,<sup>ο</sup> ὃ τι ποιῇς, ὑπνον ἐπιθυμεῖς. Ὅντω γὰρ παιδεύεις τοὺς σαντῆς φίλους, τῆς μὲν νυκτὸς<sup>ρ</sup> ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον<sup>ρ</sup> κατακοιμίζουσα.

Ἄθάνατος δὲ εὗσα, ἐκ θεῶν μὲν ἀπέρχεται, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων<sup>ρ</sup> ἡδίστου ἀκούσματος,<sup>ε</sup> ἐπαίνον<sup>ι</sup> σεαντῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεά-

<sup>α</sup> Id. 116, 2.

<sup>β</sup> Gr. 116, Exc. 3.

<sup>γ</sup> Gr. 403, 8, & Id. 32.

<sup>δ</sup> Gr. 620, R. XXXIII.

<sup>ε</sup> Gr. 547, 8.

<sup>ς</sup> Gr. 585, R. XXVIII.

<sup>ζ</sup> Gr. 692, διά.

<sup>η</sup> Gr. 411, ad fin.

<sup>θ</sup> Gr. 740, R. LIX.

<sup>ι</sup> Gr. 507, R. XVI.

<sup>κ</sup> Gr. 251, Obs. 2.

<sup>λ</sup> Id. 100, 1.

<sup>μ</sup> Gr. 120, 1.

<sup>ν</sup> Id. 88, 4.

<sup>ξ</sup> Gr. 499, R. XIV.

<sup>ο</sup> Id. 16, μέρος.

<sup>π</sup> Gr. 472, R. X.

<sup>ρ</sup> Gr. 469, R. IX.

<sup>σ</sup> Gr. 365, R. I.

ματος ἀθέατος· οὐδὲν γὰρ πώποτε σαντῆς ἔργον καλὸν τεθέ-  
ασαι. Ἰτίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν δεομένη  
τινὸς<sup>α</sup> ἐπαρκέσειεν;<sup>β</sup> ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου<sup>γ</sup> τολ-  
μήσειεν<sup>δ</sup> εἶναι; οἱ, νέοι μὲν ὄντες, τοῖς σώμασιν<sup>ε</sup> ἀδύνατοί εἰσι,  
πρεσβύτεροι δὲ γενόμενοι, <sup>2</sup>ταῖς ψυχαῖς<sup>δ</sup> ἀνόητοι· ἀπόνως μὲν  
λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ ἀνχηροὶ διὰ  
γῆρας<sup>ε</sup> περῶντες· τοῖς<sup>ς</sup> μὲν πεπραγμένοις αἰσχυρόμενοι, τοῖς<sup>ς</sup> δὲ  
πραττομένοις βαρυνόμενοι· τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδρα-  
μόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.

Ἐγὼ δὲ σύνειμι μὲν θεοῖς,<sup>ε</sup> σύνειμι δὲ ἀνθρώποις τοῖς ἀγα-  
θοῖς· ἔργον δὲ καλὸν οὔτε θεῶν οὔτε ἀνθρώπινον χωρὶς ἐμοῦ<sup>β</sup>  
γίγνεται. Τιμῶμαι δὲ μάλιστα πάντων<sup>β</sup> καὶ παρὰ θεοῖς, καὶ  
παρὰ ἀνθρώποις, <sup>3</sup>οἷς προσήκει· ἀγαπητὴ μὲν συνεργὸς τεχνί-  
ταις, πιστὴ δὲ φύλαξ οἴκων δεσπόταις,<sup>γ</sup> εὐμενὴς δὲ παραστατίς  
οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία  
δὲ τῶν<sup>δ</sup> ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.

<sup>4</sup>Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις<sup>δ</sup> ἡδεῖα μὲν καὶ ἀπράγμων  
σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμή-  
σωσιν αὐτῶν. Ἦπρος δὲ αὐτοῖς<sup>δ</sup> πάρεστιν ἡδίων, ἢ τοῖς ἀμόχ-  
θοις·<sup>ε</sup> καὶ οὔτε ἀπολιπόντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον  
μεθιᾶσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσ-  
βυτέρων ἐπαίνους<sup>ε</sup> χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων  
τιμαῖς<sup>ε</sup> ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμ-  
νηται,<sup>ε</sup> <sup>6</sup>εὖ δὲ τὰς παρούσας ἡδονται πράττοντες,<sup>ρ</sup> δι' ἐμὲ  
φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις,<sup>α</sup> τίμοι δὲ πατρίσιν.<sup>α</sup>  
<sup>7</sup>Όταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, <sup>8</sup>οὐ μετὰ λήθης ἄτιμοι  
κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον<sup>γ</sup> ὑμνούμενοι θάλλ-  
λουσι.—<sup>9</sup>Τοιαῦτά σοι<sup>δ</sup>, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι  
διαπονησαμένῳ, τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι.

<sup>α</sup> Gr. 507, R. XVI.<sup>β</sup> Gr. 656, R. XLIII.<sup>γ</sup> Gr. 627, R. XXXIV.<sup>β</sup> Gr. 260, 1.<sup>δ</sup> Gr. 519.<sup>δ</sup> Gr. 500, 2.<sup>γ</sup> Gr. 491, R. XII.<sup>ε</sup> Id. 32, Obs. 1, 4, ὅν<sup>ε</sup> Id. 104, 6.<sup>δ</sup> Gr. 620, R. XXXIII.<sup>ρ</sup> τῶν.<sup>α</sup> Gr. 526, R. I.<sup>ε</sup> Gr. 120, 2.<sup>δ</sup> Gr. 532, R. XXI.<sup>ρ</sup> Gr. 640, R. XXXVI.<sup>ρ</sup> Gr. 627, R. & 403, 8.<sup>ε</sup> Gr. 484.<sup>α</sup> Gr. 555, R. XXIV.<sup>α</sup> Gr. 551, 1.

## EXPEDITION OF CYRUS.

[FROM XENOPHON'S ANABASIS, BOOK I.]

## CHAP. I.

*The Cause of the Expedition, and the Assembling of the Army at Scrdis.*

ἸΔαρειον<sup>α</sup> καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος<sup>β</sup> μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἡσθένει Δαρεῖος, καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τῷ παιδὲ ἀμφοτέρῳ παρεῖναι.<sup>γ</sup> Ὁ μὲν οὖν πρεσβύτερος παρῶν<sup>δ</sup> ἐτύγγατε· Κῦρον δὲ μετεπέμπετο<sup>ε</sup> ἀπὸ τῆς ἀρχῆς, ἧς<sup>ς</sup> αὐτὸν σαιράπηρ<sup>ς</sup> ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι<sup>ς</sup> εἰς Κασσιωλῶν πεδῖον ἀθροίζονται. Ἀναβαίνει<sup>ς</sup> οὖν ὁ Κῦρος, λαβὼν Τισσαφέρην<sup>ς</sup> ὡς φίλον· καὶ, τῶν Ἑλλήνων δὲ ἔχων<sup>ς</sup> ὁπλίτας, ἀνέβη, τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξερίαν Παφρίσιον.

Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρην<sup>ς</sup> διαβάλλει<sup>ς</sup> τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλευοὶ αὐτῷ. Ὁ δὲ πείθεται<sup>ς</sup> τε καὶ συλλαμβάνει Κῦρον, ὡς ἀποκτειῶν<sup>ς</sup>· ἡ δὲ μήτηρ, ἑξαίτησαμένη αὐτὸν, ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. Ὁ δ', ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευέται, ὅπως μήποτε ἔτι ἔσται<sup>ς</sup> ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει<sup>ς</sup> ἀντ' ἐκεῖνον. Παρυσάτις μὲν δὴ ἡ μήτηρ ὕπῃρχε τῷ Κύρῳ,<sup>ς</sup> φιλοῦσα αὐτὸν μᾶλλον, ἢ τὸν βασιλεύοντα Ἀρταξέρξη<sup>ς</sup>. Ὅστις δ' ἀφικνεῖτο τῶν<sup>ς</sup> παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀνεπέμπετο, ὥςθ' ἑαυτῷ μᾶλλον φίλους εἶναι, ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων<sup>ς</sup> ἐπεμελεῖτο, ὡς<sup>ς</sup> πολεμεῖν τοῖς ἱκανοὶ εἴησαν, καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. Τὴν δὲ Ἑλληνικὴν

<sup>α</sup> Gr. 491, R. XII.<sup>β</sup> Gr. 393, 1.<sup>γ</sup> Id. 97, 3.<sup>δ</sup> Id. 107, 4.<sup>ε</sup> Gr. 449, R. V.<sup>ς</sup> Gr. 598.<sup>ς</sup> Gr. 411.<sup>ς</sup> Gr. 198, I. Obs. 1.<sup>ς</sup> Id. 102, 4.<sup>ς</sup> Id. 106, 3.<sup>ς</sup> Id. 77, 1, & ref.<sup>ς</sup> Gr. 547, 2.<sup>ς</sup> Gr. 472, R. X. &

Id. 32, 4, ὅττων.

<sup>ς</sup> Gr. 499, R. XIV.

δύναμιν ἤθροιζεν, ὥς μάλιστα ἐδίνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι<sup>α</sup> βασιλέα. — Ὅτε οὖν ἐποιεῖτο τὴν συλλογὴν, ὅπόσους εἶχε φύλακας<sup>β</sup> ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις<sup>γ</sup> ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίου, ὅτι πλείστους καὶ βελτίστους, ὥς ἐπιβουλεύοντος Τισσαφέρους<sup>δ</sup> ταῖς πόλεσι.<sup>ε</sup> Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρους τὸ ἀρχαῖον,<sup>ς</sup> ἐκ βασιλέως δεδομένα· τότε δ' ἀπέστησαν πρὸς Κῦρον πᾶσαι, πλὴν Μιλήτου.<sup>ς</sup> Ἐν Μιλήτῳ δ' ὁ Τισσαφέρης, ἠρωσισθόμενος τὰ αὐτὰ ταῦτα βουλευόμενος, [ἀποστῆναι πρὸς Κῦρον,] τοὺς μὲν<sup>β</sup> ἀπέκτεινε, τοὺς δ'<sup>β</sup> ἐξέβαλεν. Ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύμα, ἐπολιόρχει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο<sup>ς</sup> κατὰγειν τοὺς ἐκπεπωκότας.<sup>ζ</sup> Αὕτη οὖν ἄλλη πρόφασις ἦν αὐτῷ<sup>ι</sup> τοῦ ἄθροίζειν<sup>κ</sup> στρατεύμα. Πρὸς δὲ βασιλέα πέμπων, ἠξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναί οἱ<sup>ι</sup> ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς<sup>μ</sup> οὐκ ἠσθάνετο, ὅτι Τισσαφέρης<sup>ς</sup> δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδεν ἤχθετο αὐτῶν<sup>ν</sup> πολεμοῦντων· καὶ γὰρ ὁ Κῦρος ὁ ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν<sup>ν</sup> ὁ Τισσαφέρης ἐτύγγανεν ἔχων.<sup>ο</sup>

Ἄλλο δὲ στρατεύμα συνελέγετο αὐτῷ<sup>ρ</sup> ἐν Χερρόνησῳ, ἡ τῇ καταντιπέρας Ἀβύδον, τόνδε τὸν τρόπον.<sup>α</sup> — Κλέαρχος ἦν Λακεδαιμόνιος, ἡ φυγᾶς.<sup>β</sup> Τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ ἡ μυρίους δαρεικούς.<sup>γ</sup> Ὁ δὲ λαβὼν τὸ χρυσίον, στρατεύμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνησου ὁρμώμενος, τοῖς Θραξί<sup>ς</sup> τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ὡφέλει τοὺς Ἕλληνας· ὥστε

<sup>α</sup> Id. 81. 1.<sup>β</sup> Gr. 598.<sup>γ</sup> Id. 71. 5.<sup>δ</sup> Id. 113, 2, & Gr. 774.<sup>ε</sup> Gr. 551, 2, (2).<sup>ς</sup> Gr. 380.<sup>ζ</sup> Gr. 656, R. XLIII.<sup>ς</sup> Gr. 403, 19.<sup>ι</sup> Gr. 532, R. XXI.<sup>κ</sup> Gr. 719, R. LV. & 723.<sup>λ</sup> Gr. 606, R. XXXI.<sup>μ</sup> Gr. 499, R. XIV.<sup>ν</sup> Id. 44, 2.<sup>ο</sup> Id. 107, 5.<sup>ς</sup> Gr. 806, R. XXXI.<sup>ζ</sup> Gr. 546, κατά.<sup>ι</sup> Gr. 403, 8, & Id. 82.

καὶ χρήματα συνεβάλλοντο αὐτῷ,<sup>α</sup> εἰς τὴν τροφήν τῶν στρατιω-  
τῶν, αἱ Ἑλλησποντικάι πόλεις ἐκούσαι.<sup>β</sup> 'Τοῦτο δ' αὖ οὕτω  
τρεφόμενον ἐλάνθανεν· αὐτῷ τὸ στράτευμα. Ἀρίστιππος δὲ ὁ  
Θετταλὸς ἑτύγγανε ξένος ὢν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν  
οἴκοι ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖται<sup>γ</sup>  
αὐτὸν εἰς<sup>δ</sup> διςχιλίους ξένους, καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω  
περιγερόμενος ᾗ τῶν ἀντιστασιωτῶν.<sup>ε</sup> 'Ο δὲ Κῦρος δίδωσιν  
αὐτῷ εἰς<sup>ς</sup> τετρακισχιλίους, καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται  
αὐτοῦ,<sup>ζ</sup> ἢ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν<sup>η</sup>  
ᾗ αὐτῷ συμβουλευσθαι. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάν-  
θανεν· αὐτῷ τρεφόμενον στράτευμα. Πρόξενον<sup>θ</sup> δὲ τὸν Βοιω-  
τιον, φίλον ὄντα αὐτῷ, ἐκέλευσε, λαβόντα ἄνδρας ὅτι πλείστους,  
παραγενέσθαι, ὡς ἐπὶ Πεισίδας βουλόμενος στρατεύεσθαι, ὡς  
πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνε-  
τον<sup>ι</sup> δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιοῖν, ἑξένους  
ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείσ-  
τους, ὡς πολεμήσων Τιτσαφέρην σὺν τοῖς φηγάσι τῶν Μιλη-  
σίων. Καὶ ἐποιοῦν οὕτως οὗτοι.

## CHAP. II.

*The Army being collected, commences its march.*

Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρό-  
φασιν ἐποιεῖτο, ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν  
ἐκ τῆς χώρας· καὶ ἀθροίζει<sup>α</sup> ὡς ἐπὶ τούτους τό τε βαρβαρικὸν  
καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε  
Κλεάρχῳ,<sup>β</sup> ἑλαβόντι, ἥκειν, ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ  
Ἀριστίππῳ, συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς  
ἑαυτὸν, ὃ<sup>γ</sup> εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ  
προειστήκει<sup>δ</sup> τοῦ ἐν ταῖς πόλεσι ξενικοῦ,<sup>ε</sup> ἥκειν παρήγγειλε, λα-

<sup>α</sup> Gr. 585, R. XXVIII.

<sup>β</sup> Id. 18, 8.

<sup>γ</sup> Id. 107, 1.

<sup>δ</sup> Gr. 591, R. XXIX.

<sup>ε</sup> Gr. 329, 6, about.

<sup>ς</sup> Gr. 512, 6.

<sup>ζ</sup> Gr. 548, Exc.

<sup>η</sup> Id. 117, 47.

<sup>θ</sup> Gr. 729, R. LVIII.

<sup>ι</sup> Gr. 738.

<sup>κ</sup> Id. 42, 1.

<sup>λ</sup> Gr. 512, 4.



βόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ εἶσαν τὰς ἀκροπόλεις φυλάττειν.<sup>α</sup> Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκούντας· καὶ τοὺς φρυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν,<sup>β</sup> ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν<sup>γ</sup> παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. Ὅι δὲ ἡδέως ἐπείθοντο· (ἐπίστανον γὰρ αὐτῷ<sup>δ</sup>) καὶ λαβόντες τὰ ὄπλα, προσήεσαν εἰς Σάρδεις. Ξενίας μὲν δὴ, <sup>2</sup>τοὺς ἐκ τῶν πόλεων λαβὼν, παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πιρόξενος δὲ παρῆν, ἔχων<sup>ε</sup> ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων<sup>ε</sup> χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς, ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς, εἰς ἑπτακοσίους ἔχων ἄνδρας, παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν<sup>ε</sup> ἀμφὶ Μίλητον στρατενομένων. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ<sup>δ</sup> ἀφίκοντο. Τισσαφέρνης δὲ, κατανοήσας ταῦτα, <sup>2</sup>καὶ μεῖζονα ἡγησάμενος εἶναι, ἢ ὡς ἐπὶ Πεισίδας, τὴν παρασκευὴν, πορεύεται ὡς βασιλεία, ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων<sup>ε</sup> ὡς πεντακοσίους. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνης τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

<sup>3</sup>Κῦρος δὲ ἔχων, οὓς εἶπον, ὠρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας, <sup>1</sup>σταθμὸν<sup>ε</sup> τρεῖς, <sup>2</sup>παρασάγγας<sup>ε</sup> εἴκοσι καὶ δύο, ἐπὶ τὸν Μαϊάνδρον ποταμόν. <sup>3</sup>Τούτου τὸ εὖρος δύο πλέθρα<sup>ε</sup>· γέφυρα δὲ ἐπὶ ἡν ἐξενγμένη πλοίοις<sup>β</sup> ἑπτὰ. Τούτου διαβάς, ἐξελαύνει διὰ Φρυγίας, σταθμὸν<sup>ε</sup> ἓνα παρασάγγας ὀκτώ, εἰς Κολοσσάς, <sup>1</sup>πόλιν οἰκονμένην,<sup>1</sup> εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινε ἡμέρας<sup>α</sup> ἑπτὰ· καὶ ἤκει Μένων ὁ Θετταλὸς, <sup>4</sup>ἔχων ὀπλίτας χιλίους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταθμὸν τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκονμένην, μεγάλην καὶ εὐδαίμονα. \* \* \* \*

<sup>α</sup> Id. 85, 6.<sup>β</sup> Gr. 260, 1.<sup>γ</sup> Id. 117, 47.<sup>δ</sup> Id. 102, 4.<sup>ε</sup> Gr. 491, R. XII. &

Id. 32, also

Gr. 408, 8.

<sup>1</sup> Gr. 542, R. XXII.<sup>ε</sup> Gr. 644, R. XXXVIII.<sup>β</sup> Gr. 627, R. XXXIV.<sup>1</sup> Id. 99.<sup>κ</sup> Gr. 640, R. XXXVI.

## CHAP. VI.

*The Trial and Death of Orontes.*

<sup>1</sup>Ἐντεῦθεν προϊόντων,<sup>α</sup> ἐφαίνετο ἵκνη ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι <sup>2</sup>προϊόντες ἕκατον καὶ χιλόν, καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ, Πέρσης ἀνὴρ, γένει<sup>β</sup> τε προσήκων βασιλεῖ,<sup>γ</sup> καὶ <sup>3</sup>τὰ πολεμικὰ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ,<sup>δ</sup> καὶ πρόσθεν πολεμήσας. Καταλλαγείς δὲ οὗτος Κύρῳ,<sup>ε</sup> εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε<sup>ς</sup> τοὺς καίειν ἐπιόντας, καὶ ποιήσειεν,<sup>ι</sup> ὥστε μήποτε δύνασθαι αὐτοὺς,<sup>η</sup> ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖ διαγυῖλαι. Τῷ δὲ Κύρῳ<sup>1</sup> ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.<sup>κ</sup>

Ὁ δὲ Ὁρόντης, νομίσας ἐτοιμοὺς αὐτῷ εἶναι τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἤξοι <sup>5</sup>ἔχων ἱππέας ὡς ἂν δίνηται πλείστον· ἀλλὰ γράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῇ δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν<sup>1</sup> φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν, Κύρῳ δείκνυσιν. <sup>6</sup>Ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος, συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν αὐτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν<sup>μ</sup> περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς<sup>η</sup> ἐκέλευεν ὀπλίτας ἀγαγεῖν, <sup>7</sup>τούτους<sup>η</sup> δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς<sup>ν</sup> τριςχιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ<sup>ο</sup> καὶ τοῖς ἄλλοις<sup>ο</sup> ἐδόκει <sup>8</sup>προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν

<sup>α</sup> Id. 112, 4.<sup>β</sup> Gr. 620, R. XXXIII.<sup>γ</sup> Gr. 519.<sup>δ</sup> Gr. 551, 2, (2).<sup>ε</sup> Gr. 551, 2, (1).<sup>ς</sup> Gr. 260, 1.<sup>ε</sup> Gr. 508, 5, &

Gr. 719, R. LV.

<sup>η</sup> Gr. 729, R. LVIII.<sup>ι</sup> Id. 55, 2.<sup>κ</sup> Gr. 472, R. X.<sup>1</sup> Gr. 373, 2d.<sup>μ</sup> Id. 32, 4, Obs. ὄντων.<sup>ν</sup> Gr. 347, 9.<sup>ο</sup> Gr. 172 & 173 &

Gr. 555, R. XXIV.

τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε·

“Παρακάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευομενος, ὃ τι δικαιοτάτον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω<sup>b</sup> περὶ Ὀρόντου τουτουί<sup>c</sup>. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι· ἐπεὶ δὲ, <sup>a</sup>ταχθεὶς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοὶ, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ<sup>d</sup> τοῦ πρὸς ἐμὲ πολέμου· παύσασθαι, —καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.” Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντι, <sup>e</sup>ἔστιν ὃ τι σε ἡδίκησα;—Ὁ δὲ ἀπεκρίνατο, ὅτι οὐ. Πάλιν ὁ Κῦρος ἠρώτα·—Ὁὐκοῦν ὕστερον, ὡς αὐτός σὺ ὁμολογεῖς, οὐδὲν<sup>f</sup> ὑπ’ ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς, κακῶς<sup>g</sup> ἐποίηεις τὴν ἐμὴν χώραν, ὃ τι<sup>h</sup> ἐδύνω;—Ἐφη ὁ Ὀρόντης·—Ὁὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ’ αὖ ἔγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμόν, μεταμέλειν τέ σοι ἔφησθα,<sup>h</sup> καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ’ ἐμοῦ;—Καὶ ταυτ’ ὡμολόγει ὁ Ὀρόντης.—Τί<sup>i</sup> οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ’ ἐμοῦ, <sup>j</sup>νῦν τοιρίτον ἐπιβουλεύων μοι φανερὸς<sup>i</sup> γέγονας;—Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν<sup>k</sup> ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν·—Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος<sup>k</sup> εἶναι;—Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης·—Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος·—<sup>l</sup>Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ<sup>l</sup> πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός;—Ὁ δὲ ἀπεκρίνατο, ὅτι—οὐδ’, εἰ γενοίμην,<sup>m</sup> ὦ Κῦρε, σοὶ γ’ ἂν ἔτι ποτὲ δόξαιμι.<sup>m</sup>

Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν·—Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν<sup>n</sup> δὲ σὺν πρῶτος, ὦ Κλέαρχε, <sup>o</sup>ἀπόφηναι<sup>o</sup> γνώμην, ὃ τι σοὶ δοκεῖ.—Κλέαρχος δὲ εἶπε τάδε·—Συμβουλευέω ἐγὼ, <sup>p</sup>τὸν ἄνδρα τουτον<sup>p</sup> ἐκποδὼν ποιῆσθαι ὡς τάχιστα· ὡς μηκέτι δέοι<sup>q</sup> τουτον φυλάττεσθαι, ἀλλὰ

<sup>a</sup> Gr. 378.

<sup>b</sup> Id. 79.

<sup>c</sup> Gr. 185, 2.

<sup>d</sup> Gr. 555, R. XXIV.

<sup>e</sup> Gr. 508, 5.

<sup>f</sup> Gr. 622.

<sup>g</sup> Gr. 592.

<sup>h</sup> Gr. 274, Table.

<sup>i</sup> Gr. 737.

<sup>k</sup> Gr. 738.

<sup>l</sup> Gr. 528, R. XX.

<sup>m</sup> Gr. 711, 3d.

<sup>n</sup> Gr. 472, R. X.

<sup>o</sup> Gr. 742.

<sup>p</sup> Gr. 729, R. LVIII.

<sup>q</sup> Gr. 561, ἡμᾶς

σχολή ἡμῖν,<sup>a</sup> 'τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθελόντας φίλους τούτους εὖ ποιεῖν.<sup>b</sup> Ταύτη δὲ τῇ γνώμῃ<sup>c</sup> ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου, ἑλάβοντο τῆς ζώης<sup>d</sup> τὸν Ὀρόντην, ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς· εἴτα δὲ ἐξῆγον αὐτὸν, οἷς<sup>e</sup> προσετάχθη. 'Ἐπεὶ δὲ εἶδον αὐτὸν, οἵπερ πρόσθεν προσεκύνηον, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτα<sup>f</sup> σκηπὴν εἰσῆχθη, τοῦ πιστοταίου τῶν Κύρου σκηπτούχων,<sup>g</sup> μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην, οὔτε τεθνεῶτα<sup>h</sup> οὐδεὶς πώποτε εἶδεν, 'οὐδ', ὅπως ἀπέθανεν, οὐδεὶς εἰδὼς<sup>i</sup> ἔλεγεν· εἰκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

## CHAP. VII.

*Approach of the Enemy—Preparation for Battle.*

'Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας, σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ, περὶ μέσας νύκτας·—ἐδόκει γὰρ, εἰς τὴν ἐπιούσαν ἔω ἤξειν βασιλέα<sup>a</sup> σὺν τῷ στρατεύματι μαχομένον<sup>m</sup>—καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως<sup>b</sup> ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ ἐωννύμου.<sup>n</sup> Αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ αὐτόμολοι παρὰ μέγαλον βασιλέως ἦκοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασιλείας στρατιᾶς. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων, <sup>o</sup>συνεβουλευέτό τε, πῶς ἂν τὴν μάχην ποιοῖτο,<sup>o</sup> καὶ αὐτὸς παρήνει θαρρόντων τοιᾶδε· “ὦ ἄνδρες Ἕλληνες, <sup>p</sup>οὐκ ἀνθρώπων<sup>p</sup> ἀπορῶν βαρβάρων συμμαχούς ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων<sup>q</sup> ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. <sup>r</sup>Ὅπως οὖν ἔσεσθε ἄνδρες

<sup>a</sup> Gr. 532, R. XXI.<sup>b</sup> Gr. 592.<sup>c</sup> Gr. 585, R. XXVIII.<sup>d</sup> Gr. 614, R. XXXII.<sup>e</sup> Gr. 606, R. XXXI.<sup>f</sup> Gr. 77, Obs. 1.<sup>g</sup> Gr. 472, R. X.<sup>h</sup> Gr. 267, γ, a.<sup>i</sup> Gr. 674, R. XLVI.<sup>j</sup> Id. 105, 1.<sup>k</sup> Gr. 729, R. LVIII.<sup>m</sup> Id. 106, 2.<sup>n</sup> Gr. 512, 3.<sup>o</sup> Gr. 701, R. LIV.<sup>p</sup> Gr. 507, R. XVI.<sup>q</sup> Gr. 482, R. XI.

ἄξιοι τῆς ἐλευθερίας, ἥς<sup>δ</sup> κέκτησθε, 'καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε,<sup>ο</sup> ὅτι τὴν ἐλευθερίαν ἐλοιμήν ἄν.<sup>α</sup> ἄντ' ὧν<sup>δ</sup> ἔχω πάντων καὶ ἄλλων πολλαπλασίον. Ὅπως δὲ εἰδῆτε, εἰς οἷον ἐρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς διδάξω.—Τὸ μὲν πληθὺς πολὺ, καὶ πολλῇ κραυγῇ ἐπείασιν· ἄν δὲ ταῦτα ἀνάσχησθε, ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἷους ἡμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ἰμῶν<sup>ο</sup> δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν<sup>ο</sup> τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς<sup>ο</sup> οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ<sup>ο</sup> παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν<sup>ο</sup> οἴκοι."

Ἐνταῦθα Γαυλίτης παρῶν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· "Καὶ μὴν, ὦ Κύρε, λίγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν, ὅτι τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου τοῦ προσιόντος ἄν δ' εὖ γένηται τι, οὐ μεμνησθαι σε· ἔτι δὲ, οὐδ', εἰ μέμνηρό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι, ὅσα<sup>ο</sup> ὑπισχνῇ." Ἀκούσας ταῦτα ἐλεξεν ὁ Κύρος· "Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρετὴ ἢ πατρῴα, πρὸς μὲν τὴν μεσημβρίαν, μέχρις οὗ<sup>ο</sup> διὰ καῦμα οὐ δύνανται οἰκεῖν οἱ ἄνθρωποι· πρὸς δὲ ἄρκτον, μέχρις οὗ<sup>ο</sup> διὰ χερμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἦν δ' ἡμεῖς νικήσωμεν, ὑμᾶς δεῖ<sup>ο</sup> τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα, μὴ<sup>ο</sup> οὐκ ἔχω, ὅ τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ<sup>ο</sup> οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ἰμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω χρυσοῦν δώσω." Οἱ δὲ ταῦτα ἀκούσαντες, αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξηγγέλλον Εἰςῆσαν<sup>ο</sup> δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι, τί σφίσιν<sup>ο</sup> ἔσται, ἔαν κρατήσωσιν Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. <sup>ο</sup>Παρεκελεύοντο δ' αὐτῷ πάντες, ὅσοιπερ<sup>ο</sup> διελέγοντο, μὴ μάχεσθαι,

<sup>α</sup> Gr. 470, 1.<sup>β</sup> Gr. 413.<sup>ο</sup> Gr. 310, IX.<sup>δ</sup> Id. 42, 1 & 44.<sup>ο</sup> Id. 112, 1.<sup>ε</sup> Gr. 472, R. X.<sup>ς</sup> Gr. 527, & Id. 32, 4, Obs.<sup>β</sup> Id. 32, 4, Obs. ὄντα & ὄντων.<sup>ι</sup> Id. 89, 5, Sup. σέ.<sup>κ</sup> Id. 38, πάντα.<sup>ι</sup> Gr. 532, R. XXI.<sup>ο</sup> Gr. 656, R. XLIII.<sup>ο</sup> Gr. 561.<sup>ο</sup> Id. 64, Obs. 2, 3.<sup>ο</sup> Id. 64, Obs. 2, 3.<sup>ο</sup> Gr. 303, Imperf.<sup>ο</sup> Id. 37, 3.

ἀλλ' ὀπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὥδέ πως ἤρετο Κῦρον· <sup>1</sup>Οἶε γάρ σοι, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν; <sup>2</sup>Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσυτιδὸς ἐστὶ παῖς, καὶ ἐμὸς ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

Ἐνταῦθα δὴ, <sup>3</sup>ἐν τῇ ἐξοπλισίᾳ, ἀριθμὸς ἐγένετο τῶν μὲν Ἑλληνῶν ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ δι·χίλιοι καὶ τετρακόσιοι· τῶν δὲ μετὰ Κῦρον βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἄμφι τὰ εἴκοσι. Τῶν δὲ πολεμίῳ ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. <sup>4</sup>Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν <sup>b</sup> Ἀρταγέρσης ἤρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως<sup>c</sup> τεταγμένοι ἦσαν. Τοῦ δὲ βασιλέως στρατεύματος <sup>e</sup>ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρης, Γωβρύας, Ἀρβιάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐννεήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ <sup>f</sup>ὑστέρησε τῆς μάχης ἡμέρας<sup>d</sup> πέντε, ἐκ Φοινίκης ἐλαύνων. Ταῦτα δὲ ἡγγέλλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίῳ παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὑστερον ἐλήθησαν τῶν πολεμίῳ,<sup>g</sup> ταῦτα ἡγγέλλον. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι<sup>h</sup> παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὦρετο γὰρ ταύτῃ τῇ ἡμέρᾳ <sup>i</sup>μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον<sup>e</sup> τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ, βαθεῖα, τὸ μὲν εὖρος<sup>h</sup> ὀργυαὶ<sup>i</sup> πέντε, τὸ δὲ βάθος<sup>h</sup> ὀργυαὶ<sup>i</sup> τρεῖς. <sup>8</sup>Παρετέτατο δὲ ἡ τάφρος ἄνω, διὰ τοῦ πεδίου, ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους.<sup>k</sup> <sup>9</sup>Ἐνθα δὴ εἰσὶν αἱ διώρυχες ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος<sup>h</sup> πλεθριαῖαι,<sup>i</sup> βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα<sup>i</sup> πλεῖ ἐν αὐταῖς

<sup>a</sup> Gr. 656, R. XLIII.<sup>b</sup> Gr. 512, 1.<sup>c</sup> Id. 25, 2.<sup>d</sup> Gr. 640, R. XXXVI.<sup>e</sup> Gr. 472, R. X.<sup>f</sup> Gr. 627, R. XXXIV.<sup>g</sup> Id. 13, Obs. 6.<sup>h</sup> Id. 50, Obs. 2, ἦν.<sup>i</sup> Gr. 436, R. 6.<sup>j</sup> Gr. 656, R. XLIII.<sup>k</sup> Gr. 425, R. 1.

σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην· διαλείπονσι δὲ ἐκάστη παρασάγγην· γέφυραι δὲ ἔπεισιν.

Ἦν δὲ παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενὴ, μεταξὺ τοῦ ποταμοῦ<sup>α</sup> καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν<sup>β</sup> τὸ εὖρος.<sup>γ</sup> Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ<sup>δ</sup> ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰς τὴν τάφρον.<sup>ε</sup> Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ<sup>δ</sup> οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας, 'τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικόνες τριςχιλίους, ὅτι τῇ ἐνδεκάτῃ<sup>δ</sup> ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται· δέκα ἡμερῶν.<sup>ε</sup> Κῦρος δ' εἶπεν,—Οὐκ ἄρα ἔτι μαχεῖται, εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται· εἰ δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα.—Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κῦρου στρατεύμα διαβαίνειν, ἔδοξε καὶ Κίρῳ<sup>ε</sup> καὶ τοῖς ἄλλοις ἀπεγτωκέναι τοῦ<sup>α</sup> μαχεῖσθαι· ὥστε τῇ ὑστεραίᾳ<sup>δ</sup> Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. Τῇ δὲ τρίτῃ<sup>δ</sup> ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὀπλων<sup>ι</sup> τοῖς στρατιώταις<sup>κ</sup> πολλὰ ἐπὶ ἀμαξῶν καὶ ὑποζυγίων ἤγετο.

## CHAP. VIII.

### *The Battle—Death of Cyrus.*

Καὶ ἦδη τε ἦν ἡ ἀμφὶ ἀγορὰν πλήθουσας, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύσειν, ἥνικα Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων κατὰ κράτος ἰδροῦντι τῷ ἵππῳ<sup>μ</sup> καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα

<sup>α</sup> Gr. 656, R. XLIII.

<sup>β</sup> Gr. 463, R. VII.

<sup>γ</sup> Gr. 622.

<sup>δ</sup> Gr. 640, R. XXXVI. & Id. 16, ἡμέρᾳ.

<sup>ε</sup> Gr. 264, (1).

<sup>ι</sup> Gr. 642.

<sup>κ</sup> Gr. 555, R. XXIV.

<sup>λ</sup> Gr. 508, 8.

<sup>μ</sup> Gr. 472, R. X.

<sup>ν</sup> Gr. 519.

<sup>ξ</sup> Gr. 477.

<sup>ο</sup> Gr. 627, R. XXXIV.

καὶ βαρβαραῖς καὶ Ἑλληνικαῖς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην πυρεσκευασμένος. Ἐνθα δὲ πολὺς τάραχος ἐγένετο· ἀντίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἁτάκτοις σφίσιν<sup>α</sup> ἐπιπεσεῖσθαι. Καὶ Κύρος τε, καταπηδήσας ἐκ τοῦ ἄρματος, τὸν θώρακα ἐνέδν, καὶ ἀταβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις<sup>β</sup> πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, καὶ καοίστασθαι εἰς τὴν ἐκ- τοῦ τάξιν ἑαστον.<sup>γ</sup> Ἐνθα δὲ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Προξένος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τούτων. Μέ- των δὲ, καὶ τὸ στράτευμα, τὸ εὐωνυμον κέρας εἶχε τοῦ Ἑλληνι- κῷ. Τοῦ δὲ βαρβαρικοῦ, ἵππεις μὲν Παφλαγόνης εἰς χιλίους παρὰ Κλέαρχον ἕστασαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελ- ταστικόν· ἐν δὲ τῷ εὐωνύμῳ, Ἀριαῖός τε ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. Κύρος δὲ, καὶ ἵππεις μετ' αὐτοῦ ἐξακό- σιοι, κατὰ τὸ μέσον, ὀπλισμένοι θώραξι<sup>δ</sup> μεγάλοις, καὶ παρα- μηριδίοις, καὶ κράνεσι πάντες, πλὴν Κύρου.<sup>ε</sup> Κύρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς<sup>δ</sup> ἐν τῷ πολέμῳ δια- κινδυνεύειν. Οἱ δ' ἵπποι ἅπαντες, οἱ<sup>ε</sup> μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵπ- πεις Ἑλληνικάς.

Καὶ ἦδη τε ἦν μέσον ἡμέρας, καὶ οὕπω καταφανεῖς<sup>ς</sup> ἦσαν οἱ πολέμοι· ἥνίκα δὲ<sup>δ</sup> δεῖλη ἐγένετο, ἐφάνη κοινορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ<sup>ε</sup> δὲ οὐ συχνῷ ὕστερον, ὥσπερ μελανία τις<sup>β</sup> ἐν τῷ πεδίῳ ἐπιπολύ. Ὅτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὲ καὶ<sup>γ</sup> χαλ- κός τις ἦστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίνοντο. Καὶ ἦσαν ἵππεις μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύ- μων τῶν πολεμίων· (Τισσαφέρης ἐλέγετο τούτων ἄρχειν)<sup>δ</sup> ἐχόμενοι δὲ τούτων γερόφοροι· ἐχόμενοι δὲ ὀπλῖται<sup>ε</sup> σὺν ποδή- ρεσι ξυλίναις ἀσπίσιν· (Αἰγύπτιοι<sup>ς</sup> δὲ οὗτοι ἐλέγοντο εἶναι)<sup>δ</sup> ἄλλοι δ' ἵππεις, ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη,

<sup>α</sup> Gr. 693, R. LIII.<sup>β</sup> Gr. 586.<sup>γ</sup> Gr. 388.<sup>δ</sup> Gr. 627, R. XXXIV.<sup>ε</sup> Id. 32, 4, ὅντες.<sup>ς</sup> Gr. 120, 2.<sup>δ</sup> Gr. 642.<sup>ε</sup> Gr. 397, 10.<sup>ς</sup> Gr. 436, R. 6.



ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. Πρὸ δ' αὐτῶν, ἄρματα ἰδιαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δρεπανηφόρα<sup>α</sup> λεγόμενα· εἶχον δὲ τὰ δρέπανα<sup>β</sup> ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς<sup>γ</sup> διακόπτειν, ὅτῳ<sup>δ</sup> ἐντύχοιεν. <sup>3</sup>Ἡ δὲ γνώμη ἦν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων καὶ διακοψόντων. Ὁ μὲντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι, τὴν κραυγὴν τῶν βαρβάρων ἀνασχέσθαι, ἑφεύσθη τοῦτο· οὐ γὰρ κραυγῇ,<sup>ε</sup> ἀλλὰ σιγῇ ὥς ἀνυστὸν, καὶ ἡσυχῇ, ἐν ἴσῳ καὶ βραδέως προσήεσαν. Καὶ ἐν τούτῳ, Κῦρος παρελάνων αὐτὸς σὺν Πίγρητι τῷ ἐρμηνεῖ, καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἰβόα, ἄγειν<sup>ς</sup> τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη·<sup>h</sup> καὶ τοῦτο, ἔφη, νικῶμεν, <sup>5</sup>πάνθ' ἡμῖν πεποίηται. Ὀρῶν δὲ ὁ Κλεάρχος τὸ μέσον στίφος, <sup>6</sup>καὶ ἀκούων Κῦρον ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου<sup>ι</sup> βασιλέα, (τοσοῦτῳ γὰρ πλήθει περιῶν βασιλεὺς, ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κῦρον εὐωνύμου<sup>ι</sup> ἔξω ἦν,) ἀλλ' ὁμως ὁ Κλεάρχος οὐκ ᾔθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρα, φοβούμενος μὴ<sup>κ</sup> κυκλωθεῖη ἐκατέρωθεν· τῷ δὲ Κῦρῳ ἀπεκρίνατο, ὅτι αὐτῷ<sup>ι</sup> μέλοι, ὅπως καλῶς ἔχοι.<sup>μ</sup>

Καὶ, ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆι· τὸ δ' Ἑλληνικόν, <sup>8</sup>αἶ' ἔτι ἐν τῷ αὐτῷ μέτον, συντάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελάνων <sup>9</sup>οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι, κατεθεατο ἐκατέρους ἀποθελ, τοὺς τε πολεμίους ἀποβλέπων, τοὺς τε φίλους. <sup>10</sup>Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὥς<sup>α</sup> συναντῆσαι, ἤρετο, εἴ τι παραγγέλλοι.<sup>ο</sup> <sup>11</sup>Ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι<sup>π</sup> τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἶη.<sup>ο</sup> Ταῦτα δὲ λέγων, θορύβον<sup>q</sup> ἤκουσε διὰ τῶν τάξεων ἰόν-

<sup>α</sup> Gr. 403, 8, & Id. 32.<sup>β</sup> Gr. 436, R. 6.<sup>γ</sup> Gr. 740, R. LIX.<sup>δ</sup> Gr. 190, Obs. 2, A. & Id. 37, 1, & Gr. 547, 5.<sup>ε</sup> Gr. 622.<sup>ς</sup> Gr. 627, R. XXXIV.<sup>h</sup> Gr. 586.<sup>ι</sup> Id. 81, 4.<sup>κ</sup> Gr. 656, R. XLIII.<sup>λ</sup> Id. 64, Obs. 2, 2.<sup>μ</sup> Gr. 558.<sup>ν</sup> Id. 117, 43.<sup>ξ</sup> Gr. 723 & Id. 86.<sup>ο</sup> Gr. 701, R. LIV.<sup>π</sup> Gr. 586.<sup>q</sup> Gr. 494, R. XIII.

τος, καὶ ἤρετο, τίς ὁ θόρυβος. Ὁ δὲ Ξενοφῶν εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. <sup>2</sup>Καὶ ὃς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὅ τι<sup>α</sup> καὶ εἴη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο, ὅτι ZETΣ ΣΩΤΗΡ καὶ ΝΙΚΗ. Ὁ δὲ Κῦρος ἀκούσας,—<sup>3</sup> Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.—Ταῦτα δὲ εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε. Καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια ἀπειχέτην τῷ φάλαγγι ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις.<sup>β</sup> <sup>4</sup>Ὡς δὲ πορευομένων<sup>γ</sup> ἐξεκύναιε τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷόν περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἰδοῦνησαν, φόβον ποιοῦντες τοῖς ἵπποις. <sup>5</sup>Πρὶν δὲ τόξευμα ἐξικνεῖσθαι,<sup>δ</sup> ἐκκλίρουσιν οἱ βάρβαροι τοῖς ἵπποις<sup>ε</sup> καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ εἰδὼκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβίων δὲ ἀλλήλοις, μὴ θεῖν<sup>ς</sup> δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. Τὰ δὲ ἄρματα ἐφέρετο, —τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. <sup>6</sup>Οἱ δὲ, ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλαγεῖς<sup>ζ</sup> καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν,<sup>ς</sup> πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

Κῦρος δὲ, ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, <sup>7</sup>οὐδ' ὥς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν, ἔπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν,<sup>η</sup> ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες <sup>8</sup>μέσον ἔχοντες τὸ<sup>ι</sup> αὐτῶν ἡγούντο, νομίζοντες οὕτως ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ἦ, κ.κ. εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἐν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς ἑαυτοῦ

<sup>α</sup> Gr. 569, R.<sup>β</sup> Gr. 523, R. XX.<sup>γ</sup> Id. 113.<sup>δ</sup> Gr. 740, R. LIX.<sup>ε</sup> Gr. 692, σύν.<sup>ς</sup> Gr. 586.<sup>ζ</sup> Id. 63, 2.<sup>η</sup> Id. 69, 2.<sup>θ</sup> Gr. 403, 18.

στρατιᾶς, ὁμῶς ἔξω ἰγένετο τοῦ Κύρου εὐκυνόμου κέρατος.<sup>a</sup> Ἐπεὶ δὲ οὐδεὶς αὐτῷ<sup>b</sup> ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς<sup>c</sup> αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν ὥς εἰς κύκλωσιν. Ἐνθα δὴ Κύρος δαΐσας, μὴ<sup>d</sup> ὀπισθεν γενόμενος κατακόπη τὸ Ἑλληνικόν, ἐλαύνει ἀντίος<sup>d</sup> καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρση, τὸν ἄρχοντα<sup>e</sup> αὐτῶν.

Ὡς δὲ ἡ τροπὴ ἐγένετο, <sup>2</sup>διασπείρονται καὶ οἱ Κύρον ἑξακόσιοι, εἰς τὸ<sup>f</sup> διώκειν ὁρμήσαντες· <sup>3</sup>πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι<sup>g</sup> καλούμενοι. Σὺν τούτοις δὲ ὢν, καθορᾷ βασιλεία καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν,—Ὀρῶ τὸν ἄνδρα,—ἔτετο ἐπ' αὐτόν, καὶ παίει κατὰ τὸ στήθον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησὶ Κτησίᾳς ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς<sup>h</sup> τὸ τραῦμά φησι. Ἐπαίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ, ὑπὸ τὸν ὀφθαλμόν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅπόσοι μὲν τῶν<sup>i</sup> ἀμφὶ βασιλείᾳ ἀπέθανον, Κτησίᾳς λέγει· (παρ' ἐκείνῳ γὰρ ἦν<sup>j</sup>)—Κύρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν<sup>i</sup> περὶ αὐτὸν ἔκιντο ἐπ' αὐτῷ. Ἀρταπάτης δὲ, <sup>5</sup>ὁ πιστότατος αὐτῷ<sup>k</sup> τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ εἶδε πεπιτωκότα Κύρον, κατασηδῆσας ἀπὸ τοῦ ἵππου, περιπσεῖν αὐτῷ.<sup>l</sup> Καὶ οἱ μὲν φασὶ, βασιλεία κελευσαί τινα <sup>6</sup>ἐπισφάξαι αὐτὸν Κύρῳ<sup>i</sup>· οἱ δὲ, ἑαυτὸν ἐπισφάξαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτόν δὲ ἐφόρει, καὶ ψέλλια, καὶ τὰ ἄλλα, ὥς περ οἱ ἄριστοι τῶν Περσῶν,<sup>i</sup> ἐτετίμητο γὰρ ὑπὸ Κύρον δι' εὐνοίαν τε καὶ πιστότητα.

<sup>a</sup> Gr. 656, R. XLIII.

<sup>b</sup> Gr. 551, 2, (2).

<sup>c</sup> Id. 64, Obs. 2, 2.

<sup>d</sup> Gr. 381.

<sup>e</sup> Gr. 365, R. I.

<sup>f</sup> Id. 88, 4.

<sup>g</sup> Gr. 437.

<sup>h</sup> Gr. 731.

<sup>i</sup> Gr. 472, R. X.

<sup>j</sup> Gr. 528, R. XX.

<sup>k</sup> Gr. 698, R. LIII.

## CHAP. IX.

*The Character of Cyrus.*

Κῦρος μὲν οὖν οὕτως ἔτελεύτησεν, ἀνὴρ ὢν Περσῶν, τῶν<sup>2</sup> μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ ἄρχειν<sup>3</sup> ἀξιώτατος, ὅς παρὰ πάντων ὁμολογεῖται. τῶν Κῦρου δοκούντων ἐν πείρᾳ γενέσθαι. Πρῶτον μὲν γὰρ παῖς ἔτι ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῇ ἀδελφῇ καὶ τοῖς ἄλλοις παισὶ, πάντων<sup>b</sup> πάντα<sup>c</sup> κράτιστος ἐνομίζετο. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐν ταῖς βασιλέως θύραις παιδεύονταί· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν<sup>d</sup> οὔτε ἀκοῦσαι οὔτ' ἰδεῖν ἐστί.<sup>e</sup> Θεῶνται δ' οἱ παῖδες καὶ τὸνς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθύς παῖδες ὄντες μανθάνουσιν ἄρχειν<sup>f</sup> τε καὶ ἄρχεσθαι. Ἐνθα Κῦρος<sup>g</sup> εὐμαθέστατος μὲν πρῶτον τῶν ἡλικίων<sup>h</sup> ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις<sup>i</sup> καὶ τῶν<sup>b</sup> ἑαυτοῦ ὑποδεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππώτατος, καὶ τοῖς ἵπποις ἀρίστα<sup>j</sup> χρῆσθαι. Ἐκρίνον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων,<sup>k</sup> τοξικῆς<sup>l</sup> τε καὶ ἀκοντίσεως,<sup>l</sup> φιλομαθέστατον εἶναι καὶ μελετηρότατον. Ἐπεὶ δὲ τῇ ἡλικίᾳ<sup>m</sup> ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. <sup>10</sup>Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὢν καὶ τὰς ὠτειλάς φανεράς εἶχε, τέλος<sup>n</sup> δὲ κατέκτανε.<sup>n</sup> <sup>11</sup>καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς<sup>o</sup> μακαριστὸν εἶναι ἐποίησεν.

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ<sup>p</sup> πατρὸς σατράπης<sup>q</sup> Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός<sup>q</sup> δὲ καὶ πάντων ἀπεδείχθη, <sup>12</sup>οἷς<sup>r</sup> καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι, <sup>13</sup>πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστον ποιοῖτο,

<sup>a</sup> Gr. 721, R. LVII.<sup>b</sup> Gr. 472, R. X.<sup>c</sup> Gr. 622.<sup>d</sup> Id. 63, 2.<sup>e</sup> Id. 117, 33.<sup>f</sup> Id. 85, 2.<sup>g</sup> Gr. 547, 3.<sup>h</sup> Gr. 482, R. XI.<sup>i</sup> Gr. 380.<sup>j</sup> Gr. 466, R. VIII.<sup>k</sup> Gr. 365, R. I.<sup>l</sup> Gr. 620, R. XXXIII.<sup>m</sup> Gr. 323, I. 2.<sup>n</sup> Gr. 527, R. I.<sup>o</sup> Id. 31, 3.<sup>p</sup> Gr. 436, R. 6.<sup>q</sup> Gr. 555, R. XXIV.

εἴ τῳ σπείσαιοτο, καὶ εἴ τῳ συνθεῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. Καὶ γὰρ οὖν ἐπίστενον μὲν ἅντων αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστενον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισάμενον Κύρου,<sup>α</sup> ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι·<sup>β</sup> Ἐκὺρον εἰλοντο ἀντὶ Τισσαφέρνους, πλην Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθιλε τοὺς φεύγοντας προσέσθαι, ἐφοβούντο αὐτόν. Καὶ γὰρ ἔργῳ ἐπεδείκνυντο, καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προεῖτο, ἐπεὶ ἅπαξ αὐτοῖς· φίλος ἐγένετο, οὐδ' εἴ ἔτι μὲν μείονες<sup>γ</sup> γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν. Ὁ Φανερός δ' ἦν,<sup>δ</sup> καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν<sup>ε</sup> αὐτόν, νικᾶν περὶ αὐτοῦ· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον, ὡς εὖχοιτο τοσοῦτον χρόνον<sup>ς</sup> ζῆν,<sup>ζ</sup> ἕστε νικῆν καὶ τοὺς εὖ<sup>η</sup> καὶ τοὺς κακῶς<sup>ς</sup> ποιοῦντας ἀλεξόμενος. Ἐκὺρ γὰρ οὖν πλείστοι δὴ αὐτῷ,<sup>η</sup> ἐνὶ γε ἀνδρὶ τῶν<sup>θ</sup> ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα, καὶ πόλεις, καὶ τὰ ἐναντῶν σώματα προσέσθαι.

Ὅν μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα<sup>α</sup> πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν<sup>β</sup> καὶ χειρῶν καὶ ὀφθαλμῶν<sup>γ</sup> στερουμένους ἀνθρώπους· ὥστε ἐν τῇ τοῦ Κυρίου ἀρχῇ ἐγένετο καὶ Ἕλληνι καὶ βαρβάρῳ μηδὲν<sup>δ</sup> ἀδικοῦντι ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελεν, ἔχοντι ὃ τι προχωροίη. Τοὺς μέντοι γε ἀγαθούς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ<sup>ε</sup> πόλεμος πρὸς Πεισίδας καὶ Μνυσούς·<sup>ς</sup> στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὗς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους<sup>ζ</sup> καὶ ἄρχοντας ἐποίει, ἧς<sup>η</sup> κατεστρέφετο χώρας, καὶ ἄλλοις δώροις ἐτίμα·<sup>θ</sup> ὥστε φαίνεσθαι τοὺς μὲν ἀγαθούς, εὐδαιμονεστάτους, τοὺς δὲ κακούς, δούλους τούτων ἀξιοῦσθαι εἶναι. Τοιγαροῦν

<sup>α</sup> Gr. 622.<sup>β</sup> Gr. 547, 5.<sup>γ</sup> Id. 112, 1.<sup>δ</sup> Gr. 381.<sup>ε</sup> Gr. 519.<sup>ς</sup> Gr. 181, 5, for μείονες.<sup>ζ</sup> Gr. 754.<sup>η</sup> Gr. 260, 1.<sup>θ</sup> Gr. 640, R. XXXVI.<sup>ι</sup> Gr. 251, Obs. 2.<sup>κ</sup> Gr. 592.<sup>λ</sup> Gr. 585, R. XXVIII.<sup>μ</sup> Gr. 472, R. X.<sup>ν</sup> Gr. 380.<sup>ξ</sup> Gr. 606, R. XXXI.<sup>ο</sup> Gr. 532, R. XXI.<sup>π</sup> Id. 36, 1.<sup>ρ</sup> Id. 42, 1.

πολλή ἦν ἀφθονία τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

Ἐῖς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ<sup>α</sup> φανερός γένοιτο<sup>β</sup> ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν<sup>γ</sup> ἐκ τοῦ ἀδίκου φιλοκερδούντων. <sup>2</sup>Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ<sup>δ</sup> διεχειρίζετο,<sup>ε</sup> καὶ στρατεύματι ἀληθινῷ<sup>ς</sup> ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἐπλευσαν· <sup>3</sup>ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κῦρῳ καλῶς πειθαρχεῖν,<sup>ς</sup> ἢ τὸ κατὰ μῆνα κέρδος. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. <sup>4</sup>Τοιγαροῦν κράτιστοι δὴ ὑπηρεῖται παντὸς ἔργον Κῦρῳ<sup>ς</sup> ἐλέχθησαν γενέσθαι. Εἰ δέ τινα ὀρφή. δεινὸν ὄντα οἰκονόμον<sup>ς</sup> ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἧς<sup>1</sup> ἄρχοι χώρας, καὶ προσόδους ποιούντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδον· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρράλως ἐκτῶντο, καὶ ἂ πέπατο αὐτὸς τις, ἦμιστα Κῦρον<sup>ς</sup> ἔκρυπτεν· <sup>5</sup>οὐ γὰρ φθορῶν τοῖς<sup>1</sup> φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ περὶ ὧς χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι.<sup>1</sup> <sup>6</sup>Φίλους γε μὴν, ὅσους ποιήσαιο, καὶ εὖνους γνοίῃ ὄντας, καὶ ἱκανοὺς κρίνειν συνεργούς εἶναι, ὃ τι τυγχάνει βουλόμενος<sup>2</sup> κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. <sup>7</sup>Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἕνεκα φίλων<sup>3</sup> ἔπειτο δεῖσθαι, ὥς συνεργούς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς<sup>4</sup> τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου<sup>5</sup> ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

<sup>10</sup>Δῶρα δὲ πλείστα μὲν, οἶμαι, εἰς γε ἀνὴρ. ὢν, ἐλάμβανε διὰ πολλὰ· ταῦτα δὲ δὴ πάντα μάλιστα τοῖς φίλοις διεδίδον, πρὸς τὸν τρόπον ἕκαστον σκοπῶν, <sup>11</sup>καὶ ὅτου<sup>5</sup> μάλιστα ὀρφή ἕκαστον δεόμενον. Καὶ ὅσα τῷ σώματι<sup>1</sup> αὐτοῦ κόσμον πέμποι τις, ἢ

<sup>α</sup> Gr. 523, R. XX.

<sup>β</sup> Gr. 711, 2d.

<sup>γ</sup> Gr. 482, R. XI.

<sup>δ</sup> Gr. 604, R. XXX.

<sup>ε</sup> Gr. 425, R. 1.

<sup>ς</sup> Gr. 547, 4.

<sup>ς</sup> Id. 85, 7.

<sup>1</sup> Gr. 532, R. XXI.

<sup>2</sup> Id. 42, 1.

<sup>3</sup> Gr. 591, R. XXIX.

<sup>4</sup> Gr. 542, R. XXII.

<sup>5</sup> Gr. 760.

<sup>α</sup> Gr. 507, R. XVI.

<sup>β</sup> Gr. 738.

<sup>γ</sup> Gr. 190, Obs. 2, A. &

Gr. 499, R. XIV.

<sup>δ</sup> Gr. 521.

ὥς εἰς πόλεμον, ἢ ὥς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις<sup>α</sup> πᾶσι κοσμήσαι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. <sup>β</sup>Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα, εὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατότερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ<sup>γ</sup> περιεῖναι τῶν φίλων,<sup>δ</sup> καὶ τῷ<sup>ε</sup> προθυμείσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε<sup>ς</sup> βίβλους οἶνον ἡμιδεῖς πολλάνικς, ὅποτε πάνν ἡδὺν λάβοι, λέγων ὅτι οὐκ οὐδὲν πολλοῦ χρόνου<sup>ζ</sup> τούτου<sup>η</sup> ἡδίων οἶνον ἐπιτύχοι.—τούτων οὖν σοι ἔπεμψε, καὶ δεῖταί σου<sup>θ</sup> τοῦτον ἐκπιεῖν τήμερον, σὺν οἷς<sup>ι</sup> μάλιστα φιλεῖς.—Πολλάνικς δὲ χῆρας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα.—Τούτοις<sup>κ</sup> ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τοῦτων<sup>λ</sup> γεύσασθαι.—<sup>μ</sup>Οπου δὲ χιλὸς σπάνιος πᾶνν εἶη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι, διὰ τὸ<sup>ν</sup> πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμελείαν, διαπέμπων ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγονσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὥς μὴ παινώντες τοὺς ἑαυτοῦ φίλους ἄγωνσιν. Εἰ δὲ δὴ ποτε πορεύοιτο, καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπενδαμολογεῖτο, ὥς δηλοῖη, οὐς τιμᾶ. Ὡστε ἄγωγε, εἰς ὧν ἀκούω, οὐδένα<sup>π</sup> κρίνω ὑπὸ πλειόνων<sup>ρ</sup> περιλῆσθαι, οὔτε Ἑλλήνων,<sup>σ</sup> οὔτε βαρβάρων. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρον, ἰδούλου ὄντος, οὐδεὶς ἀπῆγε πρὸς βασιλείαν· ἀλλ' ὅρόντις ἐπεχειρήσε· (καὶ οὗτος δὲ, ὃν φέτο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρον<sup>τ</sup> φιλαίτερον, ἢ ἑαυτῷ<sup>υ</sup>) παρὰ δὲ βασιλείᾳ πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπεὶ πολέμιοι ἀλλήλοις ἐγένοντο·<sup>φ</sup> καὶ οὗτοι μέντοι, οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες, παρὰ Κύρον ὄντες ἀγαθοὶ, ἀξιοτέρας ἂν τιμῆς<sup>χ</sup> τυγχάνειν, ἢ παρὰ βασιλεῖ. <sup>ψ</sup>Μέγα δὲ τεκμήριον<sup>ζ</sup> καὶ τὸ<sup>η</sup> ἐν τῇ

<sup>α</sup> Gr. 627, R. XXXIV.<sup>β</sup> Gr. 519.<sup>γ</sup> Gr. 620, R. XXXIII.<sup>δ</sup> Gr. 512, 6.<sup>ε</sup> Gr. 642.<sup>ς</sup> Gr. 482, R. XI.<sup>ζ</sup> Gr. 548.<sup>η</sup> Id. 44, 1.<sup>θ</sup> Gr. 508, R. XV.<sup>ι</sup> Id. 88, 4.<sup>κ</sup> Gr. 729, R. LVIII.<sup>λ</sup> Gr. 605.<sup>μ</sup> Gr. 472, R. X.<sup>ν</sup> Gr. 528, R. XX.<sup>ξ</sup> Gr. 505, 2.<sup>ο</sup> Gr. 436, R. 6.<sup>π</sup> Gr. 421.

τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ  
 κρίνειν ὀρθῶς ἐδύνατο τοὺς<sup>α</sup> πιστοὺς καὶ εὖνοους καὶ βεβαίους.  
 Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ  
 συντράπεζοι, μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀριαίου.  
 οὗτος δὲ τεταγμένος<sup>β</sup> ἐτύγγαεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἵππικοῦ<sup>γ</sup>  
 ἄρχων· ὡς δ' ἤσθετο Κύρον πεπτωκότα, ἔφυγεν, ἔχων<sup>δ</sup> καὶ τὸ  
 στράτευμα πᾶν, οὗ<sup>ε</sup> ἡγεῖτο.

<sup>α</sup> Id. 32, 4, ὄντας.

<sup>γ</sup> Gr. 512, 1.

<sup>δ</sup> Id. 102, 4.

<sup>β</sup> Gr. 780.





# POETICAL EXTRACTS.

## ODES OF ANACREON.

### 1. To his Lyre.

- Θεῶν λέγειν Ἰ' Ἀτρείδας,  
 Θεῶν δὲ Κάδμον ᾄδειν.  
 Ἄ βάρβιτος δὲ χορδαῖς<sup>b</sup>  
 Ἔρωτα μῦνον ἤχει.  
 5 Ἦμευπα νεῦρα πρῶην,  
 Καὶ τὴν λύρην ἄπασαν.  
 Κἀγὼ μὲν ἦδον ἀθλοῦς  
 Ἡρακλέους· λύρη δὲ  
 Ἔρωτας ἀντεφώνει.  
 10 Ἥχairoιτε λοιπὸν ἡμῖν,  
 Ἡρώες· ἡ λύρη γὰρ  
 Μόνους ἑρώτας ᾄδει.

### 2. To Woman.

- Ἐφύσις κέρατα ταύροις,<sup>d</sup>  
 Ὅπλ᾽ δ' ἔδωκεν ἵπποις,<sup>d</sup>  
 Ποδωκίην λαγωῖς,<sup>d</sup>  
 Λέουσι χάσμ' ὀδόντων,  
 5 Τοῖς ἰχθύσιν τὸ νηκτὸν,  
 Τοῖς ὀρνέοις πέτασθαι,<sup>e</sup>

Τοῖς ἀνδράσι φρόνημα·  
 Γυναιξίν—<sup>e</sup> οὐκ ἔτ' εἶχεν.  
 Τί οὖν δίδωσι;—κάλλος.  
 Ἀντ' ἀσπίδων ἀπασῶν, 10  
 Ἀντ' ἐγγέων ἀπάντων.  
 Νικᾷ δὲ καὶ σιδήρον,  
 Καὶ πῦρ, καλή τις οὔσα.

### 3. To Cupid.

- ἘΜεσονεκτίοις ποθ' ὥραις,<sup>f</sup>  
 Στρέφεται ὅτ' Ἀρχιτος ἦδη  
 Κατὰ χεῖρα τὴν Βοώτον,  
 ἘΜερόπων δὲ φῦλα πάντα  
 5 Κεῖται κόπῳ<sup>b</sup> δαμέντα· 5  
 Τότ' Ἔρως ἐπισταθεῖς μεν<sup>b</sup>  
 Θυρέων ἐκοπῇ ὀχῆας.  
 Τίς, ἔφη, θύρας ἀράσσει;  
 ἘΚατὰ μεν σχίσσεις ὀνειρούς.  
 Ὅ δ' Ἔρως, ἀνοιγε, φησί, 10  
 Βρέφος εἰμὶ, Ἐμὴ φόβησαι·  
 Βρέχομαι δὲ, κασελήνον

<sup>a</sup> Gr. 338.

<sup>b</sup> Gr. 627, R. XXXIV.

<sup>c</sup> Gr. 342.

<sup>d</sup> Gr. 585, R. XXVIII.

<sup>e</sup> Gr. 569, R.

<sup>f</sup> Gr. 640, R. XXXVI.

<sup>g</sup> Id. 32, 4, οἷσαν.

<sup>h</sup> Gr. 693, R. LIII.

<sup>i</sup> Gr. 670, 2, 2d.

Κατὰ νύκτα πεπλάνημαι.  
 Ἐλέησα ταῦτ' ἀκούσας,<sup>a</sup>  
 15 Ἄνὰ δ' ἐνθὺ λύχνον ἄψας,  
 Ἀνέφξα, καὶ βρέφος μὲν  
 Ἐσορῶ ἄφέροντα τόξον,  
 Πτέρυγας τε, καὶ φαρέτρην,  
 Παρὰ δ' ἰστίην καθίσας,<sup>b</sup>  
 20 Παλάμαισι<sup>c</sup> χεῖρας αὐτοῦ  
 Ἀνέθαιπον, ἐκ δὲ χαίτης  
 Ἀπέθλιβον ὑγρὸν ὕδωρ.  
 Ὁ δ', ἐπεὶ κρύος μεθῆκε,<sup>d</sup>  
 Φέρε, φησί, πειράσσωμεν  
 25 Τόδε τόξον, ἔς τί μοι τῶν  
 Βλάβεται βραχεῖσα<sup>e</sup> νευρή.  
 Τανύει δέ, καὶ μὲ τύνπει  
 Μέσον ἤπαρ,<sup>f</sup> ὥς περ ὀστράς,  
 Ἄνὰ δ' ἄλλεται καχάζων,<sup>g</sup>  
 30 Ξένε, δ' εἶπε, ὀσσηγάρηθι.  
 Κέρας ἀβλαβὲς μὲν ἔστι,—  
 Σὺ δὲ καρδίην<sup>h</sup> πονήσεις.

#### 4. On Himself.

Ἐπὶ μυρσίαις τερμαίναις,  
 Ἐπὶ λωτίαις τε ποίαις  
 Στορέσας, θέλω προπίνειν.  
 Ὁ δ' Ἐρως, χιτῶνα δῆσας  
 5 Τπὲρ αὐχένος παπύρω,  
 Μέθυ μοι διακονεῖτω.  
 Τροχὸς ἄρματος γὰρ οἶα

<sup>10</sup> Βιότος τρέχει κυλισθεὶς<sup>i</sup>  
 Ὀλίγη δὲ κεισόμεσθα  
 Κόνις,<sup>j</sup> ὅστέων<sup>k</sup> λυθέντων. 13  
 Τί σε δεῖ<sup>l</sup> λίθον μυρίζειν;  
 Τί δὲ γῇ<sup>m</sup> χεῖν μάταια;  
 Ἐμὲ μᾶλλον, ὥς ἐτι ζῶ,  
 Μύρισον, ῥόδοις δὲ κρᾶτα  
 Πύκασον, κάλει δ' ἐταίρην. 15  
 Πρὶν, Ἐρως, ἐκεῖ μ' ἀπελ-  
 θεῖν.

Ἐπὶ νερετῶν χορείας,  
 Σκεδάσαι θέλω μερίμνας.

#### 5. To the Rose.

Τὸ ῥόδον τὸ τῶν ἐρώτων  
 Μίξωμεν<sup>n</sup> Διονύσῳ.  
 Τὸ ῥόδον τὸ καλλίφυλλον<sup>o</sup>  
 Κροτάφουσιν ἀρμόσαντες,  
 Πίνωμεν<sup>p</sup> ἄβρᾶ γελῶντες. 5  
 Ῥόδον, ὃ φέριστον ἄνθος,  
 Ῥόδον εἶαρος μέλημα.  
 Ῥόδα καὶ θεοῖσι<sup>q</sup> τερπνά.  
 Ῥόδα<sup>r</sup> παῖς ὁ τῆς Κυθήρης  
 Στέφεται καλοῖς ἰούλοις<sup>s</sup> 10  
 Χαρίτεσσι<sup>t</sup> συγχορεύων.  
 Στέφον οὖν με, καὶ<sup>u</sup> λυρίζων<sup>v</sup>  
 Παρὰ σοῖς, Διόνυσσε, σηκοῖς,  
 Μετὰ κούρης βαθυκλόπου,  
 Ῥοδίνοισι στεφανίσκοις 15  
 Πεπνκασμένους, χορεύσω.

<sup>a</sup> Id. 102, 10.

<sup>b</sup> Gr. 827, R. XXXIV.

<sup>c</sup> Gr. 297, 2.

<sup>d</sup> Id. 104, 5.

<sup>e</sup> Gr. 622.

<sup>f</sup> Id. 102, 1.

<sup>g</sup> Gr. 195, Obv. 5.

<sup>h</sup> Gr. 865, R. I, ἡμεῖς.

<sup>i</sup> Id. 112, 6.

<sup>j</sup> Gr. 561.

<sup>k</sup> Gr. 585, R. XXVIII.

<sup>l</sup> Gr. 729, R. LVIII.

<sup>m</sup> Id. 82, 4, ὄν.

<sup>n</sup> Gr. 709, 1st.

<sup>o</sup> Id. 12, 2.

<sup>p</sup> Gr. 519.

<sup>q</sup> Gr. 600.

<sup>r</sup> Gr. 551, 1.

<sup>s</sup> Id. 101.

6. *Anacreon's Dove.*

- Ἐρασμὴ πέλεια,  
 Πόθεν, πόθεν πέτασαι;  
 Ὅθεν μύρων<sup>a</sup> τοσούτων,  
 Ἐπ' ἡέρος θείουσα,  
 5 Πνέεις τε καὶ ψεκάζεις;  
 Τίς εἰς;—τί σοι<sup>b</sup> μέλει δε;  
 Ἀνακρέων μ' ἐπεμψε  
 Πρὸς παῖδα, πρὸς Βάθυλ-  
 λον,  
 Ὅσον ἄρτι τῶν ἀπάντων<sup>c</sup>  
 10 Κρατοῦντα καὶ τύραννον.  
 Πέπρακέ μ' ἡ Κυθήρη  
 Λαβοῦσα μικρὸν ὕμνον·  
 Ἐγὼ δ' Ἀνακρέοντι<sup>d</sup>  
 Διακονῶ τοσαῦτα.  
 15 Καὶ νῦν, ὄρᾳς, ἐκείνου  
 Ἐπιστολὰς κομίζω·  
 Καί φησιν εὐθέως με  
 Ἐλευθέρην<sup>e</sup> ποιήσιν·  
 Ἐγὼ δέ, κῆρ ἀφῇ με,  
 20 Δρύλη μενῶ παρ' αὐτῷ.  
 Τί γάρ με δεῖ<sup>f</sup> πέτασθαι  
 Ὅρη<sup>g</sup> τε καὶ κατ' ἀγροῦς,  
 Καὶ δένδρεσσι καθίζειν,  
 Φαγοῦσαν ἄγριόν τι;  
 25 Ὅταν ἴδω μὲν ἄρτον,  
 Ἀφαρπάσασα χειρῶν<sup>h</sup>

Ἀνακρέοντος αὐτοῦ·  
 Πιεῖν<sup>i</sup> δέ μοι δίδωσι  
 Τὸν οἶνον, ὃν προπίνει.  
 Πιοῦσα δ' ἂν χορεύω, 30  
 Καὶ δεσπότην ἐμοῖσι  
 Πτεροῖσι<sup>j</sup> συσκιάζω·  
 Κοιμωμένη δ' ἐπ' αὐτῷ  
 Τῷ<sup>k</sup> βαρβίτῳ καθεύδω.  
 Ἐχεις ἅπαντ' ἀπελθε. 35  
 Ὁ Λαλιστέρα<sup>l</sup> μ' ἔθηκας,  
 Ἀνθρώπε, καὶ κορώνης·<sup>m</sup>

7. *On Himself.*

Ἄγονοι αἱ γυναῖκες,  
 Ἀνακρέων, γέγων εἰ·  
 Ὁ Λαβὼν ἴσοπτρον, ἄθρει  
 Κόμας μὲν οὐκ εἶ οὔσας,  
 5 Ψιλὸν<sup>n</sup> δέ σευ μέτωπον.  
 Ἐγὼ δὲ τὰς κόμας<sup>o</sup> μὲν,  
 Εἴτ' εἰσίν, εἴτ' ἀπῆλθον,  
 Οὐκ οἶδα· τοῦτο δ' οἶδα,  
 Ὅς τῷ γέροντι<sup>p</sup> μᾶλλον  
 Πρέπει τὰ τεργινά<sup>q</sup> παίζειν, 10  
 Ὅσφ' πέλας τὰ<sup>r</sup> Μοίρης.

8. *To Cupid.*

Θέλω, θέλω φιλήσαι·  
 Ἐπειθ' ἔρως φιλεῖν με·

<sup>a</sup> Gr. 692, ἀπῷ.<sup>b</sup> Gr. 542, R. XXII.<sup>c</sup> Gr. 512, 1.<sup>d</sup> Gr. 547, 3.<sup>e</sup> Gr. 598.<sup>f</sup> Gr. 731.<sup>g</sup> Gr. 561.<sup>h</sup> Gr. 692, κατ'.<sup>i</sup> Gr. 693, R. LIII.<sup>j</sup> Id. 86, 1.<sup>k</sup> Gr. 627, R. XXXIV.<sup>l</sup> Id. 31, 3.<sup>m</sup> Gr. 176, 1.<sup>n</sup> Gr. 482, R. XI.<sup>p</sup> Gr. 439.<sup>q</sup> Gr. 622.<sup>r</sup> Gr. 535, R. XXIV.<sup>s</sup> Gr. 575, R.<sup>t</sup> Gr. 646, R. XXXIX.<sup>u</sup> Gr. 403, 18, 2.

- Ἐγὼ δ' ἔχων ἰνὸήμα  
 Ἀβουλον, οὐκ ἐπέισθην.  
 5 Ὁ δ' εὐθὺν τόξον ἄρας·  
 Καὶ χρυσήν φαρέτρην,  
 Μάχη με προὔκαλεϊτο.  
 Κἀγὼ λαβὼν ἐπ' ὤμων  
 Ὡρώη, ὅπως Ἀχιλλεύς,  
 10 Καὶ δούρα, καὶ βοεῖην,  
 Ἐμαρτάμην Ἐρωτι.<sup>b</sup>  
 Ἐβαλλ', ἐγὼ δ' ἔφευγον,  
 Ὡς δ' οὐκ ἐπ' εἰς οἷστους,  
 Ἦσχαλλεν· εἰθ' εἰαυτὸν  
 15 Ἀφῆκεν· εἰς βέλεμον·  
 Μέσος δὲ καρδίης μεν  
 Ἔδυε, καὶ μ' ἔλυσε.  
 Μάτην δ' ἔχω βοεῖην·  
 Ἦτί<sup>c</sup> γὰρ βαλώμεθ' ἔξω,  
 20 Μάχης· ἔσω μ' ἐχούσης;

## 9. To a Swallow.

- Σὺ μὲν, φίλη χελιδὼν,  
 Ἐτησίη' μολοῦσα,  
 Θέρει<sup>e</sup> πλέκεις καλὴν·  
 Χειμῶνι<sup>e</sup> δ' εἰς ἄφαντος·  
 5 Ἦ Νεῖλον<sup>h</sup> ἢ πὶ Μέρφιν.  
 Ἐρως δ' αἰεὶ πλέκει μεν  
 Ἐν καρδίῃ καλῇ.  
 Πόθος δ' ὁ μὲν πτεροῦται,  
 Ὁ δ' ὥόν ἐστιν ἀκμήν,  
 10 Ὁ δ' ἡμίλεπτος ἦδη.  
 Βοή δὲ γίνετ' αἰεὶ

- Κεχηρότων<sup>i</sup> νεοτιῶν.  
 Ἐρωτιδεῖς δὲ μικροῦς  
 Οἱ μείζοντες τρέφουσιν.  
 Οἱ δὲ τραφέντες<sup>k</sup> εὐθὺς 15  
 Πάλιν κύουσιν ἄλλους.  
 Ἦτί<sup>l</sup> μῆχος οὖν γένηται;  
 Οὐ γὰρ σθένει τοσοῦτους  
 Ἐρωτας ἐκσοβῆσαι.

## 10. To Spring.

- Ἴδε, πῶς ἱἄρος φανέντος  
 Χάριτες ῥόδα βρύνουσιν·  
 Ἴδε, πῶς κύμα θαλάσσης  
 Ἀπαλύνεται γαλήνῃ·  
 Ἴδε, πῶς νῆσσα κολυμβᾷ· 5  
 Ἴδε, πῶς γέρας ὀδεύει·  
 Ἀφελῶς δ' ἔλαμψε<sup>m</sup> Τιτάν.  
 Νεφελῶν σκιαὶ δοιοῦνται·  
 Ἦτὰ<sup>n</sup> βροτῶν δ' ἔλαμψεν<sup>n</sup>  
 ἔργα.

- Καρποῖσι<sup>i</sup> ἡ γαῖα προκύν-  
 τει· 10  
 Καρπὸς ἐλαίας προκύντει.  
 Βρομίον στέφεται τὸ νῆμα.  
 Ἦ Κατὰ φύλλον, κατὰ κλῶνα,  
 Καθελὼν ἤνθησε<sup>m</sup> καρπός.

## 11. Cupid stung by a Bee.

- Ἐρως ποτ' ἐν ῥόδοις  
 Κοιμωμένην μέλιτταν  
 Οὐκ εἶδεν, Ἦ ἀλλ' ἐτρώθη.  
 Τὸν δάκτυλον δὲ δαχθεῖς

<sup>a</sup> Id. 101, 1.<sup>b</sup> Gr. 551, 2. (2).<sup>c</sup> Gr. 297, 2.<sup>d</sup> Gr. 622.<sup>e</sup> Id. 112, 1.<sup>f</sup> Gr. 381.<sup>g</sup> Gr. 640, R. XXXVI.<sup>h</sup> Gr. 602, ἐπί.<sup>i</sup> Id. 100, 2.<sup>k</sup> Id. 102, 10.<sup>l</sup> Gr. 627, R. XXXIV<sup>m</sup> Gr. 198, Obs. 6.

5 Τὰς<sup>a</sup> χειρὸς ὠλόλυξε·

<sup>1</sup> Δραμῶν δὲ καὶ πετασθεῖς<sup>b</sup>

Πρὸς τὴν καλὴν Κυθήρην,

<sup>2</sup> Ὀλωλα, μάτερ, εἶπεν,

<sup>3</sup> Ὀλωλα, κάποθνήσκω.

10<sup>4</sup> Ὀφίς μ' ἔτυψε μικρὸς

Πτερωτὸς, ὃν καλοῦσι

Μελίτταν<sup>c</sup> οἱ γεωργοί.

<sup>5</sup> Ἀ<sup>d</sup> δ' εἶπεν, εἰ τὸ κέντρον

Πορεῖ τὸ<sup>d</sup> τὰς<sup>a</sup> μελίττας,<sup>e</sup>

15<sup>f</sup> Πόσον, δοκεῖς, πονουῖσιν,

<sup>g</sup> Ἔρω, ὅσους<sup>f</sup> σὺ βάλλεις;

### 12. To the Cicada.

<sup>1</sup> Μακαρίζομεν σε, τέττιξ,

<sup>2</sup> Ὅτι δένδρεων ἐπ' ἄκρων,

<sup>3</sup> Ὀλίγην δρόσον πεπωκὼς,

Βασιλεὺς ὅπως, ἀείδεις·

5<sup>4</sup> Σὰ γάρ ἐστι κείνα πάντα,

<sup>5</sup> Ὅποσα βλέπεις ἐν ἀγροῖς,

Χ' ὅποσα φέρουσιν ὕλαι.

Σὺ δὲ φίλιός<sup>b</sup> γεωργῶν,

<sup>6</sup> Ἀπὸ μηδενός τί βλάπτων·

10 Σὺ δὲ τίμιος βροτοῖσι,<sup>1</sup>

<sup>7</sup> Θέρεος γλυκὺς προσηΐτης.

Φιλέουσι μὲν σε Μοῦσαι·

Φιλεῖ δὲ Φοῖβος αὐτὸς,

Λιγυρὴν δ' ἔδωκεν<sup>c</sup> οἴμην·

Τὸ δὲ γῆρας οὐ σε τείρει, 15

<sup>8</sup> Σοφῆ, γηγενῆς, φίλμυτε,

<sup>9</sup> Ἀπαθῆς, ἀναιμόσαρκε·

Σχεδὸν εἰ θεοῖς<sup>1</sup> ὅμοιος.

### 13. To Cupid.

Χαλεπὸν τὸ<sup>m</sup> μὴ φιλῆσαι,

Χαλεπὸν<sup>n</sup> δὲ καὶ φιλῆσαι·

Χαλεπώτερον δὲ πάντων;

<sup>2</sup> Ἀποτυγχάνειν<sup>p</sup> φιλοῦντα.<sup>q</sup>

<sup>3</sup> Γενος οὐδὲν<sup>r</sup> εἰς Ἔρωτα· 5

Σοφίῃ, τρόπος πατεῖται·

Μόνον ἄργυρον βλέπουσιν.

<sup>4</sup> Απόλοιτο<sup>s</sup> πρῶτος αὐτὸς,

<sup>5</sup> Ὁ τὸν ἄργυρον φιλήσας·

Διὰ τοῦτον οὐκ ἀδελφός,<sup>t</sup> 10

Διὰ τοῦτον οὐ τοκῆς·<sup>u</sup>

Πόλεμοι, φόνοι δι' αὐτόν.

<sup>6</sup> Τὸ δὲ χεῖρον, ὀλλύμεσθα

Διὰ τοῦτον οἱ φιλοῦντες·

### 14. Cheerful Old Age.

Φιλῶ γέροντα τερπνόν,

Φιλῶ<sup>v</sup> <sup>12</sup> νέον χορευτήν.

Γέρων δ' ὅταν χορεύῃ,

<sup>13</sup> Τρίχας<sup>w</sup> γέρων μὲν ἐστι.

Τὰς δὲ φρένας<sup>x</sup> νεάζει. 5

<sup>a</sup> Gr. 142, for τῆς.

<sup>b</sup> Gr. 195, Obs. 5.

<sup>c</sup> Gr. 598.

<sup>d</sup> Id. 32, 4. ὄν.

<sup>e</sup> Gr. 491, R. XII.

<sup>f</sup> Id. 38, 3.

<sup>g</sup> Id. 37, 4.

<sup>h</sup> Gr. 436, R. 6.

<sup>1</sup> — See p. 269, Note 6.

<sup>k</sup> Gr. 297, 2.

<sup>l</sup> Gr. 523, R. XX.

<sup>m</sup> Id. 88, 1.

<sup>n</sup> Gr. 378.

<sup>o</sup> Gr. 482, R. XI.

<sup>p</sup> Id. 89, 1.

<sup>q</sup> Gr. 729, R. LVIII.

<sup>r</sup> Gr. 710, 1st.

<sup>s</sup> Gr. 403, 8.

<sup>t</sup> Id. 50, Obs. 2, 7.

<sup>u</sup> Id. 50, Obs. 2, 9.

<sup>v</sup> Gr. 365, R. I, ἡμίως.

<sup>w</sup> Gr. 622.

## IDYLS OF BION.

I. *The Dirge of Adonis.*

Ἀϊάζω τὸν Ἀδωνι· ἐπαιάζουσιν Ἑρωτες·  
 ῥέεται καλὸς Ἀδωνις ἐπ' ὥρεσι, μῆρὸν ὀδόντι<sup>α</sup>  
 Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιᾷ  
 Ἀεπτὸν ἀποψύχων· τὸ δέ οἱ μέλαν εἵβεται αἷμα  
 Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ταρκῇ, 5  
 Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος·<sup>α</sup> ἄμφι δὲ τήνῃ  
 Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.  
 Κύπριδι' μὲν τὸ φίλαμα καὶ οὐ ζώντος<sup>ε</sup> ἀρέσκει,  
 Ἀλλ' οὐκ οἶδεν Ἀδωνις ὅ μιν θνάσκοντι<sup>ε</sup> ἐφίλασεν.  
 Αἱ αἱ τὰν Κυθήρειαν,<sup>β</sup> ἀπώλετο καλὸς Ἀδωνις. 10  
 Ὡς ἶδεν, ὡς ἐνόησεν Ἀδωνίδος ἄσχετον ἔλκος,  
 Ὡς ἶδε φοῖνιον αἷμα μαραιομένην περὶ μῆρῳ,  
 Πάχρας ἀμπετάσασα κινύρετο,—μείνον Ἀδωνι  
 Δύσποτμε, μείνον Ἀδωνι, πανύστατον<sup>ι</sup> ὥς σε κιχέω,  
 Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μῖξω. 15  
 Φεύγεις μακρὸν, Ἀδωνι, καὶ ἔρχεται εἰς Ἀχέροντα  
 Καὶ στυγρὸν βασιλῆα καὶ ἄγριον· ἅ δὲ τάλαινα  
 Ζώω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.  
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν, ἐσσι γὰρ αὐτὰ<sup>κ</sup>  
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν εἰς σε καταρρέει. 20  
 Θνάσκεις, ὦ τριπόθατε· πόθος δέ μοι, ὥς ὄναρ, ἔπη.  
 Σοὶ δ' ἅμα κεστὸς ὄλωλε· τί γὰρ, τολμηρῇ, κυνάγεις;  
 Καλὸς ἐὼν ἵτοσσοῦτον ἔμῃναο θηρσὶ παλαίειν;  
 Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρωτες.  
 Αἱ αἱ τὰν Κυθήρειαν,<sup>β</sup> ἀπώλετο καλὸς Ἀδωνις. 25  
 Δάκρυον ἅ Παφία τόσον ἐκχέει, ὅσον Ἀδωνις

<sup>α</sup> Gr. 622.<sup>β</sup> Gr. 627, R. XXXIV.<sup>γ</sup> Gr. 519.<sup>δ</sup> Gr. 692, ἀπό.<sup>ε</sup> Gr. 408, 20.<sup>ζ</sup> Gr. 547, 1.<sup>η</sup> Gr. 142, R. V.

Sup. αἰ. τοῦ.

<sup>θ</sup> Gr. 650, R. XLI.<sup>ι</sup> Gr. 380.<sup>κ</sup> Gr. 182, 1.<sup>λ</sup> Gr. 664, R. XLIV.<sup>μ</sup> Gr. 650, R. XLI.

Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·

Αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.

Αἰάζω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνις.

Μηκέτ' ἐνὶ ὀρνυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30

Ἔστ' ἄγαθὰ στιβάς, ἔστιν Ἀδώνιδι<sup>b</sup> φυλλὰς ἐτοίμα·

Λέκτρον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις.

Καὶ νέκυσ ὦν καλὸς ἐστι, καλὸς νέκυσ οἷα καθεύδων.

ῥΚέκλιται ἀβρὸς<sup>c</sup> Ἀδωνις ἐν εἵμασι πορφυρέοισιν·

Ἀμφὶ δέ μιν κλαίοντες ἀναστενάζουσιν Ἐρωτες, 35

Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· ῥχῶ<sup>d</sup> μὲν οἷστῶς,<sup>e</sup>

ῥΟς δ'<sup>d</sup> ἐπὶ τόξον ἔβαιν', ὅς δ'<sup>d</sup> εὐπτερον ἄγε φαρέτρην·

Χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὅς δὲ λήβῃσι

Χρυσείοις φορέσιν ὕδωρ, ὁ δὲ μηρία λούει·

ῥΟς δ'<sup>d</sup> ὅπιθεν πτερόγεσσι ἀναψύχει τὸν Ἀδωνιν. 40

ῥΑὐτὰν τὰν Κυθήρειαν ἐπαιάζουσιν Ἐρωτες.

ῥΕσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς ῥΤμέναιος,

Καὶ στέφος ῥἔξεπέτασσε γαμήλιον· οὐκέτι δ' ῥΤμᾶν,

ῥΤμᾶν οὐκέτ' αἰδόμενον μέλος, ᾄδεται αἶ αἶ.

Αἱ Χάριτες ῥκλαίοντι τὸν νύεα τῷ Κινύραο, 45

Καί μιν ἐπαιδούνσιν· ῥὁ δὲ σφισιν οὐχ ὑπακούει·

Οὐ μὰν, εἴ κ' ἐθέλοι· Κῶρα δὲ μιν οὐκ ἀπολύει.

## II. The young Bird-catcher.

ῥἸξευτὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι

ῥΟρνεα θηρεύων, ῥτὸν ἀπότροπον εἶδεν Ἐρωτα

ῥΕσδόμενον πύξοιο ποτὶ κλάδον· ὥς δ' ἐνόασε,

Χαίρων, ῥὥντεκα δὴ μέγα φαίνετο ὄρνεον αὐτῷ,<sup>f</sup>

Τῶς καλᾶμνος<sup>g</sup> ἄμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5

ῥΤῇ καὶ τῇ τὸν Ἐρωτα μετάλμενον ἀμφεδόκευεν.

Χῶ παις, ἀσχαλάων ῥἔνεχ' οἱ<sup>h</sup> τέλος οὐδὲν ἀπάντη,

<sup>a</sup> Id. 50, Obs. 1, τίκτει.

<sup>b</sup> Gr. 521.

<sup>c</sup> Gr. 381.

<sup>d</sup> Id. 26.

<sup>e</sup> Gr. 86.

<sup>f</sup> Gr. 547, 1.

<sup>g</sup> Gr. 547, 5.



Τὼς καλάμους ῥίψας, ποτ' ἀροτρεῖα πρέσβην ἵκωνεν,  
 Ὅς νιν<sup>α</sup> τάνδε τέχνην<sup>β</sup> ἰδιδάξατο· καὶ λέγειν αὐτῷ,  
 Καί οἱ<sup>β</sup> δεῖξεν Ἑρωτα καθήμενον. Αὐτὰρ ὁ πρέσβης 10  
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·  
 Φεῖδεις ἑὲς θήρας, μηδ' ἐς τόδε τῶρ γεον ἔρχεν.  
 Φεῦγε μακράν<sup>α</sup>· κακὸν ἐντὶ τὸ θηρίον· ὁ δὲ βίος ἔσση,  
 Εἰσόκα μή μιν ἔλθῃ· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,  
 Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῷ<sup>β</sup> 15  
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ καθιζεῖ.

### III. Cleodatus and Myrson.

Κ. Ἐἵαρος,<sup>α</sup> ὦ Μύρσων, ἡ χεῖματος,<sup>α</sup> ἡ φθινοπώρου,  
 Ἡ θέρος, τί τοι ἀδύ; τί<sup>β</sup> δὲ πλέον εὐχεῖται ἔλθειν;  
 Ἡ θέρος,<sup>β</sup> ἀνίκα πάντα τελείσθαι ὅσα μογεῦμες;  
 Ἡ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι<sup>β</sup> λιμὸς ἔλαφρά;  
 Ἡ καὶ χεῖμα δύσεργον, ἐπεὶ καὶ χεῖματι πολλοὶ 5  
 Θαλπόμενοι θέλγονται ἀεργεῖν<sup>α</sup> τε καὶ ὄκνῳ;  
 Ἡ τοι καλὸν ἔαρ πλέον εὖαδεν; εἰπέ τί τοι<sup>β</sup> φρήν  
 Αἰρεῖται· ὁ λαλεῖν γὰρ ἐπέτραπεν ἅ σχολὰ ἄμμιν.

Μ. Κρίνειν οὐκ ἐπέοικε<sup>α</sup> θεήϊα ἔργα βροτοῖσι·  
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σὺ δὲ ἕκαστι 10  
 Ἐξερέω,<sup>α</sup> Κλεόδαμε, τό μοι<sup>β</sup> πέλεν ἄδιον ἄλλων.  
 Οὐκ ἐθέλω θέρος ἤμεν, ἐπεὶ τόκα μ' ἄλιος ὀπηγῇ.  
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὥρια τίκτει.  
 Οὐλὸν χεῖμα φέρειν, νιφετὸν κρυμὸς τε φοβεῦμαι.  
 Εἴαρ ἐμοὶ τριπόδατον ὄλω λυκάβαντι παρείη, 15  
 Ἀνίκα μήτε κρύος, μήθ' ἄλιος ἄμμε βαρύνει.  
 Εἵαρι πάντα κύει, πάντ' εἵαρος<sup>α</sup> ἀδέα βλαστεῖ,  
 Ὅς νῦν<sup>β</sup> ἀνθρώποισιν ἴσα, καὶ ὁμοῦτος ἀώς.

<sup>α</sup> Gr. 591, R. XXIX.

<sup>β</sup> Gr. 546.

<sup>γ</sup> Gr. 587.

<sup>δ</sup> Gr. 644, R. XXXVIII.  
 (ὁδόν).

<sup>ε</sup> Gr. 86, Dor. gen.

<sup>α</sup> Gr. 451, χρόνω.

<sup>β</sup> Gr. 729, R. LVIII.

<sup>γ</sup> Gr. 532, R. XXI.  
 (ἔστι).

<sup>δ</sup> Gr. 627, R. XXXIV.

<sup>ε</sup> Gr. 519.

<sup>α</sup> Gr. 264, (1).

<sup>β</sup> Gr. 523, R. XX.

<sup>γ</sup> Gr. 482, R. XI.

<sup>δ</sup> Gr. 425, R. I.

## IDYLS OF MOSCHUS.

I. *The Runaway Cupid.*

Ἄ Κύπρις τὸν Ἔρωτα τὸν νύεα ἑμὰρὸν ἐβώσκει·  
 Εἴ τις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,  
 Δραπετίδας· ἐμός ἐστιν· ὁ μανντὰς γέρας ἐξεῖ.  
 Ἔστι δ' ὁ παῖς περίσamos· ἐν εἴκοσι πᾶσι μάθοις τιν.  
 Χρῶτα<sup>α</sup> μὲν οὐ λευκός, πυρὶς δ' εἴκελος· ὄμματα δ' αὐτῶ<sup>α</sup> 5  
 Δριμύλα· καὶ φλογόντα· κακαὶ φρένες, ἀδὺν λάλημα.  
 Ὅν γὰρ ἴσον νοεῖ καὶ φθέγγεται· ὥς μέλι φωνά.  
 Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος· ἡπεροπεντὰς,  
 Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια· παῖσδε.  
 Εὐπλόκαμος· τὸ κάρανον, ἔχει δ' ἱταμόν τὸ πρόσωπον. 10  
 Μικκύλα μὲν τήνω<sup>α</sup> τὰ χερύδρια, μακρὰ δὲ βάλλει.  
 Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Αἰδῶ βασιλῆα.  
 Γυμνὸς μὲν τόγῃ σῶμα<sup>α</sup> νόος δὲ οἱ ἐμπεπνύκασται·  
 Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοι<sup>α</sup> ἐπ' ἄλλους  
 Ἀνέρας ἡδὲ γυναῖκας, ἐπὶ σπλάγχνοις δὲ κάθηται. 15  
 Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βέλεμον·  
 Τυτθὸν<sup>α</sup> εἰς τὸ βέλεμον, ἐς αἰθέρα δ' ἄχρι φορεῖται.  
 Καὶ χρύσειον περὶ ρῶτα φαρέτριον, ἐνδοθὶ δ' ἐντὶ  
 Τοῖς πικροῖς κάλαμοι, τοῖς πολλάκι κήμῃ τιτρώσκει.  
 Ταῦτα μὲν ἄγρια πάντα· ἵπλυν πλεῖον δὲ οἱ αὐτῶ 20  
 Βαῖα λαμπρὰς εἰοῖσα, τᾷ ἄλιον αὐτὸν ἀναίθει·  
 Ἦν τὴν γ' ἔλῃς τήνον, ὁ δάσας ἄγε, μηδ' ἐλεήσης.  
 Κῆρ ποτ' ἴδῃς κλαίοντα, φυλάσσεο μή σε πλανήσῃ.  
 Κῆρ γελᾷ, τὴν νιν ἔλκε· καὶ ἦν ἐθέλῃ σε φιλάσαι,  
 Φεῦγες· κακὸν τὸ φίλαμα, ὅτ' αὖτε χεῖλε φάρμακον ἐντί. 25  
 Ἦν δὲ λέγῃ, λάβε ταῦτα, χαρίζομαι ὅσα<sup>α</sup> μοι ὄπλα,  
 Μήτι θίγῃς, ἵπλυν δῶρα· τὰ γὰρ πυρὶ πάντα βέβηπται·

<sup>α</sup> Gr. 436, R. 6.<sup>β</sup> Gr. 622.<sup>γ</sup> Gr. 523, R. XX.<sup>δ</sup> Gr. 86.<sup>ε</sup> Gr. 439.<sup>ς</sup> Gr. 380.<sup>ζ</sup> Gr. 709, I. 2d.<sup>η</sup> Id. 38 & 37, 4.<sup>θ</sup> Gr. 692, ἐν.<sup>ι</sup> Gr. 425, R. 1.

II. *From the Dirge on Bion.*

Ἄρχετε, Σικελικαὶ, τῷ πένθεος<sup>a</sup> ἄρχετε, Μοῖσαι.  
 Ἀδόνες, αἱ πυκνιοῦσιν ὀδυρόμεναι ποτὶ φύλλοις,  
 Νάμασι τοῖς Σικελοῖς ἀγγεῖλατε τὰς Ἀρεθούσας,<sup>b</sup>  
 Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ  
 Καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς ἀοιδά. 5  
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.  
 Κεῖνος ὁ ταῖς ἀγέλαισιν<sup>c</sup> ἐράσμιος οὐκέτι μέλπει,  
 Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ἄδει,  
 Ἀλλὰ παρὰ Πλουτῆϊ μέλος λάθαιον ἀείδει.  
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι. 10  
 Τίς ποτὶ σῇ σύριγγι μελίζεται, ὃ τριπόθατε ;  
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα ; τίς θρασὺς οὕτως ;  
 Εἰσέτι γὰρ πνέει<sup>d</sup> τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα.  
 Ἄχῳ δ' ἐν δονάκεσσι τεῶς ἐπιβόσκει<sup>e</sup> ἀοιδάς.  
 Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κἀκεῖνος ἐρεῖσαι 15  
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο<sup>f</sup> φέρεται.  
 Τοῦτό τοι, ὃ ποταμῶν<sup>g</sup> λιγυρώτατε, δεύτερον ἄλγος  
 Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι<sup>h</sup> Ὅμηρος,  
 Τῇσιν τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ<sup>i</sup> λέγοντι  
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ρεέθροις, 20  
 Πᾶσαν δ' ἐπλησας φωνᾶς<sup>j</sup> ἅλα· νῦν πάλιν ἄλλον  
 Τίεα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.  
 Ἀμφότεροι παραῖς<sup>k</sup> πεφιλαμένοι· ὅς μὲν ἔπινε  
 Παγασίδος κραάνας,<sup>l</sup> ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.  
 Χῶ μὲν Τυνδαρόιο καλὰν ἔεισε θύγατρα, 25  
 Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον·  
 Κεῖνος δ' οὐ πολέμως, οὐ δάκρυα, Πᾶνα δ' ἔμμελπε,  
 Καὶ βώτας ἐλίγαινε,<sup>m</sup> καὶ ἀεῖδων ἐνόμενε,  
 Καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμμελγε,

<sup>a</sup> Gr. 511, R. XVII.<sup>b</sup> Gr. 79, Dor. gen.<sup>c</sup> Gr. 523, R. XX.<sup>d</sup> Id. 50, Obs. 1, ἡ σύριγγξ.<sup>e</sup> Gr. 489, 1st.<sup>f</sup> Gr. 472, R. X.<sup>g</sup> Gr. 519, or 517, 2.<sup>h</sup> Gr. 507, R. XVI.<sup>i</sup> Gr. 604, R. XXX.<sup>j</sup> Gr. 503, R. XV.

- Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἔρωτα 30  
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρεσε τὴν Ἀφροδίτην.  
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.  
 Πᾶσα, Βίων, θρηγνεί σε κλυτὴ πόλις, ἅστεα πάντα·  
 Ἄσκρα μὲν γοάει σε πολὺ πλεόν Ἡσιόδοιο·  
 Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι· 35  
 Οὐδὲ τόσον τὸν αἰοιδὸν ἐμύρατο Τήϊον ἄστυ·  
 Σὲ πλεόν Ἀρχιλόχοιο ποθεῖ Πάρος· ἄντι δὲ Σαπφoῦς  
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.  
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.  
 Αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπ' ἅν κατὰ κᾶπον ὄλωνται, 40  
 Ἡ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὐλον ἄνηθον,  
 Ὅστερον αὖ ζώνοντι, καὶ εἰς ἔτος ἄλλο φύοντι·  
 Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,  
 Ὅπότε πρῶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλῃ  
 Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.<sup>b</sup> 45  
 Καὶ σὺ μὲν ἐν σιγᾷ πεπνυκασμένος<sup>c</sup> ἔσσεαι ἐν γᾷ.

<sup>a</sup> Gr. 482, R. XI.<sup>b</sup> Gr. 575, 1st.<sup>c</sup> Gr. 200, 4, & Id. 108.



# NOTES.

## MARKS AND ABBREVIATIONS.

a.	active.	subj.	subjunctive.	pt.	participle.
m.	middle.	opt.	optative.	lit.	literally.
p.	passive.	imp.	imperative.		
ind.	indicative.	inf.	infinitive.		

§, indicates the Section, &c of the Grammar referred to.

"Idioms" refers to the Introduction on Greek Idioms at the beginning of the book, pp. 7—56.

PAGE 71.—1. *ἐστίν*, pres. ind. 3d sing. of *εἰμί*, with *ν* added § 6, 1.—2. *ἦν*, imperf. ind. 3d. sing. of *εἰμί*.—3. *ἄνδρες*, from *ἄνθρωπος*.—4. *ἐγένετο*, 2 aor. of *γίνομαι*.—5. Supply *ἐστίν*.—6. *εἰσὶν*, pres. ind. 3d pl. of *εἰμί*, § 6, 1.—7. *ὄρη*, from *ὄρος*,—*γένη*, from *γένος*,—*ἄργει*, from *ἄργος*, § 37, 2.—8. *πλακούντων*, gen. pl. of *πλακοίτις*, § 40, 7.

P. 72.—1. *ἐπολέμει*, imperf. ind. a. of *πολεμῖω*.—2. *τελευτήσας*, 1 aor. ind. a. of *τελευτάω*, sup. *βίον*.—3. *ἤρξατο*, 1 aor. ind. m. of *ἄρχω*.—4. *ἐπεφύκει*, plup. ind. a. of *φύω*.—5. *ἐπέπνεον*, imperf. ind. a. of *ἐπιπνέω*.—6. *ὑδατος*, gen. sing. of *ὑδωρ*.—7. *ἐξηθήκει*, plup. ind. a. of *ἐξανθίσκω*.—8. *ἐτράφη*, 2 aor. ind. p. of *τρέφω*.—9. *καταπλάγῃ*, 2 aor. ind. p. of *καταπλήσσω*.—10. *καταβρώθη*, 1 aor. ind. p. of *καταβιβάζω*.—11. *πληγῆς*, 2 aor. pt. p. of *πλήσσω*.—*ἐτρώθη*, 1 aor. ind. p. of *τιτρώσκω*.—12. *γεγονέναι*, 2 perf. inf. of *γίνομαι*;—*γεγόναμεν*, 2 perf. ind. of the same.—13. *κατήλθον*, 2 aor. ind. a. of *κατέρχομαι*, to go down, from *κατά* and *ἔρχομαι*.—14. *ἐκλήθη*, 1 aor. ind. p. from *καλέω*.—15. *θανούσης*, 2 aor. pt. a. from *θνήσκω*.—16. *τῇ κεφαλῇ οἱ*, on the head to him; i. e. on his head, § 146, Obs. 1, with reference.

P. 73.—1. *γονεῖς*, acc. pl. of *γονεύς*, § 37, 1.—2. *τίμα*, pres. imp. a. of *τιμάω*, contr. for *τίμαιε*.—3. *ἐνίκησεν*, 1 aor. ind. a. of *νικάω*.—4. *ἀπέστειλε*, 1 aor. ind. a. of *ἀποστέλλω*.—5. *ψηφίσασθαι*, 1 aor. inf. m. of *ψηφίζω*, followed by two accusatives, § 153, Obs. 5.—6. *εὐλαβοῦ*, pres. imp. m. of *εὐλαβέομαι*, contr. for *εὐλαβέου*.—7. *ἔλαβε*, 2 aor. ind. a. of *λαμβάνω*.—8. *μέν, δέ*, see Idioms, 117, 46.—9. *ἔφθιπεν*, 1 aor. ind. a. of *φίπτω*.—10. *ὄνειδος*, supply *ἐστίν*, Idioms, 50, Obs. 2, with examples.—11. *ἔφερε*, imperf. ind. a. of *φέρω*, § 117.—12. *μαστιγόν*, imperf. ind. a. of *μαστιγώνω*.—13. *ἐξέλεγε*, 2 aor. ind. p. of *ἐλέγω*.

P. 74.—1. ἄδου, gen. sing. of ᾄδης, contr. for αἰδης.—2. Διός, gen. sing. of Ζεύς.—3. Αἰητοῦς, gen. sing. of Αἰητώ.—4. ἐπενδυθεὶς, 1 aor. pt. p. of ἐπενδύω, used in a middle sense, § 74, Obs. 5, *having put on*.—5. λέγουσιν, pres. pt. a. of λέγω, dat. pl. *to those saying*, or, *to those who say*, &c.—6. πλείη, Ionic for πλέα, from πλέος.—7. γαῖα, Ionic for γαία.

P. 75.—1. ἄνδρις, nom. predicate after εἶναι (§ 175, Obs. 5). The order is, θελω εἶναι ἄνδρις, &c.—2. ἀρετῆς οὐκ ἀντάξιος, *is not an equivalent for virtue*.—3. ἐξαμαρτάνουσι, pres. pt. a. dat. pl. of ἐξαμαρτάνω, arrange, Νομίζετε τοὺς συγκρινόμενους, &c., *consider those who conceal a crime, worthy of the same punishment with those who commit it*.—4. ἐτελεύτησε, sup. βίον, died, lit. “ended his life,” 1 aor. ind. a. of τελευτάω.—5. μεμαστίγωσο ἄν, *you would have been chastised*.—6. ὀργιζόμεν, imperf. ind. m. of ὀργίζομαι.—7. ἐσιτῆτο, imperf. ind. m. of σιτέω, *ate from time to time*, i. e. *lived on*, § 76, Obs. 2.—8. κρείσσων οἰκτιρμοῦ φθόρος, *envy is better than compassion*, not a better feeling, but it is better to be envied on account of prosperity, than to be an object of pity, which implies suffering.—9. ζῶσι, pres. ind. a. of ζάω.—10. ῥᾶον, comp. of ῥέδιος, § 56, 3.—11. οἶσει, fut. ind. a. of φέρω, § 117.

P. 76.—1. τάληθῃ, for τὰ ἀληθῇ, contr. for ἀληθεία, § 37, 2.—2. τῆς σεαυτοῦ, scil. οὔσης, *your own*, lit. “which is,” or, “belongs to yourself.”—3. ἀπέχετο, imperf. ind. m. of ἀπέχω, *kept himself from*, i. e. *refrained*.—4. παρόντων, pres. pt. of πάρεμι, *to be present*—ἀπόντων, from ἀπείμι.—5. μέμνησο, perf. imp. p. of μνάομαι.—6. ἡξιώθησαν, 1 aor. ind. p. of ἁξιώω.—7. διήνεγκε, 1 aor. ind. a. of διαφέρω, *was distinguished above, excelled*.—8. ἐτυχε, obtained, 2 aor. ind. a. of τυγχάνω.—9. τῆς αὐτῆς ἡμέρας, *on the same day*, § 62, 3.—10. ὤφθη, *was seen*, 1 aor. ind. p. of ὄπτομαι.—11. ὥρακα, perf. ind. a. of ὁράω, *to see*, § 90, 5.

P. 77.—1. ἐποίησε, 1 aor. ind. a. of ποίειω.—2. γυναικας, acc. pl. of γυνή.—3. ἡ φύσις, lit. “nature;” here it means, *natural talents*.—4. τυφλόν, sup. ἐστίν, *is a blind thing*, § 131, Obs. 4.—5. ἔλαβον, 2 aor. ind. a. of λαμβάνω, *men usually obtain*, § 76, Obs. 6.—6. κολασθήτωσαν, 1 aor. imp. p. of κολάζω, *let the wicked be punished*.—7. ἀξίως, *in a manner worthy*.—8. οἰκοῦσι, pres. ind. a. of οἰκέω.

P. 78.—1. ἀνδρὶ (ἀνῆρ) φυλαττομένῳ, *to a man on his guard*.—2. οἱ ὀνομαζόμενοι, *those who are called*, Idioms 32.—3. ἐνεμα, 1 aor. ind. a. of νέμω, *has imparted to, bestowed on*.—4. βούλου, pres.

imp. m. of βούλωμαι, *be desirous strive*.—5. ὑπείκει, *is inferior yields to, υπείκω*.—6. φύσις sup. ἀπείλει.—7. ἔοικεν, 2 pers. ind. in the sense of the present, *resembles*, from εἶκω.—8. ἐνόησα, 1 aor. ind. a. of νοσῶ.—9. δοθῆναι, 1 aor. inf. p. of δίδωμι, *was given*.—10. τοῖς μὲν—τοῖς δέ, *sometimes—at other times*.—11. δεῖ τὰς πόλεις κοσμεῖν, *it is proper to adorn cities, i. e. cities ought to be adorned, &c.*—12. τῶν οἰκούντων, *of those inhabiting them, i. e. of the inhabitants*.

P. 79.—1. διενεγκών, 2 aor. pt. a. of διαφέρω, *being distinguished*.—2. ἤρισε, 1 aor. ind. a. of ἐρίζω, *entered the lists, contended*.—3. ἐπίσταται, pres. ind. m. of ἐπίσταμαι, § 112, Obs. 5.—4. ὀδόντι, from ὀδούς, § 25, Obs. 2.—5. κυνέ, from κύων, gen. κυνός.—6. χιτῶσι, dat. pl. from χιτών.—7. προμετωπίδιοις, κ. τ. λ., *fromlets and breast-plates*.—8. κέχρησθε, perf. ind. p. of χράομαι, in the middle sense; see χράω.—9. ὠφλήκατε, perf. ind. a. of ὀφείλω, *to owe*; see the word, § 117.—10. ὕδατος, from ὕδωρ.—11. ἤκησαν, 1 aor. ind. a. of οἰκέω.

P. 80.—1. κατέλιπε, 2 aor. ind. a. of καταλείπω.—2. ἤγαγεν, 2 aor. ind. a. of ἄγω, with a reduplication of the first syllable.—3. ὀνόμασεν, from ὀνομάζω.—4. ἐπηρώδη, from πηρώω.—5. κατοικνεῖ, pres. imp. a. of κατοικνέω.—6. πειρώ, pres. imp. m. of πειράω, contr. for πειράου.—7. μὲν—δέ, Idioms 117, 46.—8. ζῶσιν, pres. ind. a. of ζάω, contr. for ζάουσιν.—9. πλείω, contr. for πλείονα, § 37, 5.—10. ἤρξατο, 1 aor. ind. m. of ἄρχω.—11. κειρόντες, perf. pt. m. of χαίρω, *to be eager for, earnestly to seek after*.—12. εἰδώς, pres. pt. of οἶδα, § 112, IX. *he who knows*.

P. 81.—1. θεοὶ αἰεὶ ὄντες, *the immortal gods*, lit. “always existing.”—2. ἴσασι, pres. ind. a. 3d pl. of οἶδα, § 112, IX.—3. γεγενημένα, perf. pt. p. of γίνομαι, *the things that have been*.—4. ἀποβήσονται, from ἀποβαίνω, *will result*.—5. ἐστίν, (with the gen.) *belongs to, is the property of*, § 144, R. XII.—6. ἀποθανεῖν, 2 aor. inf. a. of ἀποθνήσκω.—7. ἡ φύσις ἀπένεμεν, *Nature (i. e. the God of nature) allots*, 1 aor. ind. a. of ἀπονέμω, § 76, Obs. 6.—8. ἐσφάγη, 2 aor. ind. p. of σφάττω, or σφάζω.—9. καταβρώθη, from καταβιβρώσκω.—10. ἐπέρασε, from περάω.

P. 82.—1. ἐτελεύτησε, sc. βίον, *ended his life, died*, τελευτάω.—2. βιούς, 2 aor. pt. a. of βιόω, *having lived*.—3. ἐνὶ πλείω, contr. for πλείονα, § 37, 5, *more by one*.—4. διήλθον, 2 aor. from διέρχομαι.—5. δέδονται, perf. ind. p. of δίδωμι.—6. τὸ μὲν ἐγκαλέσαι, κ. τ. λ., *to caviil and find fault is easy*.—7. βέλτεον, contr. for βελτίονα, § 37, 5.



—8. ἄδύνατον, sup. ἐστίν.—9. ἄνευ τῆς θεωρίας, *without the knowledge, the study*.—10. δύναιο, *you could*, from δύναμαι.—11. καμῶν, 2 aor. pt. a. of κάμνω.

P. 83.—1. ἤρξατο, from ἄρχω.—2. ὀμνύναι, pres. inf. a. of ὀμνυμι, *to swear by the gods*.—3. ἐδιδάχθη, 1 aor. ind. p. of διδάσκειν, *was taught*.—4. νοῆσαι μὲν, *even to form a conception*.—5. ἀπώλεσαν, 1 aor. ind. a. of ἀπόλλυμι, *usually destroy*, § 76, Obs. 6.—6. διεσπασάντο, *tore in pieces*, from διασπάω.—7. ἄλλω, Attic Dec. § 21, acc. sing. of ἄλλως.—διακαθάραντι, 1 aor. pt. a. Attic, of διακαθαίρω, § 97, 2. REM.—8. ἐπίστη, *stood by*, 2 aor. ind. a. of ἐφίστημι.—9. ἐπῆναι, *praised, commended*, imperf. ind. a. of ἐπαινέω, § 76, Obs. 3.

P. 84.—1. ἀσφαλῆ, contr. for ἀσφαλέα, acc. sing. of ἀσφαλής.—2. κρεῖττον, sup. εἶναι (of which ἓνα φίλον ἔχειν κ. τ. λ., is the subject), *is better*.—3. πολλοῦ ἄξιον, *of great worth*.—4. εὐλαβοῦ, pres. imp. m. of εὐλαβέομαι.—5. αὐτὸς ἔτεμεν, 2 a. ind. a. § 117, *he himself cut*.—6. ἀπεδήμησε, *went abroad*.—7. πρὸς θῷ, 2 aor. subj. a. of προστίθμι.—8. ἀξιῶ, κ. τ. λ., contr. for ἀξιώω, *I entreat, I beg that you yourselves would do for your own selves, &c.*—9. εἰκόασιν, 2 perf. ind. in the sense of the present, of εἰκώ, § 117.—10. οἶδες, pres. ind. a. of οἶδα, § 112. IX.—11. ἐφικέσθαι, 2 aor. inf. m. of ἐφικνέομαι, *reach, attain to*, § 76, Obs. 6. ἡδυνήθησαν, § 90. 4.

P. 85.—1. πῶς, *about*.—2. δεδοίκασιν,—δεῖδω, which see, § 117.—3. γονεῖς, acc. pl. contr. for γονεάς, § 37, 1.—4. εὐξαιο, *you would wish*, from εὐχομαι.—5. ἐκένωσεν, *ever desolated*, from κενόω.—6. ἠφάνισεν, *annihilated*, 1 aor. ind. a. of ἀφανίζω.—7. ἔφη,—φημι.—8. μέμνησο, perf. imp. p. of μνάομαι, dep. § 113.—9. ἤρξω, 1 aor. ind. m. 2d sing. of ἄρχω.—10. ἀπώλεσα,—ἀπόλλυμι, and ἀπέδωκα, 1 aor. ind. a. of ἀποδίδωμι, § 110, 2.—11. ξυγκένκα, κ. τ. λ., imperf. ind. a. of ξυγκυνάω, *shook Greece to its centre*.—12. εὐρεῖν, 2 aor. inf. a. of εὐρίσκω.—13. ἀφίσταται, pres. ind. m. of ἀφίημι,—sup. ἔστω.

P. 86.—εἰδέναι, pres. inf. a. and ἴσθι, pres. imp. a. of οἶδα, from εἶδω, § 112, IX, and § 117.—2. παρήν, pres. opt. of πάρεμι.—3. ἔσοιτο, *would be*, fut. opt. of εἰμι.—4. ἐνάλασθαι, 1 aor. inf. m. of ἐνάλλομαι.—5. γεγόνει, 2 perf. opt. of γίνομαι.—6. πλείω, contr. for πλείονα, § 37, 5.—7. ἤξιον, *requested*, contr. for ἤξιος, imperf. ind. a. of ἀξιώω.—8. θεωρεῖ, *look at, examine*, pres. imp. a. of θεωρέω.

P. 87.—1. οὐκ ἂν δύναιο, *you could not*, δύναμαι.—2. ἔλθῃ,—ἐρχομαι.—3. ἴδοι, 2 aor. opt. of εἶδω, which see, § 117.—4. ἔσῃ, fut. ind. m. 2d sing. of εἰμι, *you will be*.—5. θάρῃ, 2 aor. subj. a. of

ἐνέησκω.—6. χρῆσθαι, pres. inf. m. of χρᾶσμαι, § 98, Obs. 2.—7. πείσαιμι, κ. τ. λ., 1 aor. opt. a. of πείθω, *if I do not persuade*.—8. ἐπιθυμήσειεν, 1 aor. opt. a. of ἐπιθυμέω, *Æolic form*, § 101, 1.—9. κῦρ, καὶ ἄν, combined, ἄν for ἑάν, § 125, ἄν, 1.

P. 88.—1. γεγενῆσθαι, *became*, perf. inf. m. of γίνομαι.—2. γλυκαῖς, acc. pl. contr. for γλυκείας, § 40, 1, sup. εἶναι.—3. χεῖρους, acc. pl. contr. for χεῖρονας, § 37, 5, and 1, *that the worse should rule the better*.—4. εἰρήκασι, perf. ind. a. from obsol. ἔρω, which see, § 117.—5. τραφήναι, 2 aor. inf. p. of τρέφω, *was brought up*.—6. φαῖνται, 2 aor. inf. p. of φαίνω, *was shown—appeared—to men*; i. e. *was born*.—7. ἐπύθετο, 2 aor. ind. m. of πυνθάνομαι, *found out, learned*.—8. Ἀθω, acc. sing. of Ἀθως, § 21, Examples of Attic Dec.—9. διεσκάψαι, perf. inf. p. of διασκάπτω.—10. εἰδέναι, pres. inf. a. of οἶδα, from εἶδω, which see, § 112, IX. and § 117.—11. πεσών, 2 aor. pt. a. of πίπτω, see § 117.—12. ἐξώκειλαν, 1 aor. ind. a. of ἐξοκέλλω.—13. ἀράμενος, 1 aor. pt. m. of αἶρω, *having taken up, having lifted*.—14. ἠρώτα, imperf. ind. a. of ἐρωτάω, contr. for ἠρώταε.—15. παρίοντας, pres. pt. a. of πάρεμι, irreg. *to pass by*, § 112, II.

P. 89.—1. ἐκίνει, imperf. ind. a. contr. for ἐκίνεε, from κινέω.—2. ἤλθεν, from ἔρχομαι.—3. τοὺς μὲν μικροὺς μεγάλους ποιῶν, *in making the little great*; two accusatives after verbs of making, constituting, &c. § 153, Obs. 5.—4. Arrange, Σωκράτης ἔφη δαίμονα εἶναι τοὺς, κ. τ. λ., *Socrates said that those were mad who consulted the oracle*.—ᾧ, i. e. κατὰ ταῦτα ᾧ, *respecting the things which*.—5. μαθοῦσι, 2 aor. pt. a. dat. pl. *by learning*, ἀριθμήσαντας, *by calculating*, &c., Idioms, 104.—6. τοὺς συνόντας, *those associating with him*, i. e. *his associates*.—7. ἐγρηγορότος sc. ἀνθρώπου, *of a man awake*, 2 p. part. of ἐγείρω, 2 p. ἐγρήγορα, anomalous for ἦγορα.—8. ἐξετυφλωσεν, —ἐκτυφλώω.

P. 90.—1. μεταλλαχθέντος, 1 aor. pt. p. of μεταλλάσσω.—2. διαστάντων, 2 aor. pt. a. of διίστημι, *being at variance*.—3. ἤξιον, imperf. ind. a. of ἀξιόω, contr. for ἤξιός, *thought himself fit*.—4. χειροτόνουν, *to be elected*, § 174, Obs. 5.—5. συνεβόηκεν, perf. ind. a. of συμβόω, see βέω, § 117.—6. πεσόντων, 2 aor. pt. a. of πίπτω, § 117.—7. αὐχέσι, dat. pl. of αὐχήν, -ένος, dat. pl. αὐχένσι, by euphony αὐχέσι, § 6, 16.—8. ἐσέβαλον, 2 aor. ind. a. of ἐσβύλλω, sup. δαντούς, *threw themselves into*,—*made a descent upon*,—*invaded*.—9. ὥς ἂν ὡς τοῦ ζώου τίκτοντος, *since, or, because the animal lays eggs*.—10. τοῖς χηνέοις παραπλήσια, *very similar to those of a goose*, i. e. *to the eggs of a goose*.

## ÆSOPIC FABLES.

Respecting the life of *Æsop*, little is known with certainty. It is most probable he was a native of Phrygia, and was born a slave, about the middle of the sixth century before Christ. Having obtained his freedom from his last master, Iadmon of Samos, it is said he travelled through several countries, and became celebrated as a teacher of practical morality,—the precepts of which were embodied in those fables which he composed from time to time. The fables that have come down to us in his name, however, it is certain, were not written by him as they now appear, but are probably the substance of some of them, handed down by oral tradition, and collected by different individuals at a much later age, and when the Greek language had greatly degenerated from the purity of former times. Still, many of these fables are expressed with great simplicity, and convey to us important maxims of former days, in a pleasing and attractive manner.

P. 91.—1. ἡλλικος ἄν ἦν θόρυβος, *what an uproar there would be*. Here notice the effect of ἄν on the indicative: ἦν, *there was*, ἄν ἦν, *there would be*; see ἄν, § 125, and § 170, Obs. 1.—2. ἐπὶ τὸ διὰ παντός ἕνα τιττειν, κ. τ. λ., *for bringing forth only one young one during all her life*; with παντός supply χρόνου, and with ἕνα supply σκύμνον.—ἕνα, ἀλλὰ λέοντα, sup. τιττω, *one, it is true, but a lion*.—3. ἐκαθίσθη, 1 aor. ind. p. of καθέζομαι, in a middle sense, *seated himself*.—ἤυλει, imperf. ind. a. of αὐλέω, *and continued buzzing*, § 76, Obs. 3.—4. οὔτε ὅτε ἤλθες ἔγνων, κ. τ. λ., *I neither knew when you came, nor if you remain will I care*; lit. “will it be a care to me,” ἔρχομαι,—γινώσκω,—μίλει.—5. εὐρών, 2 aor. pt. a. of εὐρίσκω.—πεπηγότα, *stiffened, benumbed*, from πήγνυμι.—6. τοῦτον λαβὼν, κ. τ. λ., *took it up, and placed it in his bosom*, § 177, 1, Idioms, 101.—7. θερμανθεῖς, κ. τ. λ., *when it became warm*, θερμαίνω.—καὶ ἀναλαβὼν, *and having recovered*—ἀναλαμβάνω.—8. βότρυνας πεπειγούς, κ. τ. λ., *having seen clusters of grapes hanging ripe*, κρεμαμένους, perf. pt. p. of κρεμάννυμι, in an active intransitive sense, augment not used.—9. ἐπειρᾶτο, imperf. ind. m. of πειράω, *he continued trying* (viz. for himself, for his own benefit, as indicated by the middle voice).—10. πολλὰ δὲ καμοῦσα, κ. τ. λ., *having laboured much, and not having been able to reach them*, κάμνω, δύναμαι.

P. 92.—1. ἱστώς, perf. pt. a. of ἵστημι, for ἱστηκώς, § 101, 7 *having taken his station; standing*.—2. ὦ οὔτος, *you silly creature*, or, *hark ye*,—with τόπος supply λοιδορεῖ.—3. ἐκινδύνευε πνιγῆναι *was in danger of being drowned*, πνιγῆναι, 2 aor. inf. p. of πνίγω.—4. ἐμέμφετο τῷ παιδί, κ. τ. λ., *blamed the boy for his rashness*, § 151, Obs. 3.—5. ἀλλά, referring to a concession understood, such as “true,” *but, help me now*, σωθέντι (μοι), 1 aor. pt. p. of σώζω.—

6 ἐπιστραφεῖς, 2 aor. pt. p. of ἐπιστρέφω, *having turned upon him*.  
 7. εἰς τὰ ὀπίσω ἔφυγεν, *fled back*, lit. "to the places behind," *sup. χώρα*.—8. ὦ κακὴ κεφαλὴ, *O cowardly fellow*.—9. οὐτινος τὸν βρυχηθμόν, *whose roaring even*.—ὑπήνεγκας, 1 aor. ind. a. 2d sing. of ὑποφέρω.—10. ἀλλ', referring to a concession, such as, "it may be so," *BUT still*.—(ἐμέ) θυσίαν εἶναι, *that I should be a sacrifice*, or simply, *to be a sacrifice*. *Θυσίαν* is the predicate after εἶναι in the same case with ἐμέ understood; *Θυσίᾳ*, in the dative, to agree with μοί, would have been equally proper, § 175, Obs. 5, with ref.—11. ἐπενδυθεῖς, 1 aor. pt. p. of ἐπενδύω, in the middle sense, *having put on*.—βιαιότερον, *more strongly*, viz. than usual.—12. ἐπιδραμόντες.....ἐπαιον, *ran upon.....and beat him*, § 177, I, 1st. ἐπιδραμόντες, 2 aor. pt. of ἐπιτρέχω; see τρέχω, § 117.

P. 93.—1. τίκτουσαν, *which laid*, lit. "laying,"—δὲς τῆς ἡμέρας, *twice a day*,—τέξεται, *would lay*, § 172, Obs. 3, Idioms, 77. τέξεται, fut. ind. m. of τίκτω.—2. ὑπολαβὼν, *interrupting, taking up speech*, or more freely, *in reply* (addressing himself to the peacock).—ἀλλ', concessive, referring to a concession understood, such as, "this is very well for you," *BUT*, &c.—3. ἔτριβε καὶ ἐκτένιζε, *kept rubbing and combing his horse*, § 76, Obs. 2.—πάσας ἡμέρας, *for whole days*.—4. τὴν τρέφουσαν, *which nourishes me*, § 134, 8.—5. διέβαινε ποταμόν, *was crossing a river*, § 169, R. LIII, imperf. ind. a. of διαβαίνω.—ὑπέλαβεν ἕτερον, κ. τ. λ., *he supposed it was another dog holding a piece of flesh*, ὑπολαμβάνω.—καὶ ἄφεις τὸ ἴδιον, κ. τ. λ., *and having let go his own (piece of flesh, κρέας)*.—ἔρμησε τὸ ἐκείνου λαβεῖν, *he made an effort to seize his piece*; with τό *sup. κρέας*.—6. τὸ μὲν οὖν οὐκ ἦν, ὃ δὲ κατεῖχε, *the former, of course, was not (had no existence), and that which he had*.—7. ληφθεῖσα, 1 aor. pt. p. of λαμβάνω, *having been caught*.—8. ἀποκοπίσης τῆς οὐρᾶς διαδράσῃ, *running about with his tail cut off*, διαδιδράσκω.—9. ἡγῆτο ἀβλιωτὸν βίον, *thought his life wretched*.—10. ἔγνω οὖν, *accordingly he resolved*.—τοῦτ' αὐτό, *this same thing here*; *νουθετεῖσθαι* is followed by two accusatives, § 153, R. XXIX.

P. 94.—1. παρῇναι, imperf. ind. a. of παραινώ, *he began to exhort*.—2. ὥς οὐκ ἀπρεπές, κ. τ. λ., *since this member was not only unseemly, but even a useless weight appended to them*; for the construction of the participle with ὥς, see § 178, Obs. 6.—3. ὦ αὐτή, *hark ye, sir!* § 133, 9, "*fox*," fem. in Greek, is commonly masc. in English. This mode of address, ὦ οὗτος, is commonly expressive of anger, contempt, or irony.—4. ἀλλά, *but*, referring to something not expressed, such as, "a fine advice, truly!" "*but*"—εἰ οὐ

οὐ τοῦτο συνέφερον, if this did not profit yourself, you would not recommend it to us.—5. ὥς . . . ὄντας, because they were, § 178. Obs. 6.—6. ὥς, sup. ὄντας, because they were, lit. "as being."—μηδέπω πιών, having not yet drunk, 2 aor. pt. a. of πίνω.—7. ἐπὶ πολὺν δὲ τόπον δραμών, when he had run a great distance, τρέχω, ἐμβαίνω.—8. ἐμπλακείς, 2 aor. pt. p. of ἐμπλέκω, being entangled,—ἐθηρεύθη, was taken.—9. ἐσώθη, was saved, σώζω.—προιδόθη, have been betrayed, προδίδωμι.—10. τῶν σίτων βραχέντων, when food was wet (covered with snow), 2 aor. pt. p. of βρέχω.—ἔψυχον, were dry.—11. τὸ θέρος, in summer, § 160, Obs. 2, συνήγες, from συνάγω.—12. ἦδον, I was singing, imperf. ind. a. of ᾄδω.—εἰ θέρους ὥραις ἤλεις, if you piped in the time of summer; χειμῶνος (ὥραις) ὄρχοῦ, dance in the time of winter; αὐλέω, ὀρχέομαι.—13. κοινωνίαν θέμενοι, having formed a partnership, 2 aor. pt. m. of τίθημι.—14. στάς, having taken his stand, standing.—ἐξιούσας τὰς αἰγας συνειλάμβανεν, caught the goats as they came out, ἔξιμι, συλλαμβάνω.—15. ἐνήλατο αὐταῖς, jumped, danced among them, 1 aor. ind m. of ἐνάλλομαι.

P. 95.—1. τὰς πλείστας (αἰγας), the most of the goats, a very great number, πλείστας, Sup. of πολὺς.—ἐκείνος, the former (viz. the ass), αὐτοῦ, the latter (the lion); § 153, Obs. 7.—2. εὖ ἴσθι ὅτι καὶ γὰρ (καὶ ἐγὼ), κ. τ. λ., be assured that even I would have been frightened, if I had not known that you were an ass.—3. βύρσας βροχομένας, hides sleeping, pres. pt. p. of βρέχω.—4. συνέθετο ἀλλήλοις, κ. τ. λ., they enter into an agreement with each other, that first they should drink the water, 2 aor. in the sense of the present, and therefore followed by the subjunctive after ὅπως,—καὶ εἴθ' (for εἴτα) οὕτως, and then (afterwards) in this way.—συνέθεντο, 2 aor. ind. m. of συντίθημι, ἐκπλῶσιν, 2 aor. subj. a. of ἐκπίνω.—5. συνέβη, it happened, 2 aor. ind. a. of συμβαίνω, used impersonally, i. e. translated as an impersonal verb. Its proper subject, however, is the following infinitive clause, § 138, Obs. 3, Idioms, 52.—6. πρὶν, κ. τ. λ., arrange διαφθῆναι πρὶν ἢ, κ. τ. λ., to burst asunder; that they burst asunder, before they reached (got at) the hides, 2 aor. inf. p. of διαφθίγγω.—πρὶν—ἢ, πρὶν—πρὶν, πρότερον—πρὶν, are equivalent expressions, and mean, sooner than, before that, before, Idioms, 117, 47.—7. ταμών, having cut, 2 aor. pt. a. of τέμνω.—κατέ for καὶ ἐπὶ.—ἀράμενος, 1 aor. pt. m. of αἴρω.—8. ἐπιχθισμένος, perf. pt. p. of ἐπαχθίζω, weighed down, oppressed with the load.—ἡττημένος, perf. pt. a. of ἀπερίω. Obsol. in present, completely exhausted.—9. δι' ἣν (αἰτίαν), for what reason; why;—ἄρας, having

raised, lifted up, 1 aor. pt. a. of αἶρω.—ἐπιθῆς, 2 aor. subj. a. of ἐπιτίθμι.—10. γνῶναι, 2 aor. inf. a. of γινώσκω.—ἐν τίνι τιμῇ, in what estimation.—11. εἰς ἀγαματοποιοῦ, sup. ἐργαστήριον, in the acc. sing., governed by εἰς.—εἰκασάς ἑαυτὸν ἀνθρώπου, having assumed the appearance of a man; in human form.—12. τοῦ δὲ εἰπόντος, κ. τ. λ., and on his saying, for a drachma, with a laugh (he asked) for how much (can one buy) this (statue) of Juno? Supply the words in parentheses from the preceding sentence; thus, πόσον τις δύναται πρῆσθαι τὸ ἄγαλμα τῆς Ἥρας.

P. 96.—1. κερδοῦς, the god of gain; arrange τὸν λόγον αὐτοῦ εἶναι πολὺν παρὰ τοῖς ἀνθρώποις, that his estimation was great among men.—ῆρετο, asked, ἔρομαι.—2. ἐὰν τούτους ἀρήσῃ, κ. τ. λ., if you purchase these, I will give you this one into the bargain, lit. "as an addition." δίδωμι, the present in the sense of the future.—3. τις (ἄνθρωπος), a certain man; ἐν αὐλῇ, in the court-yard.—4. ὥσπερ εἰώθει, as was customary; 2 plup. ind. a. ἔθω.—5. εὐφρόδμως παίζον, played gracefully; παίζον ἦν (the participle with the verb εἰμί) is equivalent to ἔπαιζε, § 177, 5; so the following περισκαῖρον, and κατέχων, sup. ἦν = περιέσκειρον, and κατεῖχεν.—6. ἤλαθεν, κ. τ. λ., continued grinding (i. e. from time to time) the whole night; observe the force of the imperfect mentioned, § 76, Obs. 2.—πυρὸν φλλῆς Δήμητρος, lit. wheat, (the gift) of friendly Ceres, or simply, "wheat," poetically expressed by the periphrasis in the text.—7. ἐξ ἀγροῦ θ' ὅσον χρεια (i. e. τόσον ὅσον χρεια) ἐστὶν ἄγειν, and from the field whatever it was needful (to bring).—8. φάτνης ὀνείης, of the ass's crib.—9. αὐλῆς, of the hall (or, parlor).—ἄμετρα, violently.—10. σαίνων, κ. τ. λ., fawning as (the lapdog) and trying to frisk around.—11. ἤλθε κρούσων δεσπότην, κ. τ. λ., lit. "he went to beat down," i. e. he nearly threw down (or, he was about to throw down) his master, while at supper by mounting on his shoulder, § 177, Obs. 5, last part.—12. θεράποντες ἐν μέσοις, the servants interfering; ἄλλος ἄλλοθεν, one from one side, another from another (§ 131, Exc. 7), i. e. on all sides.—13. ἔτην (τοῖα) οἷα χρεῖ μὲ (τελῆναι), § 149, Exc. II., I have suffered what (lit. "such things as,") I deserved (to suffer).—14. οὐρεσιν (for ὄρεσιν), in the mountains.—15. βαιῶ δ' ὁ μέλεος, κ. τ. λ., but I, wretched creature, tried to put myself on a level with (to be like) a trifling dog, § 76, Obs. 4. Notice the force of the middle voice in παρισούμην.

## II. ANECDOTES OF PHILOSOPHERS.

P. 97.—1. *εἶμαρτο*, *κ. τ. λ.*, plup. ind. p. of *μελρομαι*, used impersonally, *it was fated to me—it was my destiny—to steal*. The slave thought to excuse his theft by pleading the doctrine of unavoidable destiny, taught by his master, who presented him with another view of the subject, by applying the same doctrine to his punishment: “*yes, and to be flogged for it too, replied the master.*” —*δαρῆναι*, 2 aor. inf. p. of *δελρω* and *δέρω*.—2. *ὧτα*, acc. pl. of *οὖς*.—*συνεβόρουν*, perf. ind. a. of *συνβόρω*.—3. *κληθεῖς*, having been invited, 1 aor. pt. p. of *καλέω*.—*ἐπιδείκνυσθαι*, *κ. τ. λ.*, to show off (to make a display of) their great learning; viz. for their own advantage, as indicated by the middle voice.—4. *τοῦτ' αὐτὸ ἔφη ὁ βλέπεις*, *this same thing, said he, which you see* (namely).—*σιγᾶν ἐπιστάμενον*, *who knows how to be silent*.—*σιγᾶν*, pres. inf. a. of *σιγάω*.—5. *οὐ τὸν τρόπον*, *κ. τ. λ.*, *I had compassion, he replied, not on the manners, but on the man*.—6. *ἔφασκεν*, imperf. ind. a. of *φάσκω*, frequentative from *φάω*, *was wont often to say*.—*εὗρηκέναι* from *εὕρισκω*, *had discovered*.—7. *οὐ τοῦτο δὲ σκοπεῖν*, *κ. τ. λ.*, lit. *it is proper to consider, not this, but if* (i. e. whether or not) *a person is worthy of a great state*.—8. *τοὺς προέχοντας*, *those who are before*; *τοὺς ὑστεροῦντας*, *those who lag behind*.—*προσφεροίμεθα*, *we should conduct ourselves*.—9. *ἐνοχλούμενος*, *being pestered, annoyed*; *καὶ κοπτόμενος*, *and tired out*.—10. *τισὶ ἀτόποις διηγήμασι*, *with certain out of place (ill-timed) stories*.—*ὃ τι λέγω*, *what I say*.—11. *ἀλλ' εἴ τις*, *κ. τ. λ.*, *but (it is wonderful) if any one who has feet endures you*, i. e. does not run away from you.

P. 98.—1. *θρασυνόμενον*, *behaving insolently*.—2. *δι' ὃν μέγα φρονεῖν ἀξιοῖς*, lit. *through whom thou thinkest thyself entitled to be proud*, i. e. to whom thou owest all thy consequence, Idioms, 117, 45.—3. *μαστιγώσω*, *ἐγὼ γὰρ ὀργίζομαι*, *chastise him, for I am angry* (and therefore unfit to punish in a proper and reasonable manner). When a person punishes in anger, he is more likely to consult the gratification of his own feelings, than the good of the offender or of others.—4. *οὐκ ἀνεκτὴ*, *not to be endured, intolerable*, Idioms, 114, 4.—*οὐ καὶ σὺ, εἶπε*, *κ. τ. λ.*, *and yet, said he, do you not bear geese cackling*.—*ἀνέχει*, pres. ind. m. 2d sing. of *ἀνέχω*, Attic for *ἀνέχη*, § 101, 8.—5. *κατασχουσῶν*, *having befallen*, 2 aor. pt. a. of *κατέχω*.—*ἐν πάσαις (συμβολαῖς)*, *θεασάσθαι*, *κ. τ. λ.*, *that in all these changes, she had beheld the countenance of Socrates the same*.—6. *κακὸν εἶναι*

τὸ ζῆν, κ. τ. λ., *that to live is an evil*, he replied, *not to live, but to live wickedly* (is an evil).—7. βακτηρία ἐπηρείσσατο ἀσθενήσας, *when he was sick he supported himself on a staff*, ἐνθα, *in which*.—8. καὶ (ἐκείνου) βραδύνοντος, *and he* (viz. the person to whom he sent) *being dilatory*.—9. ἀπέδρα, *ran away*, 2 aor. ind. a. of ἀποδιδράσκω.—10. Διογένην δὲ (δεῖσθαι) Μάνους, *that Diogenes should want Manes*.—11. παιδίον με νενίκηκε εὐτελείᾳ, *a boy has surpassed me in economy*.

P. 99.—1. τὸ σκεῦος, *his platter*.—τῷ κοίλῳ ἄρτῳ, *in a hollow piece of bread*.—2. ὅτε ἁλούς, κ. τ. λ., *when having been taken captive, and being exposed to sale*, 2 aor. pt. a. of ἁλίσκομαι, § 117.—3. τί οἶδε ποιεῖν, *what he could do*: lit. "what he knew to do."—(εἶδω, or, ὅτι οἶδε) ἀνδρῶν ἀρχεῖν (*I know, or, that he knew*) *to govern men*.—4. εἰ καὶ δούλος εἴη, *even if he were a slave*.—5. καὶ γάρ, *and* (it is proper) *for*, § 125. γάρ, 2.—δεῖν πεισθῆναι αὐτῷ, *that it was necessary to obey him*, 1 aor. inf. p. in the middle sense.—6. ὁ οὖν κύριος τῆς οἰκίας, κ. τ. λ., *where then, said he, might the master of the house enter?* Gr. 710. 3d.—7. λούνται, *are bathing*; ἡρνήσατο, *he said, no*,—*he answered in the negative*.—τῷ δὲ (sup. πυθομένῳ) εἰ πολὺς ὄχλος (λούται) ὡμολόγησεν, *but to one asking if a great crowd is bathing, he said, yes!*—*he answered in the affirmative*.—8. πρὸς, *with reference to*.—ἰδοὺ καὶ Διογένης, *lo! even Diogenes*.—9. ὁρισαμένου, *having given as a definition*, "Mun is," &c., ὀρίζω.—τίλλας, 1 aor. pt. a. of τίλλω.—εἰσηνεγκεν, *see εἰσφέρω*.—10. ἐπαινῶν, *since he praised*, lit. "praising."—ὑγιαίας ὦν ποιητικός, *being a restorer of health, a promoter of health*.—11. μετὰ βασιιν αὐτοῦ παρέβαλε, κ. τ. λ., *compared his change of residence, &c. to the sojournings of the king, viz. of Persia, called the king, by way of eminence*.

P. 100.—1. ἀγωνιῶ, *I fear greatly*.—μή τι κακὸν εἵργασμαι, *that I have done some evil*, perf. ind. p. in the middle sense, § 116, 2, 5th.—2. τί αὐτῷ περιέγγονεν, *what advantage had accrued to him*.—3. τοὺς ὄνους ἵππους ψηφίσασθαι, *to vote their asses* (to be) *horses*; i. e. by a public decree to convert their asses into horses—a proposition just as reasonable as to make a man a general of an army merely by a vote.—ἀλλά is elliptical, supply thus, "you seem to think this proposal a foolish one;" ἀλλὰ, *but, and yet, &c.*—4. ἐμπεσεῖν, 2 aor. inf. a. of ἐμπέτω.—5. τοὺς μὲν, *the former*—τοὺς δέ, *the latter*, § 133, 3. Idioms, 26.—6. τί πλέον ἔχουσιν οἱ φιλόσοφοι, *what more philosophers have* (than others), i. e. what advantage philosophers have over others.—7. ἀναιρεθῶσιν, *should be abolished*.



—ὁμοίως βιώσμεν, *we (philosophers) would live in the same manner* (as we now do), Idioms, 77, with ref.—8. εἰς ἀγνώτα τόπον, *into a strange place*.—καὶ εἴσει, *and thou wilt know*, fut. ind. m. of εἶδω, Attic for εἴση.—9. διαφέρουσιν, *excel, are superior to*.—ὥπερ οἱ διδασμασμένοι, κ. τ. λ., *in the way in which* (i. e. just as) *tamed horses excel those that are untamed*.—10. ἄνδρες γενόμενοι, *when they become men*.—11. τί (i. e. κατὰ τί); *in what?*—παιδευθεὶς, *from (or, by) being educated, if he is educated*, § 177, I, 2d.—λίθος ἐπὶ λίθῳ, *a stone upon a stone*; alluding to the seats of the theatre, which were of stone.—12. συνίσταντός τινος αὐτῷ νιόν, *a certain man placing his son with him* (as a pupil). Five hundred drachmæ are equal to about eighty-eight dollars.—πρίω, imp. of πρίμαι.—δύο (scil. ἀνδράποδα) *two (slaves)*.

P. 101.—τὸ πλεόν (sup. μέρος), *the greater part*.—2. οἱ μὲν, *the former*, viz. philosophers.—οἱ δέ, *the latter*, namely, the rich.—3. εἰ ταῦτα ἔμαθες, κ. τ. λ., *if you had learned to bring yourself to these things* (to put up with them, be satisfied with them).—οὐκ ἂν ἐθεράπευες, *you would not now be attending on*, § 170, Obs. 1.—4. ἡμεῖς μὲν οἱ ἰδιῶται, *we unlearned persons*.—5. οὐ γὰρ περὶ ὁμοίας, κ. τ. λ., (and no wonder) *for we are not each of us* (i. e. you unlearned and we learned), *concerned about a life of the same kind*; here γὰρ refers to some such supplement as is here made, “no wonder,” “naturally enough,” § 125. γάρ, 1.—6. ἔκλανε, from κλαίω.—οὐδὲν προὔργου ποιεῖ, *he does no good*.—7. δι’ αὐτὸ γὰρ τοι τοῦτο, ἔφη, κλαίω, (it is true) *for on this very account indeed do I weep*; see No. 5, with ref.—8. οὐδὲν οὐδέποτε, *any thing at any time*, Idioms, 63.—9. εἰ ἡδέως ἀποθνήσχοι, *whether he would die willingly*.—μάλιστα, εἶπεν, *certainly, said he*.—10. ὥσπερ γάρ, κ. τ. λ. In this sentence γάρ introduces a reason for the affirmation expressed by μάλιστα, and ὥσπερ introduces a conclusion, of which the apodosis may be supplied thus: γὰρ ἀπαλλαττόμην ἂν τοῦ βίου οὕτως ἄσμένως ὥσπερ, κ. τ. λ., and the whole be rendered literally, “certainly, for I would depart from life just as willingly, as I willingly depart from a decayed and falling hut;” or without the apodosis, “certainly; just as I willingly depart,” &c.—11. τί πράττοι, *what he was doing*.—τῷ ἀδελφῷ, *to his brother*, i. e. to death, beautifully represented as the brother of sleep.

P. 102.—1. ἀφήκεν, *let him go* (unpunished), 1 aor. ind. a. of ἀφίημι.—2. ἐστεμμένον, *crowned with garlands*, perf. pt. p. of στέφω.—3. ἀποστεφανώσασθαι, (they say) *that he put off his crown*.—ὅτι γενναίως, sc. ἀπέθανεν, *that he died bravely*.—4. ἀλλὰ γὰρ εἶπεν

κ. τ. λ., here *ἀλλά* introduces an opposite sentiment to be supplied, and *γάρ* with its clause assigns the reason of it; thus, *But*, "it is proper for me to do so," *for I knew that I had begotten him a mortal*;—for *ἀλλὰ γάρ*, see § 125. *ἀλλά*, 1;—for the participle, as used here, see § 177, Obs. 4.

### III. ANECDOTES OF POETS AND ORATORS.

5. *πέντε τάλαντα*, *five talents*—about two hundred and seventy-eight dollars.—*ὡς ἐφρόντισεν ἐπ' αὐτοῖς*, *when, or, after he thought upon them*.—6. *ἀπέδωκεν αὐτά*, *he gave them back, returned them*.—7. *ἐκρίνετο ἀσεβείας*, *was put on his trial for impiety*.—8. *βάλλειν αὐτὸν λίθοις*, *lit. to strike him with stones, i. e. to stone him*.—9. *τὸν πῆχυν ἔρημον τῆς χειρός*, *his arm deprived of the hand*.—10. *ἔτυχε δὲ ἀριστείων*, κ. τ. λ., *happened to have distinguished himself* (§ 177, 4), *and first of the Athenians*.—*τῶν ἀριστείων ἔτυχεν*, *obtained the prize of valor*.—11. *τοῦ ἀνδρὸς τὸ πάθος*, *the misfortune of the man*.—*ἀφῆκαν*, *dismissed, sent away from the tribunal, discharged from custody*, *ὑπομιμνήσκω*, *ἀφίημι*, 1 aor. ind. a. § 110, 2.—12. *διὰ τὸ φανλίζειν*, *on account of his disparaging*.—*ὀνακληθεῖς* (*ἀνακαλίω*), *being recalled*.—*μέχρι δέ τινος*, *sc. χρόνου, for some time*, § 165, R. XLIII.—*ποῦ δὲ σὺ (ἔρχῃ)*, κ. τ. λ., *whither art thou going? he replied, "to the quarries."*

P. 103.—1. *παρὰ νότας κρινόμενος*, *being accused of dotage*.—*ἀνέγνω*, *read over*, 2 aor. ind. a. of *ἀναγιγνώσκω*.—*ὅπως ὑγιαίνει*, *how sound he was*.—*ὡς, so that, καταψηφίσασθαι*, κ. τ. λ., *adjudged insanity against his son*.—2. *βιούς*, κ. τ. λ., *having lived ninety-seven years, i. e. when he was ninety-seven years old*, 2 aor. pt. a. of *βίωω*.—3. *κατέκειτο ἡρεμῶν*, *lay resting himself*.—*προσδοῦναι, to give also, to give in addition* (to the figs).—*ἀκράτου (οἶνου) ῥοφεῖν*, *some undiluted wine to drink* (to sup up), § 144, R. XV., *ῥοφεῖν*, i. e. *ὥστε ῥοφεῖν*, § 174, Obs. 2.—4. *ἀνατραπήναι*, *to be turned over, overset*; *ἀνατρέπω*.—*ἐκ πάσης προφύσεως*, *from every cause*.—5. *τίνος σοὶ μεταδῶ τῶν ἐμῶν*; *of what part of my possessions may I make a present to you? he replied*.—*οὐ βούλει*, κ. τ. λ., *of the part which* (i. e. of what part) *you please, &c.*—6. *σχολάζειν*, *to be a pupil, to go to school*.—*διττοὺς μισθοὺς*, *two fees*.—7. *ἀναγνούς*, *having read it over*, 2 aor. pt. a. of *ἀναγιγνώσκω*.—8. *τὸ μὲν πρῶτον αὐτῷ*, κ. τ. λ., *that to him going over it* (reading it over) *the first time*.—*αὐτῷ* is here governed by *φανῆναι*, *in a middle sense, to seem, to appear*, and of course, like *δοκῆναι*, is followed by the dative,

as explained, § 149, Obs. 3, 2d.—ἀμβλὴν καὶ ἄπρακτον, *dull* (without point), and *inefficient*.—9. τί οὖν, κ. τ. λ., *what then, art thou not going to read it once for all* (i. e. only once) *before the judges?*—ἐπὶ, *before*, § 124, 9.

#### IV. ANECDOTES OF KINGS AND STATESMEN.

P. 104.—1. ἡρώτων, imperf. ind. a. of ἐρωτάω, *asked, continued to ask, were in the habit of asking*, § 76, Obs. 2.—τίνι, κ. τ. λ., *to whom*, i. e. *to which of them he intends to leave the kingdom?* lit. “will leave.”—2. ὃς ἂν ὑμῶν, κ. τ. λ., (i. e. τοῦτῳ ὃς ἂν), *to him who* (i. e. to whomsoever) *of you may have the sharper sword*.—ὑμῶν is here governed by ὃς in a partitive sense; see *Matthiæ*, § 354, 5.—3. πῶς σε κείρω; *how shall I trim you?* pres. subj. a.—σιωπῶν, *in silence*; lit. “in being silent,” the participle expressing *manner*, § 177, I, 2d.—4. οὐ θαυμάζων, *not because he admired them*; the participle expressing *cause*, see as above.—βουλόμενος, *because he wished*.—5. ἣ λεόντων, supply στρατόπεδον.—6. Ἀθηναίους μακαρίζειν, *that he considered the Athenians a happy people, a lucky race*.—εἰ, κ. τ. λ., *if they find ten generals to choose every year*. Observe the force of the middle αἰρεῖσθαι.—αὐτός γὰρ εὐρηκέναι, *for that he himself had found*; the subject of the infinitive αὐτός in the nominative, § 175, R. LVIII. Exc.—7. οὓστινας, sc. ἀνθρώπους, *whom, what men*.—τοὺς μέλλοντας, ἔφη, κ. τ. λ., *answered, I love most those who are going to betray me* (meaning, those now in his service, and whom he regarded as traitors, who would betray him when they thought it for their own advantage to do so), *and I hate most those who have betrayed me already*, (i. e. those formerly in his service who had proved traitors).—8. τί τῶν ὑπ’ Αἰσχύλου, κ. τ. λ.; *which of the events spoken of by Æschylus, &c. he admired?*—ὃ δ’ αὐτός, κ. τ. λ., *but* (he admired) *that which he himself had seen, &c.*—Φίλιππον, κ. τ. λ., namely, Philip, viz. as further described in this clause, the whole of which is in apposition with ὃ, or its antecedent, and sets forth the event to which Neoptolemus refers.—9. τῇ (sc. ἡμέρᾳ) ἐξῆς, *on the following day*;—ἐπισφαγέντα, *murdered*, 2 aor. pt. p. of ἐπισφάττω;—ἐρριμμένον, *cast out as worthless*, perf. pt. p. of ῥίπτω.—10. εὐτυχημάτων, *fortunate events*; πρώτου, δευτέρου, and τρίτου, are all in apposition with εὐτυχημάτων.—11. Ὀλύμπια, i. e. κατὰ Ὀλύμπια (ἀγωνίσματα), *at the Olympic games*.

P. 105.—1. ὦ δαίμον, εἶπε, κ. τ. λ., *O fortune, said he, oppose some moderate reverse to these fortunate events*.—2. φθονεῖν πέφν-

κει, κ. τ. λ., *is wont to envy great success* (and of course to cause it to be followed by great reverses), lit. "is formed by nature," &c.  
 —3. ἐπαρθείς, *being elated*, 1 aor. pt. p. of ἐπαίρω.—4. Διογένηι εἰς λόγους ἐλθών, *having come into conversation with Diogenes,—having an interview with him.*—κατεπλήγη, *was astonished*, 2 aor. ind. p. of καταπλήσσω.—τὸν βίον, i. e. κατὰ τὸν βίον, *at the life.*—5. κατεμήννε τὸ ἦθος αὐτοῦ, *represented his character*; συνεξέφερε τῇ μορφῇ, κ. τ. λ., *brought out (gave expression to) his bravery in (or, with) his form.*—οὐ διεφύλαττον αὐτοῦ τὸ ἀρρένωνπὸν καὶ λεοντοειδές, *did not preserve his manly, and lion-like expression of countenance.*—6. τί θαυρούει (i. e. κατὰ τί), κ. τ. λ., *why he wept.*—εἰ γεγόναμεν, κ. τ. λ., *since we have not yet become masters of one.*—7. πλουτίζειν ἢ πλουτεῖν, *to enrich (others) than to become rich ourselves.*—8. τοῦτ' ἐπὶ τὸ ῥάκος (§ 65, 2), *this rag here.*

P. 106.—1. ἀναζευγνύειν, *to break up the encampment*; μὴ μόνος, *that you only*, § 166, 2, 5th.—δέδοικας, *perf. ind. a. of δεῖδω*, § 117.—2. τραγῳδῶν, *a tragic actor (performing his part)*, ἐμπαθέστερον διετέθη, *was moved more tenderly than usual*, 1 aor. ind. p. of διατίθημι. The play was the Troades of Euripides.—3. ἀπ' αὐτῶν ᾤχετο, *departed*, § 177, Obs. 7.—δεινὸν εἶναι, *it would be dangerous, dreadful, ominous of evil.*—4. ἦρχε, *was king.*—5. μὴ τοῦ ἡλίου ἐπιλάμποντος, *if the sun did not shine*, § 166, 2, 3d.—6. εἰ θεέλουσι δύο ἥλιοι γενέσθαι, *if there should be two suns*; θείλω with the infinitive, is sometimes used as an auxiliary, as in English, § 78, 2.—κίνδυνος, *sup. ᾧν εἶη—συμφλεχθέντα διαφθαρεῖναι, would be consumed and destroyed, or, of all things being consumed, &c.* § 177, I, 1st.—7. οὐκ ἂν ἀνίσχουντο, *they will not likely endure*, 2 aor. opt. m. of ἀνίσχω, the optative instead of the indicative ἀνέξουσιν, Gr. 710. 3d.—8. ἐν πότοις ἐκλυιδεῖτο, *indulged himself in a continual round of revellings, drinking bouts.* Observe here the force of the imperfect, the middle voice, and the verb itself, *to roll, or, to wallow about.*—9. οὐκ ἔτι ἦν, κ. τ. λ., *it was no longer possible to find Themistocles acting disorderly.*—ἦν is here used impersonally for ἔξην, Idioms, 117, 33, or some such nominative as δύναμις, or ἐξουσία is understood.

P. 107.—1. ἔλεγέ τι ὑπερνωτίον, κ. τ. λ., *gave an opinion contrary to (that of) Eurypides.*—2. πάταξον μὲν, ἀκουσον δέ, *strike (as quickly as thou wilt) but hear (first).* Note the force of the imperative aorist denoting rapidity, § 75, Obs. 5.—ἤδει δέ, *for he knew.*—3. δι' αὐτόν, *through himself, viz. Themistocles*; or, *on his own account.*—ἀληθῆ λέγεις, ἔφη, *you are right, said he, (Themis-*

toles,) &c. In this sarcastic answer, Themistocles states that the place of this person's birth was so contemptible, that nothing could raise him; and that he was himself so contemptible that the advantage of being an Athenian, if he had it, could not avail him.--4. ἐξαιτούμενον, importuning him (viz. for his own advantage, as the middle voice indicates).—ᾄδοντα παρὰ μέλος, by singing (or, if he sang) contrary to melody.—5. αἷς ὑποτρέχουσι χειμαζόμενοι, under which persons overtaken by a storm, run for shelter.—6. καὶ κεφαλὴν οὐκ ἔχει, and yet it has no head.—7. ἔλεγε, he recommended.—τῆς ἀγορᾶς, from the market-place, the mart, or place of public resort.—πρότερον—πρὶν ἢ, before that, § 117, 47.—τινὰ νεώτερον (φίλον), some new friend, lit. "some more recent."—8. μήτε ῥαδίως ἐντυχεῖν, κ. τ. λ., that he had not easily met with another person, either, &c., 2 aor. inf. a. of ἐντυχάνω.—9. διαβληθέντος, having been accused, 1 aor. pt. p. of διαβάλλω.—ὡς βλασφημήσαντος, as having reviled him.

P. 108.—1. τὸ στράτευμα, that the army, i. e. this class of bodies, or, every army, § 134, 2.—συντετάχθαι, to be marshalled, (and to remain so, § 76, Obs. 8,) perf. inf. p. of συντάσσω.—θώρακα, as a corslet, the predicate, see § 134, 4.—2. ἦνῃκε, bore, 1 aor. ind. a. of φέρω.—ἐνθυμότερον, more courageously, more cheerfully, with more resignation, § 121, 2, Notes.—3. τῶν μετὰ Φωκίωνος, κ. τ. λ., those about to die with Phocion.—εἶτα οὐκ ἀγαπᾷς, κ. τ. λ., are you not then content (pleased) at dying, &c., Idioms, 62, IV. & § 177, I, 2d.

## V. ANECDOTES OF SPARTANS.

4. μὴ ἐρωτᾶν, do not ask, never ask, § 166, 2.—ὅσοι, i. e. τόσους ὅσοι, as many as, Idioms, 48.—5. κόπτοντος, teasing him.—ἀκαιροῖς, unseasonable.—καὶ δὴ, and in particular.—6. ἀμαθεῖς, unlearned, acc. pl. contr. for ἀμαθείας, § 40, 1.—οὐδὲν κακόν, nothing evil, meaning, no cowardice.—μεμαθήκαμεν, perf. ind. a. of μαθαίρω.—7. ὁ Κλεομβρότου, sup. νόος, § 142, Obs. 1.—8. μὰ τοὺς θεούς, by the gods, § 165, Obs. 3.—9. τοῖς λέγουσι, to those who say, pres. pt. a. § 134, 3.

P. 109.—1. ἀλλὰ μὲν, (but we certainly), introduces an affirmative assertion abruptly, as an offset to something said or implied before, such as, "perhaps so," "but," &c. The Cephissus was a river near Athens—the Eurotas, a river near Sparta; the reply of

Autalcidas sarcastically intimated that the Athenians never had the courage to come near the Eurotas, so as to give an opportunity of driving them from it.—2. *τίς γάρ;* for who? referring to some such expression as, “what need of this?” “for who finds fault with him?”—3. *ὦ λῶστε*, my good friend, spoken ironically.—4. *μὴ αἱ κόραι*, that my daughters.—*φανῶσι μοι*, would appear to me, ‘in my sight,’ 2 aor. subj. p. governing the dative, as p. 103, 8.—*αἰσχυρά*, ugly, i. e. contrasted with the splendour of the garments, or, *ridiculous*, from their unsuitableness.—5. *καταπελτικὸν βέλος*, an arrow (or javelin) for the catapult, lit. “a missile.”—*ἀπόλωλεν ἀνδρὸς ἀρετή*, the bravery of man is ruined, i. e. is no longer of any avail.—6. *ἀκήκοα*, κ. τ. λ., 2 perf. ind. of *ἀκούω*, I have heard the bird itself.—*κατηγοροῦσι*, blame; for the genitive Ἀγησιλίου, see § 151, Obs. 2.—*συνεχίστι*, in close succession, continuous.—*πυκναῖς*, frequent.—*ἐμβολαῖς*, inroads, sudden attacks; *στρατείαις*, expeditions.—*ἀντιπάλους*, a match.—7. *τετραμένον*, wounded, perf. pt. p. of *τετρώσκω*.—*καλὰ τὰ διδασκάλια*, a fine tuition fee, lit. “a tuition fee which is fine,” or, “excellent.” See the force of the adjective before the article and its noun, Idioms, 13, 2.—8. *διδάξας*, for having taught.—9. *τὰ μὲν*, i. e. *κατὰ τὰ μὲν ἄλλα ἀλαζών*, in other respects vain, conceited.—*ἦδ’ αὖτο*, was ashamed, *αἰδέομαι*.—*ἀφανίζεις*, to conceal, to hide it.—*καί*, emphatic, not connective, and expressed in translating, simply by emphasis on the relative.—10. *τί δ’ οὗτος ἔγιός εἰποι;* but what could this man say worthy of confidence? that can be trusted.—*δέ*, in this place is adversative, and seems, like *ἀλλά*, to refer to something previously said, but not reported, such as, “these statements seem to be fair,” “but,” &c.—11. *κατὰ τὸν ἐπιχώριον τρόπον*, after the manner of his country, i. e. with Laconic brevity.—*λέγοντα*, κ. τ. λ., since he told how war should be carried on.

P. 110.—1. *τοῦτον μὲν ἀπέσχετο*, refrained indeed from this, viz. from punishing him.—*δέ*, but, *ἀπόφηνας*, having showed him; i. e. having made him.—2. *τοῦτον μέντοι λαβὼν*, having received this man from you, as you remember—*μέντοι* is emphatic.—3. *ἐμελλε προδιδόναι*, intended to betray; was on the point of betraying.—*τοῦ προσηγομένου*, of the before mentioned, viz. Pausanias.—4. *περὶ τῶν συμβεβηκότων ἀκούσας*, having heard concerning these events—the things that had taken place.—5. *τῆς χαλκιοίκου Ἀθηνῆς*, of Chalcæan Minerva, lit. “of Minerva of the brazen house.”—*ἐμφράξας*, having blocked up, 1 aor. pt. a. of *ἐμφράσσω*.—*ἀνέilen*, destroyed, 2 aor. ind. a. of *ἀναιρέω*.—*αἰείρασα*, 1 aor. pt. a. of *αἰείρω*, same as

αἴρω.—ὑπὲρ τοὺς ὄρους, *beyond the boundaries* (of his country);—a traitor was not suffered to be buried in his native country.—6. μῦν τινα, *a mouse*, § 133, 10.—δηχθεῖς, *being bitten*, 1 aor. pt. p. of δάκνω, § 117.—ὡς οὐδέν ἐστιν, *x. t. λ., there is nothing*.—τολμᾶν ἀμύνασθαι, *by daring, by being bold enough to defend itself*.—7. ἐν Πύλαις, *at Thermopylæ*. The pass of Thermopylæ was, as it were, the gates (πύλαι) of Greece. It was called *Thermo* (θερμός, *warm*), from the hot-baths or springs in the neighbourhood.—εἰλοντο, *seized*, 2 aor. ind. m. of αἰρέω.—8. οὐδέ... ἔστιν, *it is not ever possible*; ἔστιν for ἔξεστιν, Idioms, 117, 33.—οἰκοῦν χαρίεν, *x. t. λ., then it is well, since we shall fight with them in the shade*. Observe οἰκοῦν means, *therefore*, and is affirmative, but οὐκ οἰκοῦν means, *therefore not*, and is negative.—ἐπιτίθεσθαι, *to attack*.—ὡς ἐν ᾗδου, *x. t. λ., since they would sup in Hades*.—δειπνοποιησάμενους, acc. agreeing with αὐτοὺς understood as the subject of the infinitive ἀριστοποιεῖσθαι, instead of the dative agreeing with στρατιώταις, § 175, Obs. 2, and *Rem.*

P. 111.—1. (τόσαι) ὅσαι, *as many as*, i. e. *all who*.—αὐταὶ ἀφικόμεναι, *coming in person*.—τὰ ἐναντία, sup. τραύματα, *the wounds before*.—γανγρύνεσθαι, *with a lofty air*.—2. εἰ δὲ ἐτέρως εἶχον, sc. ἐαυτούς (Idioms, 67, 1), *but if they* (their sons) *were* (lit. “had themselves”) *otherwise in respect of their wounds*, § 157, R.—3. ὡς ἔνι (i. e. ἔνεστι) μάλιστα (Idioms, 117, 34), *as much as possible*.—λαθεῖν σπεύδουσας *anxious to escape observation*.—θάψαι, *to be buried* (§ 174, Obs. 5,) *by others*.—4. ἐν παρατάξει χλωθέντος, *having been lamed in the battle*.—ὑπομνησθήσῃ, *you will be reminded*, 1 fut. ind. p. of ὑπομνήσκω.—5. ἢ ταύταν (Dor. for ταύτην), ἢ ἐπὶ ταύτῃ (Dor. for ταύτῃ), *either this, or, upon it*; with the first clause supply φέρε, with the second φέρου. Nothing was esteemed a greater disgrace to a Lacedæmonian, than to leave his shield on the field of battle.—6. ὡς ἔοικε, *probably*.—ξένος, *a stranger, a foreigner, one of another country*.—μόνοι γάρ, “very properly” *for we alone*.—7. τινὲς τῶν (ὄντων) ἐξ Ἀμφιπόλεως, *some men of Amphipolis*.—8. μὴ λέγετε, *say not so*.—9. παραδοχοῦσα, *x. t. λ., waiting anxiously to see what would result from the battle; what the issue would be*.—πυθομένης, sc. αὐτῆς, *she inquiring; on her inquiry*, 2 aor. pt. m. of πυθάνομαι, gen. absol.—10. ἀλλ’ οὐ τοῦτο ἐπυθόμην, *x. t. λ., “indeed!” but, vile slave, this I did not ask; but how my country fares?* here ἀλλά refers to something understood, such as, “indeed!” “it may be so,” “possibly,” or the like.—φύσαντος δέ, *but when he said*.

P. 112.—1. τραπείς, *having been wounded*, 1 aor. pt. p. of τραπόσκω.—2. μᾶλλον γεγενῆσθαι, *rather to rejoice*, 2 perf. inf. of γηθῆω.—3. σεμνυνομένης, *being proud, valuing herself highly*.—ὄντας, κ. τ. λ., *who were most orderly in deportment*.—4. τοιαῦτα δεῖν, κ. τ. λ., *such, she replied, ought to be the occupations of a good and virtuous woman*.—5. καὶ ὅσῳ ἀντίλεγε, *and in proportion as he refused, or, spake against it* (τόσῳ) πλείονα προστιθέντος, *adding more*.—τὸ ξενύλλιον, *the naughty stranger, the words of a child*.—6. τὸν δὲ Ἀρισταγόραν ὑποδοῦμενον, *this same Aristagoras getting his sandals put on*.

## VI. MISCELLANEOUS ANECDOTES.

7. ὁ Ζεῦξις, lit. *the Zeuxis*, i. e. *the celebrated Zeuxis*, § 134, 5.—ἐν πολλῷ χρόνῳ γράφειν, καὶ γάρ, κ. τ. λ., *that I paint in a long time, and (with reason) for (seeing that) I paint for a long time*. Sup. χρόνον.—8. ὃν ἐβίον τότε, *which he then lived*, § 150, Obs. 8.—τοῦ λοιποῦ (χρόνου), *for the future*, § 160, Obs. 2.—9. φέρειν γάρ, κ. τ. λ., *for (they said) that his form brought disgrace, both on Lacedæmon and its laws*.

P. 113.—1. ληφθεὶς, λαμβάνω.—συσταθεὶς αὐτῷ, *being brought before him*, 1 aor. pt. p. of συνίστημι.—2. σεμνυνομένου, *boasting arrogantly (and saying)*.—3. ἔγνωσ ἄν, *you would know*, 2 aor. ind. a. of γινώσκω.—ἐστρατήγει, *commanded, were the leader*.—4. ὁ τῶν μελῶν ποιητής, *the lyric poet*.—τὶ σοφόν, *something wise, witty, clever*.—μετὰ χλευασμοῦ, *with scornful derision*.—συνεῖς, *perceiving*, 2 aor. pt. a. of συνίημι.—5. ὁ γεγόμενος, κ. τ. λ., *who was (one) of the thirty tyrants*, § 143, Obs. 4.—6. εἰς τίνα με χαίρῳ ἄρα, κ. τ. λ.; *for what occasion then dost thou now preserve me?* For the force of ἄρα, see Idioms, 62, II.—ἐτελεύτησε (τὸν βίον), *he died*, lit. “ended his life.”—7. κατατυχὼν ἐν τισι, κ. τ. λ., *having been successful in some desperate cures*.—8. Μενεκράτης Ζεὺς, βασιλεῖ Ἀγερσίλαῳ, (the ancient style of beginning a letter,) *Menecrates Jove, to Agesilaus the king, greeting*, i. e. *wishes happiness*; the infinitive for the imperative, § 176, Obs. 2, lit. “be happy.”—ὑγιαίνειν, *wishes a sound mind*.—9. εἰστία πότι, κ. τ. λ., *once gave a splendid entertainment*.—καὶ δὴ καὶ, *and especially, and in particular*.—ἰδίᾳ, *by itself, separately*.—καὶ ἐθύμιᾶτο αὐτῷ, *and offered incense to him*; or, impersonally in the passive, “incense was offered to him.”—10. ἠλέγχετο, *he fell convinced*.—καὶ ταῦτα, *and that too*, § 133, 7.—ἐμμελῶς πᾶν, *very neatly*.



P. 114.—1. ἐνόησας, *was afflicted with, laboured under*; intransitive verb used transitively, § 150, Obs. 8, 1st.—Πειραιᾶ, *the Piræus*,—the largest of the three harbors of Athens.—2. τὰ καταρροντα, *coming into it*.—ἑαυτοῦ εἶναι, *were his own*.—τοῖς περισωζομένοις, *on account of those being saved* (from shipwreck).—3. συνοικῶν, κ. τ. λ., *dwelling with*, i. e. *labouring under*.—ἀναχθεῖς, *having sailed*, 1 aor. pt. p. of ἀνάγω, in a middle sense.—ἰάσασθαι, *to be cured*, Idioms, 87, 4.—4. ἐμνήμητο, *he remembered*, plup. ind. p. in a middle sense.—τῆς διατριβῆς, κ. τ. λ., *lit. his stay*, meaning the kind of life he led in his insanity.—μηδέν αὐτῷ προσήκούσαις, *not at all belonging to him*, *lit. "in nothing pertaining to him,"* with μηδέν supply κατά, § 157, Obs. 1.—5. εὐημερήσαντα, *having been successful, having gained his point*.—προπεμπόμενον, κ. τ. λ., *and being conducted home with great honour*.—6. οὐ παρήλθεν, κ. τ. λ., *did not pass by, nor get out of the way*.—(κατὰ) τοὺς ἄλλους, *with respect to others, to others*.—αὐξόμενος, *in becoming great*, *lit. "in increasing thyself."*—μέγα γὰρ αὖξει, κ. τ. λ., *for you are increasing a great calamity to all these* (at a future day).—7. ἐπὶ τῷ εἶναι, κ. τ. λ., *for being* (the son) of obscure parents.—καὶ μὴν, *and indeed, why truly*.—τὸ γένος, *my family*.—8. μὴ γένοιτό σοι οὕτω κακῶς, *may it never turn out so badly to thee; mayest thou never be so unfortunate*.—9. ἐν συνόδῳ, *in company*.—10. ἡ Πυθαγορικὴ φιλοσόφος, *the female Pythagorean philosopher*.—οὕσα φαλακρά, *being bald*.—ἀγῶνα προὔθηκε, κ. τ. λ., *proposed a contest among the poets for a talent*.—ὅστις, (to any one) *who*.—ἄμεινον, *better* (than the others), i. e. *best*.

### NATURAL HISTORY.

P. 115.—1. τὸ πλάτος πήχεως, *a cubit in breadth*, § 161, R. XXXVII.—συμβάλλουσι, κ. τ. λ., *strike their ears against each other below*, i. e. *as they hang down*.—2. φασί, *they* (people, men,) *say*, i. e. *it is said*.—σὺν Πύρρῳ τῷ Ἠπειρώτῃ, *with Pyrrhus the Epirot*, i. e. *in the army of Pyrrhus, king of Epirus*. This story is either a mere fiction, or an exaggerated statement of some trifling occurrence, as nothing of the kind is mentioned by any other writer, and probabilities are against it.—3. προσφρεσται τὴν τροφήν, κ. τ. λ., *conveys its food both wet and dry*. Observe the force of the middle voice, denoting for its own use or advantage.—4. σφᾶς αὐτούς, *each other*, the same as ἑαυτούς, and used in a reciprocal sense, § 63, 5.—τοῖς ὀδοῦσιν, *with their tusks*.—ὁ δὲ ἡγετῆς, κ. τ. λ.,

but the conquered elephant becomes subject to, and cannot endure—5. θαυμαστόν ὅσον, to a surprising degree, i. e. τόσον ὅσον θαυμαστόν ἐστι.—6. ἔτη πλείω, κ. τ. λ., lit. more years than two hundred.—7. ταῖς προβοσκήσιν, with their probosces, from πρό, before, and βόσκω, to feed, lit. “the forefeeders.”—διανιστάμενοι, standing upright.—8. τοσοῦτον, to such a degree, i. e. ἐπὶ τοσοῦτον.

P. 116.—1. σιάσεις τινὰς ἵστασθαι παραβόλους, to place themselves in certain bold attitudes; lit. “to stand certain bold standings,” § 150, Obs. 8.—2. ἀνακυκλεῖν, to repeat, to go over and over, to practise.—3. εἷς ὁ δυναμθέστατος, one, the slowest in learning.—ἀκούων κακῶς ἐκάστοτε, being scolded on every occasion, lit. “hearing himself spoken ill of.”—αὐτὸς ἀφ’ ἑαυτοῦ, alone of his own accord; αὐτός is here equivalent to μόνος.—4. προπηλακισθεὶς, being insulted.—τοῖς γραφείοις, with their styluses. The stylus was a sort of iron pencil, sharp at one end, for the purpose of writing on waxen tablets, and flat at the other, so as to smooth or rub out what was intended to be erased.—5. μετέωρον ἐξάρας, κ. τ. λ., having lifted him high in the air, was thought to be about to dash him to pieces.—ἀπηρέισατο, laid him down.—φοβηθῆναι, to have been frightened.—6. ἱστοροῦσι, they (that is, men, people,) relate.—καὶ τὰ, and especially those.—7. ἐπιδοῖς ἑαυτῶν, having committed himself (i. e. τῷ ποταμῷ, to the stream).—ἀποθεωροῦσιν, look from (viz. the bank of the river).—8. Arrange, ὥς . . . πολλὴν περιουσίαν τῆς ἀσφαλείας οὖσαν τοῖς μείζουσι, πρὸς τὸ θαρσύνειν, because, or, since great abundance of security is to the larger (ones), as to venturing boldly, if, &c.—9. ἀναβάντες (scil. θηράται, the hunters,) having mounted.—τύπτειν (αὐτοῖς) προστάττουσι τοῦτοις, they cause (lit. “they command”) these (the tame ones) to strike them (the wild ones).—ἕως ἂν ἐκλύσωσιν, until they tire them out.—10. ἐπιβεβηκότος, κ. τ. λ., when the elephant-driver mounts, perf. pt. a. of ἐπιβαίνει.—οἱ μὲν (scil. πρᾶεις εἶσιν) οἱ δ’ οὐ, some are gentle, others not.—11. ἐξαργιουμένων, of the very fierce ones.—12. ἀπὸ τοῦ συμβεβηκότος, from its peculiarity; lit. “from that which has happened to it,” namely, its having a horn on its nose; ῥινόκερως, rhinoceros, from ῥίς, ῥίнос, the nose, and κέρας, a horn.

P. 117.—1. τοῦτο, this (animal).—διαφερόμενον, differing, i. e. contending, being at war.—συμπεσὼν εἰς μάχην, coming to an encounter, 2 aor. pt. a. of συμπέτω.—ὑποδύνον, getting down.—2. φθάσας τὴν ὑπό, κ. τ. λ., anticipating, preventing this (act of) getting under his belly.—προκαταλάβηται, seizes him before hand, 2 aor. subj. a. of προκαταλαμβάνω, § 172, Obs. 4.—3. ἵππος, sud.

τοῦ ποταμοῦ, or, ποτάμιος, the river horse.—διχῆλος, cloven footed, this is not correct, the foot of the hippopotamus has four toes, terminated by little hoofs.—ἐξ ἀμφοτέρων, κ. τ. λ., on both sides, i. e. on each side.—4. τὸ δ' ὅλον κύτος τοῦ σώματος, the whole trunk (or, cavity) of the body.—5. ποτάμιον ὑπάρχον καὶ χερσαῖον, as it lives in the river and on land; lit. "being of the river and of the land," i. e. "amphibious."—6. πολύτεκνον, prolific.—κατ' ἐνιαυτόν, every year, year by year, annually.—7. ἐλυμάνετο ἂν ὅλοσχερῶς, he would utterly destroy.—8. ἴδιον . . . τὸν καλούμενον ὕβον, a peculiarity called a hump; lit. "that which is called a hump, peculiar (to them)."—αἱ μὲν, the former; αἱ δέ, the latter.

P. 118.—1. ταῖς δὲ φωναῖς, κ. τ. λ., and in their cries they send forth human moanings.—παντελῶς ἀντιθάσσευτα, absolutely untameable.—2. κροκότιας, the crocottas, supposed to be the hyæna.—τοῖς δὲ ὁδοῦσιν πάντων (ζώων) ὑπεράγει, it surpasses all (other animals) in (the strength of) its teeth.—3. πᾶν ὀστέων μέγεθος, every size of bones, i. e. the largest bones.—τὸ καταποθὲν, that which is swallowed, 1 aor. pt. p. of καταπίνω.—4. παγέντα, frozen, 2 aor. pt. p. of πηγνυμι.—γνώμονα, the test.—5. ἱσυχῇ γ' ὅν ὑπάγουσα, κ. τ. λ., for proceeding softly he applies his ear.—τεκμαιρομένη τὴν πῆξιν μὴ γεγενέσθαι διὰ βάθους, conjecturing that the freezing has not taken place through (much) depth, i. e. that the ice is not sufficiently thick.—6. τῷ δὲ μὴ ψοφεῖν θαρρόνῃ, κ. τ. λ., but taking courage from its not sounding (near) he passes over.—7. αἰσθάνονται, they perceive themselves, 2 aor. subj. m. of αἰσθάνομαι, § 172, Obs. 4.

P. 119.—1. τῷ λανθάνειν, ὅτε τῷ φεύγειν οὐ πεποίθασιν, by lying concealed, when they cannot trust to flight.—2. χερσαίων ἐχίνων, of the land echini, viz. hedgehogs.—μετοπώρου, in the autumn.—3. καὶ περικυλισθεὶς, κ. τ. λ., and by rolling himself round (among the grapes) he takes them up.—4. καὶ λαμβάνειν, κ. τ. λ., and to pick (them) from him, dividing them among themselves.—5. ἐμφοράσσουσι τὴν κατ' ἄνεμον, they block up the (opening) opposite the wind.—6. ἐνέτυχε, fell in with, came upon, 2 aor. ind. a. of ἐντυγχάνω.—πεφονευμένου, sup. ἀνθρώπου, of a person murdered.—πυθόμενος, having been informed, learning on inquiry, 2 aor. pt. m. of πυνθάνομαι.—τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν, and to take the dog with him.—7. ἐξέτασις, inspection.—πάροδος, a parade, or, review.—ἡσυχίαν ἔχων, lying at rest, lit. "keeping quiet."—8. ἐξιδράμε μετὰ φωνῆς, κ. τ. λ., he instantly rushed forth with noise and rage, and continued barking.—ἐξιδράμε, 2 aor. ind. a. of ἐκτρέχω.—καθυ-

λάπτει, imperf. ind. a. Observe the force of the aorist to express *momentary* action, and the imperfect to express a *continued* action, § 76, Obs. 3.—μεταστρεφόμενος, *turning himself round*.—δι' ὑποψίας, *under suspicion, were suspected*.—9. αὐτὸς ἑαυτὸν ἐπέφθη, *himself threw himself, i. e. of his own accord threw himself upon it*.

P. 120.—1. καὶ αἰωρούμενος, κ. τ. λ., *and moving anxiously about the bier of him when they were carrying him out*.—τίλος, *at last*.—2. τὸν πρωτεύοντα κύνα, κ. τ. λ., *that the best of the Indian dogs, a dog of a superior breed*.—εἰσαχθέντα, *having been brought, εισάγω*.—3. ἤσυχλον ἔχοντα κείσθαι, κ. τ. λ., *lay still and took no notice of them, lit. "looked around"*.—4. καὶ φανερόν εἶναι, κ. τ. λ., *and showed (§ 176, Obs. 4,) that he regarded (§ 177, Obs. 3,) him (the lion) as a (fit) antagonist of himself*.—5. ὁ ἤδη γέρον (sup. ὦν), *that is now old*.—6. τὴν γένεισιν λαβεῖν, τὴν λέγουσαν, κ. τ. λ., *took its origin, which says, "a bad egg of a bad bird"*.—7. κόγχας ὀρύττοιας κατεσθίειν τὰς ἐν τοῖς, κ. τ. λ., *dig up and devour (§ 177, I, 1st,) the shell-fish which are found in the rivers*.—8. πεφρικυλάς θριξὶ λεπταῖς, *rough with thin hairs*.—9. καὶ εἰς ὃν συνηγμένον, *and brought (gathered) to a point, perf. pt. p. of συναγω*;—with ὑπάρχον supply ζῶον, ἐπτέρωται, *it is winged*.

P. 121.—1. κατὰ τῆς γῆς ὠκείως ἀκροβατῇ, *it moves on tiptoe swiftly along the ground*.—2. τοῖς ποσὶ, κ. τ. λ., *and with its feet, hurls, as if from a sling, the stones lying under it (in its course), with so skilful an aim*.—ὥστε αὐτούς, κ. τ. λ., *as that they (the pursuers) often meet with, &c.*—3. πρὸ τοῦ τεμένους, *in front of the public square*.—4. θαυμαστόν τι χρῆμα, κ. τ. λ., *a wonderful thing (creature) of a talkative magpie*.—5. ἀνταπεδίδου, *repeated, imitated*.—αὐτὴν ἐθίζουσα, *accustoming itself (to do this)*.—6. ἔτιχε δὲ τις, κ. τ. λ., *a certain rich man (lit. "a certain one of the rich men") there, happened to be carried out (for burial), § 177, IV.*—7. καὶ ἐπιστάσεως γενομένης, *a hall having been made*.—ὥσπερ εἶωθε, *as was customary*. At the funerals of the more wealthy among the Romans numerous musicians were employed, and as the procession in its progress halted at particular places, they were accustomed to play mournful strains, as here mentioned. —8. εὐδοκιμοῦντες, *gaining applause*.—9. ἄφθογγος καὶ ἄναυδος, *voiceless and silent*.—10. ὑποψίαι δὲ, κ. τ. λ., *and there were suspicions of magic (witchcraft) against those of the same trade*.—εἰκαζον, *supposed, conjectured*.—ἐκπλήξαι τὴν ἀκοήν, *had stunned or deafened it; lit. "had struck out its hearing"*.—συγκατασβέσθαι, *was destroyed, perf. inf. p. of συγκατασβέννυμι*.—11. ἄσκησις, *a silent practising*.

a rehearsal.—12. αὐταῖς περιόδοις φθεγγομένη, κ. τ. λ., uttering (them) with the very turns, and going through all the changes (variations).—13. ἐξ ἐλαχίστου (τῶν ζώων) γίνεται μέγιστος (τῶν ζώων), § 143, R. X.

P. 122.—1. τοῖς χηρείοις, to those of a goose, Sup. ὁοῖς.—τοῦ δι γονηθέντος ἀνυομένου, and since it, when hatched (lit. "when born") increases.—2. τῇ σκληρότητι διαφέρον, surpassing in hardness.—ἐξ ἀμφοτέρων τῶν μερῶν, from (i. e. projecting from) both (each of) the parts, meaning, the upper and lower jaw.—3. ὡς ἂν πολυγόνων τε ὄντων, both because (or, since,) they are prolific, § 178, Obs. 6; ἂν with the participle here, as elsewhere, intimates that the statement here made is of a general character, and has no reference to specific cases (§ 125, ἂν, 3, with inf. and participles).—4. γὰρ, for, assigning the reason why crocodiles are rarely destroyed by men.—τοῖς μὲν.....τοῖς πλείστοις, to some, and these the majority.—5. μέγα βοήθημα τοῦ πλήθους τούτου φουομένου, κ. τ. λ., a great aid of (i. e. against) this multitude increasing to the injury of men.—τίκτοντες τοῦ ζώου, as the animal usually lays (them); lit. "the animal laying."—6. ὁ προκόδειλος, the preceding part of this description is taken from Diodorus Siculus, what follows is from Herodotus.—7. κατὰ λόγον, κ. τ. λ., in proportion to its body.—γλώσσαν οὐκ ἐφυσεῖ, has not a tongue; lit. "does not cause a tongue to grow."—τῇ κάτω γνάθῳ, the lower jaw, § 130, Obs. 1, 2d. Both these statements in the text are incorrect, and the result of judging from appearance without close examination.—8. τυφλόν, blind, (only comparatively,) dim-sighted.—9. ἅμα (τῷ ἡλίῳ) δνομένοι, just as the sun goes down; lit. "with (the sun) going down."—βιωῦν, having lived, 2 aor. pt. a. of βίωω.

P. 123.—1. τὰ (πράγματα), κ. τ. λ., the actions, the doings, the practice, the habits.—ἐκείναι μὲν, the former, i. e. the bees.—2. ὑπερ τοῦ (αὐτῆς) μὴ παραφέρεισθαι, in order that they may not be carried out of their course.—3. ὅλον, as it were.—4. ὅπως λάθωσι, κ. τ. λ., that they may escape observation by passing over in silence, λαθάνω.—These stories are incorrect, though something in the habits of these animals, not well understood, doubtless led to this belief.—5. τῆς νάρκης, of the torpedo.—ἐκπῆγνυσιν, benumbs.—βαρύτητα ναρκάδης, a benumbing heaviness, i. e. a numb and heavy sensation.—6. πείραν αὐτῆς, κ. τ. λ., making an experiment of it to a greater extent.—ἂν ἐκπέσῃ ζῶσα, if it is, i. e. whenever it is thrown out (of the water) alive, ἐκπίπτω.—αὐτοὶ κατασκευαδανύντες, that (they) pouring out, &c.,—the subject of the infinitive in the nominative.

because the same with the subject of the preceding verb (*ἔνιοι*), § 175, Exc.—7. τοῦ πάθους, *the effect, the torpidity*.—8. διὰ τοῦ ὕδατος, κ. τ. λ., *on account of the water being changed, and having been previously acted upon*, viz. by the benumbing power of the fish, and so made to partake of its nature. This effect is produced by the water acting as a conductor of the electric power,—a cause not understood by the ancients.—9. πλωρεῖ τὴν κόγχην, κ. τ. λ., *watches (at the mouth of) the shell-fish, sitting before it*.—ἔων (ἀντὶν εἶναι) ἀνεωγμένην, κ. τ. λ., *permitting it (to be, to remain) open and gaping*, perf. pt. p. of ἀνολγω.—προσπίσῃ αὐτοῖς, *may come in contact with them*, προσπίπτω.—10. παρειαῖλθεν, *passes to the inside*, § 76, Obs. 6.—ἐντὸς ἔρκους, *within the enclosure (of the shell)*.—11. ὅπως οὐκ ἐνσχεθήσεται βράχεσιν, *in order that it may not be held fast (run aground) in shallows*.—ὥσπερ ναὺς (ἔπεται) οἶακι, κ. τ. λ., *being led along submissively, as a ship (follows) the rudder*.

P. 124.—1. ζῶον ἢ σκίφος ἢ λίθον, (whether) *living creature or boat or stone*.—πᾶν ἐμβεβυσθισμένον, *being completely engulphed, swallowed up*.—2. ἐκεῖνον (ζῶον) γιγνώσκον, *but knowing that (namely, the pilot-fish)*.—καθάπερ ἄγκυραν ἐντός, *as (a ship takes) its anchor within*.—3. ἔστηκεν, *remains stationary*.—καὶ ὄρμεϊ, *and lies at anchor*.—ἀναπανομένον, *while it (the pilot-fish) is reposing*.—προελθόντος δέ, *but when it advances*.—ἢ ῥέμβεται, *or else it wanders*.—πολλὰ (scil. κήτεα) διαφθάρη, *many (whales) are destroyed*, 2 aor. ind. p. of διαφθείρω.—καθάπερ (sup. πλοῖα) ἀκυβέρνητα, *as ships without a pilot*.—4. τῆς θαλάττης πλησίον, *near the sea*.—5. ὅταν δὲ κατασχώσῃ, κ. τ. λ., *but when it has covered up, and concealed them carefully*.—οἱ μὲν λέγουσι, *some say*,—οἱ δέ, *others say*.—ὃ δέ, *but that which, but what*.—6. γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησαυρόν, *and having recognized each her own treasure*.—7. Ἡρακλείαν (λίθον), *the Heracleian stone*; so called from the city of Heraclea in Lydia, where it was found in great abundance.—ἄγει, *attracts*.—ὥστε (αὐτοὺς) δύνασθαι, *so that (they) are able*.—ταῦτόν (for τὸ αὐτόν = τὸ αὐτό) τοῦτο ποιεῖν, *to do this same (this very) thing*, § 62, 3, and Obs.—ἄλλους, κ. τ. λ., *namely, to attract other rings*.—8. ἐξ ἀλλήλων ἥρτηται, *is suspended from (or, connected with) one another*.—πᾶσι . . . . ἀνήρτηται, *is connected with (or, imparted to) these throughout, from this stone*.

P. 125.—1. νιτρώδες, *nitrous, saturated with nitre*.—ῥύμματος, *cleansing*.—πλείω (for πλείονα) χρόνον, *longer time (than is proper)*, *too long*.—διαπίπτει, *they fall in pieces*.

## MYTHOLOGY.

2. τὰ ἔξω, i. e. κατὰ τὰ ἔξω μέρη, *as to the external parts, externally*.—ἐπὶ τοῦ νώτου, *upon the back*, i. e. on the upper or convex side of the arch. 3. εἰσιόντι, *to one entering, or, as you enter*.—πύλω-  
ροῦσι γάρ, *for they keep the gates*.—4. ἐξῆς δέ, *next in order*.—ἀπ-  
άσης τέχνης, *of every work of art*.—μετὰ δέ, *next after this, further on*.—5. ὁ Ἴξιων καὶ ὁ Τάνταλος, (such as) *Ixion and Tantalus*.—  
ἄβατος καὶ ἀπόρρητος, *inaccessible and forbidden*.—6. ἀλλὰ τὴν ἀμ-  
βροσίαν παρατίθενται, *but they set ambrosia beside themselves, i. e. they cause ambrosia to be served up to them*.—7. ἀνηγμύνον, *ascending, carried up*, lit. “being made to ascend,” perf. pt. p. of ἀναφέρω.—8. θυσίας ἄλλοι ἄλλας, κ. τ. λ., *different men offer different sacrifices*; lit. “some men offer one sacrifice, others another.”—9. ὁ δὲ τις, *and another*.—φιλήσας μόνον, *by only kissing*.

P. 126.—1. οἱ πλάσται, *artists*.—αἰγίδα ἀνεξωσμένην, *girt with a breastplate*, § 153, R. and § 154, R. XXXI., ἀναζώννυμι.—ἰδου-  
μένην, *seated, sitting*.—2. διαβεβηκότα τοῖς ποσὶν ὥσπερ θύοντα, *stepping forth with his feet (having his legs extended), as if run-  
ning*.—3. ἄλλοι δὲ ἄλλα, κ. τ. λ., *and other gods attend to other em-  
ployments of a similar kind*.—4. καὶ τὰς προσαγορευομένας Ὁρας, *and the goddesses called Hours*.—5. τὰς ἐπιστήμας καὶ τὰς τιμὰς  
κ. τ. λ., *the knowledge and the honours of the invention of things  
invented and brought to perfection by himself*.—6. ἐν οἷς χρόνοις, *at  
what times*.—καὶ τὴν ἄλλην ἐπιμελείαν τήν, *and the other care which*.  
—7. καὶ τὸ κατάρχειν εὐεργεσίας, *and the beginning (i. e. the being  
the first to do) a good act*.—8. Εἰλειθυίαν, sup. μυθολογοῦσιν.—  
9. διὸ καὶ (μυθολογοῦσι), *wherefore also they (mythologists) say*.  
—εὐρεῖν, *invented*, 2 aor. inf. a. of εὐρίσκω.—ἀφ’ ἧς αἰτίας, *from  
(i. e. for) which cause*.

P. 127.—1. τὴν ἐπώνυμον τάξιν, κ. τ. λ., *the employment suitea  
to her name, as well as the regulation of life*.—2. τῆς Εὐνομίας,  
κ. τ. λ., *than Wisdom of legislation, Justice and Peace*.—3. Ἀθηνᾶ  
δὲ προσύπτουσι, κ. τ. λ., *to Minerva they assign (as her office) to  
communicate to men the improving and planting of olives, and the  
method of using (operating upon) the fruit (so as to extract the oil  
from it)*.—4. ἔτι δὲ... τοῖς ἀνθρώποις, *and moreover also, the having  
made known (introduced) to men, many of the things belonging to  
other branches of knowledge*.—τὴν κατασκευήν, *the construction*.—  
καὶ τὸ σύνολον, *and in a word*.—Ἐργάνην, *Erganè*, an epithet of

Minerva.—5. *την προσαγορευομένην ποιητικὴν*, called poetry.—6. *περὶ τον σίδηρον*, relating to iron, in iron.—*καὶ (τόσα) τῶν ἄλλων ὅσα, κ. τ. λ.*, and as many of other things as, i. e. all (of) other things which, admit of being worked by fire.—*ἐναγώνιον ἐνέργειαν*, the energetic striving in battles.—7. *καὶ αὐτήν*, on it, belonging to it.—*ἔτι δὲ τὴν ἱατρικὴν, κ. τ. λ.*, and also the knowledge of healing, which is by the art of divination, i. e. in all such cases as it was deemed necessary to consult the gods by divination. 8. “And they say,” (*αὐτὸν*) *γενόμενον εὗρετήν τοῦ τόξου*, that he, being the inventor of the bow.—*τὰ περὶ τὴν τοξείαν*, the things concerning archery, i. e. archery, § 134, 12.—9. *καὶ πολλὰ τῶν εἰς ἱατρικὴν, κ. τ. λ.*, many things relating to the healing art; supply *τέχνην*.

P. 128.—1. *καὶ τὸ λάθρα, κ. τ. λ.*, and the appropriating secretly to one's self the things of others; in plain English, “stealing.”—2. *καὶ τὴν ἀπὸ τῆς χελώνης, κ. τ. λ.*, and that he constructed (contrived) the lyre from (the shell of) the tortoise.—*περὶ ταύτην*, relating to it.—3. *Ἡσίοδος, Hesiod.* This quotation is from Hesiod's Theogony, v. 77, &c.—*σφείων* and *ἀπασίων*, Ionic for *σφῶν* and *ἀπασῶν*.—4. *ἰδιώτας*, unlearned.—*οἱ σοφοί*, the wise men, philosophers.—*πειθόμενοι* (agreeing with *σοφοί*), trusting, confiding in, following.—*ὑπειλήφασιν*, have taken up (the notion), have supposed, perf. ind. a. of *ὑπολαμβάνω*.—*κεκλημένον*, perf. pt. p. of *καλέω*.—5. *περιφύεσθαι δὲ τὴν χώραν αὐτοῦ*, and that his territory is flowed around.—*καὶ ἐκ μόνων τῶν ὀνομάτων*, even from their names alone.—6. *τὸ δὲ μέγιστον*, but above all, lit. “and that which is the greatest thing.”—*ἐν* for *ἐνεσσι* (Idioms, 117, 33) impersonal, *it is lawful, it is possible*.—*οὐκ ἐν*, *it is not permitted, it is not possible*.—7. *οὕση ἀδαμαντίνῃ*, which is of adamant.—*ἄδελφιδόους*, the nephew of the king (Pluto), being the son of Jupiter.—8. *ἐπιτετραμμένος τὴν φρουράν*, being entrusted with the guard. For this accusative after the passive voice, see § 154, Obs. 2, 3d.

P. 129.—1. *πραιωθέντας, κ. τ. λ.*, a large meadow receives.—*καὶ ποτὸν μνήμης πολέμιον*, and a drink destructive of memory awaits those who have passed over the lake. Here *ὑποδέχεται* properly applies only to its subject *λεμῶν*, but is also by a kind of Zeugma (Lat. Gr. § 150, 1, 2d), put also with *ποτόν*; with which, of course, it must be differently translated.—2. *τῷ ἀρίστῳ βίῳ συνεσομένους*, to lead the best mode of life; lit. “to be present with.”—3. *τόπος ἐρεβώδης ἐν (δόμῳ) ᾗδου*, a gloomy region in Hades.—4. *τὰ περὶ θήραν ἀσκήσασα*, having practised the things pertaining to the chase, i. e. having lived as a huntress, § 134, 12.—*τὴν μαντι-*



κην (τέχνην), the art of divination.—χρησμοφούσης, delivering oracles,—where Themis was then delivering oracles.—5. ἐκώλυνεν, continued preventing, § 76, Obs. 2.—τὸ χάσμα, the chasm, or opening in the rock from which the gas ascended, that produced the agitations and convulsions in the Pythia, on the tripod placed over it, and which were regarded as the effects of the prophetic inspiration.—ἀνελών, having killed, 2 aor. pt. a. of ἀναιρέω.—παραλαμβάνει, the present for the past, § 76, Obs. 1.—6. ἐθήτευσε, served for hire. For having slain the Cyclopes, Apollo was deprived of his dignity, and banished from heaven. He hired himself as a servant to Admetus, to whom he was greatly attached, and procured for him from the Fates, the favour here mentioned.—7. ἔλγεται, should choose, undertake, 2 aor. subj. m. of αἰρέω.

P. 130.—1. θελόντων, being willing; in the plural, referring to πατρός and μητρός, § 131, Obs. 1.—ὡς δέ ἔνιοι λέγονσιν, but as some say—Ἡρακλῆς ἀπέπεμψεν.—2. πειράσαι, to make trial of, to test.—εἰκασθέντες ἀνθρώποις, having assumed the appearance of men, 1 aor. pt. p. of εἰκάω, in the middle sense.—3. τειχιεῖν, for τειχίσαι, § 101, 4, Obs. 1, (1) and (2), that they would inclose with walls; lit. "that they would wall."—οὐκ ἀπεδίδον, did not pay, imperf. ind. a. of ἀποδίδωμι, from the primitive, with the reduplication, § 109, 6.—4. προὔθηκε, contr. for πρό ἔθηκε (§ 89, Obs. 2), exposed her, 1 aor. ind. a. of προτίθημι, § 110, 2.—5. εἰ λήψεται, if he should receive, λαμβάνω.—ποινὴν Γανυμήδους ἀρπαγῆς, as a satisfaction for the abduction of Ganymede.—6. μὴ (αὐτοῦ) βουλομένου, but he. (namely, Laomedon,) not being willing, i. e. refusing.—εἶλεν, 2 aor. ind. a. of αἰρέω.—7. κατοικεῖ (τὴν χώραν) τῆς Ἀσίας, κ. τ. λ., inhabited a region of Asia.—περὶ, κ. τ. λ., near that which is now called.—ἐπὶ πλεῖον, to a greater degree (than others).—8. οὐ φέρων, not bearing (scil. with moderation), being too much exalted by.—μετασχών, having shared, i. e. having been admitted to.—τὰ παρὰ, κ. τ. λ., the secrets of the gods; lit. "the things kept secret among the immortals."—9. καὶ ζῶν ἐκολάσθη, he was both punished when alive.—καταχθελς, having been driven down, 1 aor. pt. p. of κατάγω.—10. τὰς ἴσας (οὐσας), being equal, viz. in number.—καὶ τῆς Ἀητοῦς, κ. τ. λ., and proclaimed herself more fortunate in respect of offspring than Latona.—εἶθ' for εἶτα.

P. 131.—1. συνέβη, it happened, 2 aor. ind. a. of συμβαίνει, used impersonally.—ἅμα εὖτεκνον καὶ ἄτεκνον, both (or, together) happy in respect of children, and childless, i. e. one moment happy in her children, and the next, childless.—2. κυνηγός ἐδιδάχθη, was

*educated, brought up a hunter.*—3. ἐτελεύτησε (τὸν βίον, κατὰ) τοῦτον τὸν τρόπον, *and he ended his life in this manner.*—4. εἰς ἑλαφόν, *into that of a stag, lit. "into a stag."*—ἐμβάλειν λύσσαν, *infused a madness.*—ἐβρώθη, *he was devoured, 1 aor. ind. p. of βιβρώσκω.*—5. κατωρόντο, *continued howling,—the imperf. expressing continued action, § 76, Obs. 3.*—6. ἤνεγκεν, *brought, 1 aor. ind. a. of φέρω.*—τὴν ἰατρικὴν (τέχνην), *the art of healing, §§ 153, and 154, R. XXXI.*—7. μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν, *that having received the art of healing, § 166, 2, 5th.*—ἐνιαυτόν, *for a year.*

P. 132.—1. βασιλεύων Ἡδωνῶν, *while ruling over the Edonians.*—παροικοῦσιν, *live near.*—ἐλθόντα, *on his coming, when he came, lit. "having come."*—2. τὴν (Θυγατέρα) Νηρείως, *the daughter of Nereus.*—ἐγένοντο αἰχμάλωται, *were made prisoners.*—3. μεμηνώς, *being frantic, perf. ind. m. of μαίνομαι.*—νομίζων κόπτειν, *supposing, thinking that he was cutting.*—4. ἀκρωτηριάσας ἑαυτόν, *and (afterwards) having cut himself.*—ἔχρησε ὁ θεός, *the god (viz. Apollo at Delphi) declared by an oracle.*—αὐτήν, *that it (scil. τὴν γῆν, the earth).*—ἔδησαν, *they bound him.*—διαφθαρεῖς, *being torn to pieces, 2 aor. pt. p. of διαφθείρω.*—5. εἰληφώς, *having received, perf. pt. a. of λαμβάνω.*—διεκώλυε, *endeavoured to prevent, § 76, Obs. 4.*—6. τῶν Βακχῶν κατάσκοπος, *as a spy on the Bacchanals.*—7. αὐτὸν ἐνθάμενοι, *having taken him on board, 2 aor. pt. m. of ἐντίθμι.*—8. ἠπέιλοντο, *κ. τ. λ., and they made haste into Asia.*—ἀπεμπωλήσαντες αὐτόν, *in order to (or, intending to) sell him, § 177 Obs. 5.*—9. κατὰ τῆς θαλάσσης, *beneath the sea.*

P. 133.—1. τὰ περὶ τὴν οἰνοποιῖαν, *the things pertaining to the making of wine, i. e. the making of wine, § 134, 12.*—2. τὰς τοῦ θεοῦ χάριτας, *the favors of the god, viz. Bacchus, meaning "wine."*—3. μεθ' ἡμέραν δὲ νοήσαντες, *but on the next day, having thought of it, (having reflected upon what they had done).*—μαστευούσῃ, *seeking for.*—πᾶν κελὴν, *for καὶ ἐκεῖν.*—4. ἔτι ἐν σπαργάνοις ὢν, *while yet in his swaddling clothes.*—ἐκδύς, *having come out (of his cradle).*—ὑπὸ τῶν ἰχνῶν, *by his tracks.*—5. τοῖς ποσὶ (τῶν βοῶν), *on the feet (of the cows).*—6. ἐκκαθάρας, *having eviscerated, ἐκκαθαίρω, 1 aor. pt. a.*—εἰς τὸ κῦτος χορδαῖς ἐντείνας, *having stretched strings into (across) the cavity (of the shell).*—7. οὐκ ἔχειν δὲ εἰπεῖν, *but that they could not tell, Idioms, 67, 2.*—ἠλάθθησαν, *they were driven, 1 aor. ind. p. of ἑλάνω.*—διὰ τὸ μὴ δύνασθαι εὗρεῖν ἵχνος, *on account of not being able to find a track.*—8. τὸν κελιοφότα, *him who had stolen them, perf. pt. a. of κλέπτω.*—κέκλοφα, *Attic for the regular κέλεφα, not used, § 101, 5.*—καὶ τὸν Ἑρμῆν ἤνείατο, *and complained of Mercury.*

—*τας βόας ἀπῆται*, demands (claims) his cows.—10. *ἤνειτο*, he denied (that he had them).—*μὴ πείθων δέ*, but not convincing him (that he did not have them).—11. *ταύτας νέμων, κ. τ. λ.*, while he was feeding them, having constructed a pipe (by joining some reeds together), he began to play upon it.

P. 134.—1. *τὴν χρυσὴν ῥάβδον*, the golden rod (or, caduceus).—*ἣν ἐπέκτετο βουκολῶν*, which he had used while tending his flocks, plur. ind. p. of *πιάσμαι*.—*θεῶν ὑποχθονίων*, of the gods under the earth.—2. *συμφυῖς σῶμα*, the united body, i. e. a body of a man and a dragon growing together.—3. *ἐπὶ τούτου*, in his time, under his reign.—*ἔδοξε τοῖς θεοῖς*, it seemed fit to the gods.—*ἔμελλον ἔχειν . . . ἕκαστος*, they were about (they intended) each to have, § 131, Exc. 7.—4. *ἀνέφηνε θάλασσαν*, caused the sea to appear. This was only, however, a salt spring or well.—5. *ἡ χώρα τῆς Ἀθηνᾶς (εἶναι) ἐκρίθη*, the country was decided, or adjudged (to belong) to Minerva.—6. *τὸ Θριάσιον πεδῖον, κ. τ. λ.*, inundated the Thracian plain, (a plain of Attica extending northward from Eleusis to Bœotia,) and laid Attica under water.—7. *οὐ περὶ τῆς; κ. τ. λ.*, concerning whose privation (of sight).—8. *ἀποκαταστήσαι*, to restore, *ἀποκαθίστημι*.—9. *πᾶσαν ὀρνίθων φωνήν*, every note of birds, i. e. the notes of all birds.

P. 135.—1. *ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν*, he walked as well as those who see; lit. "in a manner similar to those who see."—2. *κατέπεφνε*, he slew, 2 aor. ind. a. by syncope and reduplication for *κατέπεφνε* from *καταπέφνω*.—*ἔκτανεν* from *κτείνω*.—3. *τὸ τρίτον αὐτ' ἐπὶ τοῖς*, and thirdly (in the third place, § 120, I. 1), again in addition to these.—4. *χρυσόκερων ἔλαφον, κ. τ. λ.*, after these, fourthly, he captured the golden-horned stag; *χρυσόκερων*, acc. sing. masc. Attic for *χρυσοκέρωτα*, see § 21, Obs.—5. *ἐξεδίωξεν*, he chased away.—6. *ἐκ Κρήτηθε*, for *ἐκ Κρήτης*, with the adverbial *θε* denoting motion from, § 119, 1, 2d.—*ἤλασε*, 1 aor. ind. a. of *ἐλαύνω*.—7. *Ἄλδασ*, poetic for *ἄδου*.—*ἤνεγκεν*, 1 aor. ind. a. of *φέρειν*.—8. *τὴν οἰκουμένην*, scil. *γῆν*, the habitable world.—9. *ἀήττητος καὶ ἀτρωτος*, invincible and invulnerable.—10. *ἐπιβοωμένης δὲ Ἀλκμήνης, κ. τ. λ.*, while Alcmena (the mother of Hercules) was crying out to Amphitryon (his reputed father).—*ἄγχων ἑκατέραις, κ. τ. λ.*, by squeezing them with both his hands, i. e. one in each hand, as the word *ἑκατέραις* indicates.

P. 136.—1. *ἔμαθεν*, he perceived, 2 aor. ind. a. of *μαθάνω*.—2. *τὴν ἑτέραν*, the one.—*τῆς ἑτέρας*, the other.—3. *καὶ περιθεῖς τὴν χεῖρα, κ. τ. λ.*, having put his hand around his neck, he held on

squeezing until he choked him, περιτίθημι.—4. χάλκεια κρόταλα, brazen rattles.—οὐχ ὑπομένουσai, not enduring, not being able to endure.—μετὰ δόλους, through fear.—5. τοῦτω δὲ παλαλεῖν ἀναγκαζόμενος, being compelled to wrestle with him.—ψάουσα γῆς, by touching the ground,—when he touched the earth.—6. μετὰ Λιβύην, from Lybia,—next after Lybia.—διεξῆς, went over, traversed, imperf. ind. a. Attic of διέξιμι.—7. ἔθυσεν, was accustomed to sacrifice, i. e. from time to time, § 76, Obs. 2.—κατὰ τι λόγιον, according to, in compliance with, a certain oracle.—8. (κατὰ) τὴν ἐπιστήμην, as to, or, by his knowledge.—κατ' ἔτος, every year, yearly. In such phrases κατα has a distributive power; see § 51, Distributives.—9. τοῖς βωμοῖς προσεφέρετο, when they were carrying him to the altars. This imperfect passive cannot well be rendered passively for want of a proper passive progressive form of this verb in English. The expression, “was being carried,” which has lately become so common, is as novel as it is clumsy and improper (see Eng. Gr. § 31), and is unnecessary, as the same thing can be expressed by adopting the active form, as in the rendering here given.—10. καὶ καθίσθιντες, and having seated themselves, 1 aor. pt. p. of καθίζομαι, in the middle sense.—ἤλθον βοηθεῖσθαι, prayed to be assisted.

P. 137.—1. οὐκ ἐκδιδόντες, κ. τ. λ., not giving them up, sustained, Idioms, 101, 1.—ἀποτεμών, κ. τ. λ., cut off and gives; as in the preceding ref., 2 aor. pt. a., commonly ἀποταμών, see τέμνω, § 117.—2. διὰ τὰς ἀπὸ τῆς μητρὸς, through, i. e. on account of the plots of their step-mother; lit. “proceeding from,” &c.—3. κατὰ τινα πρόνοιαν θεῶν, in accordance with a certain warning (providential admonition) of the gods.—4. ἀποπεσεῖν, fell off, ἀποπίπτω.—ἀναθεῖναι, consecrated, laid up, 2 aor. inf. a. of ἀνατίθημι.—δ. Αἰήτη χρησμόν ἐκπεσεῖν, that an oracle was imparted to Æetes.—καταπλεύσαντες, sailing thither.—6. καταδείξει θύειν τοὺς ξένους, (they say) that he gave out (published abroad), that he sacrificed strangers.—7. μηδεὶς τῶν ξένων τολμήσαι, no stranger would venture, 1 aor. opt. a. of τολμάω,—the infinitive is τολμήσαι.—8. φυλάξασθαι, to beware of.—9. τελῶν—θύσιαν, offering sacrifice, sacrificing.—10. πόθῳ γεωργίας, κ. τ. λ., remaining some time in the country, through a fondness for agriculture, hastened, &c.—συμβαλὼν τὸν χρησμόν, recollecting the oracle.

P. 138.—1. τί ἂν ἐποίησεν ἔξουσιαν ἔχων, what he would do if he had the power; lit. “having the power,” Idioms, 105, 1.—2. πρὸς τινος—τῶν πολιτῶν, by one (some one) of his countrymen.—πρὸς ἐταῖον ἂν αὐτῷ, I would order him.—3. Ἀθηναῖς ὑποθεμένῃς, Mi-

*nerva suggesting it, at the suggestion of Minerva.*—*Ἀργῶ*, acc. sing. of *Ἀργώ*, contr. for *Ἀργόα*.—4. *Ἀθηνᾶ ἐν ἡρμοσσε φωνῆν ξύλον*, *Minerva fitted a vocal beam.*—(αὐτῷ) *χρωμένῳ ὁ θεός*, κ. τ. λ., *the god directed him (Jason), on his consulting the oracle, to set sail, having collected together, &c.*—5. *ἀναχθόντες*, *having weighed anchor*, 1 aor. pt. p. in the middle sense.—6. *τὰς ὄψεις πεπηρωμένους*, *deprived of his sight*; lit. “being mutilated as to his sight,” § 157. Obs. 1.—*οἱ μὲν*, *some*,—*οἱ δέ*, *others*.—*προὔλεγε*, by contraction for *πρὸ ἔλεγε*, or combined *προὔλεγε*, *foretold*.—7. *πεισθεὶς μητρὸν*, *persuaded by, yielding to, their stepmother*.—8. (κατέλειπον) *ὀλίγα ὄσα*, κ. τ. λ., *and (they left all) the little which they did leave, full of stench.*—*ὥστε μὴ (αὐτὸν) δύνασθαι*, κ. τ. λ., *so that he could not bring it to (his lips), i. e. “could not use it.”*—9. *τὰ περὶ τοῦ πλοῦ*, *the things concerning their voyage.*—*ὑποθήσασθαι τὸν πλοῦν*, *that he would direct their course, instruct them as to their voyage.*—*τράπεζαν (ἀνάπλεων) ἐδεσμάτων*, *a table (full) of meats.*

P. 139.—1. *ἦν δὲ ταῖς Ἀρπυῖαις χρεών*, *it was fated to the Harpies.*—2. *τοῖς δὲ Βορέου παισὶ (χρεών)*, *and to the children of Boreas (it was fated).*—*διώκοντες μὴ καταλάβωσιν*, *pursuing, they should not overtake (the object pursued)*, sup. *τὸ διωκόμενον*.—3. *καὶ γενομένην κατὰ τὴν ἡϊόνα*, *and having reached the shore.*—4. *καὶ μὴδὲν παθεῖν*, *and suffered nothing.*—5. *καὶ . . . ὑπέθετο*, *and instructed them*, 2 aor. ind. m. of *ὑποτίθημι*.—*τῶν*, sup. *ὄντων*, *which are*. The Symplegades (from *σύν*, *together*, and *πλήσσω*, *to strike*), were two rocks at the entrance of the Euxine sea, so called because they were said to close, or “strike together.”—6 *συγκρονούμεναι δὲ ἀλλήλαις*, *and when they were dashed against each other*, Idioms, 102, 10. —*ἀπέκλειον*, *they blocked up, shut*.—7. *διαπλεῖν καταφρονοῦντας*, *to sail through boldly, fearlessly*; lit. “despising them.”—*ἐὼν δὲ (αὐτὴν) ἀπολομένην (ἰδῶσι)*, *but if they saw it perish.*—*μὴ πλεῖν βιάζεσθαι*, *not to force a passage*; lit. “not to force sailing.”—8. *ἀναχωρούσας οὖν*, κ. τ. λ., *therefore watching the rocks receding, with vigorous rowing, Juno assisting.*—9. *τὰ ἄκρα*, κ. τ. λ., *the ship having lost the extremities of her stern ornaments*; lit. “being cut off as to the extremities,” &c., *ἔστισαν*.—10. *τὰ ἐπιταγέντα*, *the things ordered*, 2 aor. pt. p. of *ἐπιτάσσω*.

P. 140.—1. *ἐφύσων*, *and breathed*, imperf. ind. a. of *φυσάω*.—2. *τούτους αὐτῷ ζεύξαντι*, κ. τ. λ., *he commanded him, after he had yoked them, to sow the dragon's teeth.*—3. *ἡμίσεις (τούτων) ὧν* (by attraction for *οὗς*), *the half of those which.*—4. *δεδοικυῖα μὴ διαφθερῇ*, *fearing that he would be destroyed*, § 166, 2, 5th.—5. *ἐπηγγέ-*

λατο, she sent him (Jason) word.—*ἐγγχεῖσθαι*, Attic future for *ἐγγείσθαι*, § 101, 4, 1, (1 & 2), and would put into his hands.—*σύμπλουν ἀγάγηται*, and would take her as the companion of his voyage.—6. *ᾧ*, κ. τ. λ., with which she directed him, when about to yoke the bulls, to anoint his shield; before *μύλλοντα*, supply *αὐτόν*.—7. *οὓς ἐπιιδάν ἄνδρῶν θείσσηται*, whom when he should see in great numbers,—collected in a body.—*ὑπὲρ τούτου*, on this account, i. e. on account of the stones thrown.—8. *ὀρμήσαντες*, rushing at him.—*ἀνέτελλον*, continued springing up.—9. *ὁ δὲ ἔβου πλεονας*, κ. τ. λ., but he, when he saw a great number (gathered together).—10. *ἐξ ἀφανούς (τόπου)*, privily,—without being observed; lit. “from an unseen place.”—*νυκτός*, by night.—*κατακοιμίσασα*, having lulled to sleep.

P. 141.—1. *ἀπογνούς τὴν ὑποστροφὴν*, having given up all idea of the return.—2. *αἰτησάμενος ἑαυτὸν ἀνελεῖν*, requesting (to be allowed) to put himself to death.—3. *ἐπαρσασμένη Πελίᾳ*, uttering curses against Pelias.—4. *κατελθὼν*, having returned (from Colchis).—5. *παρὶ (τῶν ἀδικημάτων) ἦν* (by attraction for *ᾧ*), *δὲ ἡδυσήθη*, κ. τ. λ., wishing to be revenged (on Pelias) for the things in which he had been injured by him.—*καιρὸν ἐξεδίχτο*, he waited his opportunity.—6. *αὐτῷ δίκας ὑποσχῆ*, should render satisfaction to *τῷ* him, i. e. “be punished by him,” (so the Latin, *ei poenas daret*), 2 aor. subj. a. of *ὑπέχω*.—7. *ποιήσιν νέον*, that she would make him young again.—*τοῦ πιστεῦσαι χάριν*, for the sake of gaining their confidence; lit. “of their trusting her.”—8. *εἰς (δόμον) ᾗδου*, into Hades.—*ἐπιστραφεῖς*, turning (himself) round, 2 aor. pt. p. of *ἐπιστρέφω* in the middle sense.

P. 142.—1. (κατὰ) τὴν ἡλικίαν, at the age of manhood.—*παρχωρῆσαι τοῦ τεθρίππου*, to give up to him his four-horse chariot, lit. “to retire from.”—2. *ἐξενεχθῆναι*, κ. τ. λ., were carried out of (i. e. departed from) the accustomed path, *ἐκφίω*.—3. *ἐπὶ τοῖς γεγενημένοις*, on account of what had taken place, i. e. at these occurrences.—4. *τὰς ἐκβολὰς*, the mouths.—(φασὶ) *τὰς ἀδελφάς*, (they say) that his sisters.—5. *κατ’ ἐνιαυτὸν*, yearly.—*καὶ τοῦτο πηγνύμενον ἀποτελεῖν*, and this becoming hard makes, &c.—6. *ἐν ῥάβδηι*, in a reed,—the reed here intended is the stalk of the giant ferula, the pith of which is used as tinder, which probably is the origin of the fable.—7. *ᾗσθητο*, perceived, 2 aor. ind. m. of *αἰσθάνομαι*.—8. *αὐξανόμενον*, which grew again; lit. “increasing.”—*πυρὸς ἀλαπίντος δίκην ἔτινε ταύτην*, this punishment for (of) the stolen fire did Prometheus suffer

P. 143.—1. τὸ χαλκοῦν γένος, *the brazen age*; meaning, “the men of the brazen age.”—2. χέας, *having poured out*, 1 aor. pt. a. of χέω.—εἰς τὰ πηλοῖον ὑψηλά ὄρη, *to the high mountains near at hand*, § 130, Obs. 1, 2d.—κακεῖ, for καὶ ἐκεῖ, *and there*.—Αὐτὸν Φοῖβον, *to Jupiter the god of escape*.—3. Διὸς ἐπιόντος, *Jupiter ordering, at the command of Jupiter*.—αἶψαν ἔβαλε, *he took up and threw*, Idioms, 101, 1.—ὅθεν καὶ λαοί, κ. τ. λ., *whence also they were metaphorically called λαοί from λαός, a stone*,—a derivation about as near the truth as the story on which it is founded.—4. ἑαυτὸν εἶναι Δία, *that he himself was Jupiter*. Here the subject of the infinitive (ἑαυτὸν), though the same with the subject of the preceding verb, is in the accusative, § 175, Obs. 1.—τὰς ἐκείνου, κ. τ. λ., *having abolished, taken away, the sacrifices of that deity*.—5. βύρσας μὲν ἐξηραμμένας, *dried hides*, perf. pt. of ξηραίνω.—6. καὶ αὐτοί, *themselves also*, i. e. *in like manner*.

P. 144.—1. ἅμα μὲν . . . ἅμα δὲ καὶ, *both . . . and also*.—μνησικακῶν, *cherishing a desire for revenge*.—ἑμολόγει, κ. τ. λ., (apparently) *agrees to the marriages*.—2. ὡς δὲ ἐκλήρωσαντο τοῖς γάμοις, *when they drew lots for the nuptials*, i. e. *for their brides*.—ἐστιαῖας, (he) *having made a feast*.—3. τοῖς νικῶσι, *to those who conquered*, pres. pt. a. of νικάω, contr. for νικάουσι.—4. ἔχοντι γὰρ αὐτῷ, κ. τ. λ., *for from him having a purple lock, &c., his daughter Scylla cut off this lock as he slept*. The dative αὐτῷ is properly governed by ἐξέλε, § 152, R. XXVIII., with which both ἔχοντι and κοιμωμένῳ agree.—5. ὑποβρύχιον ἐποίησεν, *drowned her*.—6. τῷ δυναμένῳ λύσαι, *to him who was able to solve it*.—7. ἣν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός, *and that which was proposed by the Sphinx was* (this), 1 aor. pt. p. of προτίθημι.—8. τί ἐστι τὸ αὐτὸ διπουν, *what (animal) is at the same time two-footed*; lit. “what same animal,” &c.—9. ἐνθα μένος γυίοισιν . . . αὐτοῦ, *then the strength of its limbs*, lit. “to its limbs”—is, &c., πέλει, same as ἐστί.

P. 145.—1. τὸ προβληθὲν. κ. τ. λ., *that the thing proposed was man*; with τό supply ῥήμα.—2. τὴν μητέρα ἀγνοουμένην ὑφ’ ἑαυτοῦ, *his mother being unknown by him*.—τῷ λύσαντι, *to him who should solve it*.—3. Τυνδάρεως (nom. sing. Attic for Τυνδάρεος), *Tyndarus*.—ἔδεδολκε μὴ, *was afraid that*, § 166, 2, 5th.—4. ἐὰν ὁ προκρίθῃς, κ. τ. λ., *if he who was preferred as bridegroom*, προκρίνω.—5. ἐγκρυβοῦσα, κ. τ. λ., *by covering him with the fire by night*; lit. “by concealing him in the fire,” 2 aor. pt. a. of ἐγκρύπτω.—πατρῶον, *derived from his father*.—μεθ’ ἡμῶν, *after day (was come)*, i. e. *by day*.—6. ὑπερέβαλεν, *exceeded, was excessive*.—7. οἱ

*προστώτες τῶν πόλεων*, the chief men of the cities, 2 aor. pt. a. used as a noun, § 134, 11, *προΐστημι*.—8. *τάχισι ἂν εὐρίσθαι*, that they would quickly obtain.

P. 146.—1. *ἱερὸν κοινὸν τῶν Ἑλλήνων*, a temple in behalf of;—lit. "common to"—all the Greeks, § 143, R. IX. 2.—2. *ὢν διέτλεσε*, he continued to live; lit. "he continued being."—*λέγεται παρὰ Πλούτωνι, κ. τ. λ.*, he is said to have the greatest honours with Pluto and Proserpine, and to sit as an assessor with them in judgment, *ἔχων—παρεδρεύειν*, to have—and to sit, § 177, I, 1st.—3. *τῶν ἀριστέων* ἔτυχε, obtained the prize of valor.—4. *Θέτιδι . . . συνώκησε*, united himself with Thetis (in marriage).—*καὶ μόνον τούτου, κ. τ. λ.*, and they say that at the nuptials of him alone, of all men that ever existed before, a marriage song was sung by the gods; lit. "of those that had previously been."—5. *Τελαμῶνος*, viz. of Telamon.—6. *οἱ*, and these, like the Latin *qui* beginning a sentence, Lat. Idioms, 38.—7. *ἐπὶ τοὺς Βαρβάρους*, against the Barbarians, meaning, "the Trojans."—8. *οὐδενὸς δὲ τῶν, κ. τ. λ.*, no one of distinguished name being absent; lit. "left out," or, "behind."—9. *οὐδενὸς χείρων γενόμενος*, and being inferior to no one.—*συνεΐλεν*, along with others overthrew.—10. *τοὺς διφνείς*, of twofold nature.—*ἔπαυεν*, caused to cease, put an end to.—*ἐξ ἀνθρώπων*, from among men.

P. 147.—1. *δασμὸν . . . δις ἐπὶ πᾶσι παῖδες*, twice seven youths, as a tribute.—*οὓς ἰδὼν*, and when he saw these.—2. *τῆς ἡραγκασμένης ὑποτελεῖν*, which was compelled to pay.—*οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον*, to their enemies a tribute so deplorable.—*τῆς φυνέως, κ. τ. λ.*, of the creature, partly man and partly bull.—3. *οὕτως δεινοῦ προστάγματος*, from so dreadful an imposition.

## MYTHOLOGICAL DIALOGUES.

### FROM LUCIAN.

LUCIAN was born at Samosata, a city of Syria, in the beginning of the second century. He was of humble origin, and destined by his father to the profession of a sculptor; and with that view was placed under the instructions of his uncle. Not having a taste for this employment, he soon relinquished it, and devoted himself to literary pursuits, particularly to forensic eloquence, visited the most distinguished seats of learning, and made himself acquainted with the learning and philosophy of his time. He died at a very advanced age. As a writer he is distinguished among the authors of antiquity, for a genius eminently satirical, for brilliancy of thought and genuine humour. His style is pure and elegant, partaking but in a small degree of the faults of his age. His Dialogues are written in the true dramatic style, and have for their object, to ridicule "the absurdities of the pagan mythology, the impostures of pre-



tended philosophers, and the extravagancies of ancient times." A modern writer thus speaks of him—"The engaging variety of the subjects which he has selected, his humour and originality, his *bon mots*, the ease and gracefulness of his style, the tone of light and sportive irony which he preserves, even when treating of the gravest subjects, a tone so pleasing to superficial minds, procured for his works a most cordial and extensive circulation."

P. 147.—4. οἶσθα; *knowest thou?* § 112, IX.—λέγεις, *thou speakest of, thou meanest.*—τῷ τρόπῳ, *in what manner*, τῷ Attic form of *τίνι*.—ἐνῆλλάγγη, from ἐναλλάσσω.—5. ἀλλὰ καὶ, by ellipsis for οὐ μόνον δὲ τοῦτο . . . ἀλλὰ καὶ, *and not only (has she done) this, but also.*—6. Ἀργὸν τοῦνομα (i. e. τὸ ὄνομα), *Argus by name*; lit. "as to name," § 157, Obs. 1.—7. καταπίπτειν, *having flown down, or, fly down*, § 177, I, 1st, 2 aor. pt. m. of *καθίπτειν*, see *πίτομα*, § 117.—8. ἀπαγαγών, *having brought*, 2 aor. pt. a. of *ἀπάγω*, with Attic reduplication for *ἀπαγών*. The second aorist participle is known from any other, having the same letters, by the accent on the final syllable.—9. τοῖς ἐκεῖ (οὔσι), *to those who are there.*—ἀναγέτω, *let her raise.*

P. 148.—1. ἔχων τὸν πέλεκυν, *x. t. λ., having this very sharp axe, or, with this, &c.*, Idioms, 102, 4.—εἰ καὶ λίθους, *x. t. λ., this clause is evidently elliptical and may be supplied thus, ἀλλ' ὅσον ὄντα, εἰ καὶ, x. t. λ., being sharp enough, even if it were necessary.*—2. ἀλλά refers to some such idea understood as, "delay not," "waste not words," *but.*—διεῖλε . . . κατενεγκών, *having brought it down, divide, i. e. bring it down quickly, and divide*, § 177, I, 1st, *διαίρω*, *καταφέρω*.—3. πειρᾷ μου εἰ μέμνη; *art thou making trial of me if I be mad?* pres. ind. m. 2 sing. of *πειράομαι*.—τάληθές, for *κατὰ τὸ ἀληθές*.—4. (προστίτω) διαίρεσθῆναι, *x. t. λ., I order that this skull be split for me.*—μηδὲ μέλλειν, *and not to delay.*—5. ὄρα μὴ κακόν τι ποιήσωμεν, *take care that we do not some mischief.*—θαράων, *fearlessly*, lit. "being bold."—τὸ συμφέρον, *what is good for me.*—6. ἄκων μὲν, *κατοίσω δέ, though against my will, yet I will strike*,—Vulcan then, with a heavy blow of his sharp axe splits open the head of Jupiter, from which Minerva springs forth in a full suit of armour. Astonished at the sight, Vulcan exclaims, *τὸ τοῦτο!*—7. εἰκότως γοῦν, *with good reason then, indeed.*—ἦσθα, *Æolic for ἦς*, see *Dialects*, § 112.—ζωογονῶν, *engendering, nourishing alive.*—καὶ ταῦτα, *and that too*, § 133, 7.—8. ἦ *πὺ* expresses strong probability, *sproaching to certainty*, and may be rendered, *it would seem indeed.*—ἐλελήθεις ἔχων, *without knowing it that thou hadst*, § 177, 4, Idioms 107, 2. 2 plup. ind. of *λανθάνω*.—πυρρὴ χίς, *dances the Pyrrhic dance, i. e. a dance performed in full armor, with*

the clashing and brandishing of weapons.—9. ἐνθουσιᾷ, *is filled with martial fury*.—10. γλαυκῶπις μὲν, κ. τ. λ., *she is, to be sure, azure-eyed, but the helmet sets off even this*.—11. τούτῳ τὸν φαρμακέα, *that this drug-dealer*, the emphasis imparted by ἡ annexed to τούτῳ here, renders it expressive of contempt, § 65, 2.—προκατακλίνεσθαι, *should take precedence of me (at table), should sit down (recline) before me*.—12. νῆ Δία, καὶ γάρ, *yes indeed, and (with reason) for, &c.*

P. 149.—1. ἐμβρόντης, *thunder-stricken wretch!* alluding to his having been struck with lightning by Jupiter for restoring men to life, and is introduced here to enlist the former displeasure of Jupiter against him.—2. ἢ διότι; *is it because?*—3. ἐπιέλησαι γάρ, κ. τ. λ., (how can you say so?) *FOR have even you forgotten?* &c.—γάρ, *for*, here refers to some such expression understood, as is here put in parenthesis, perf. ind. p. of λανθάνω.—ὅτι, *seeing that*.—4. οὕκουν ἴσα, κ. τ. λ., *we have by no means lived on an equal footing, and in the same way*.—ὅς, κ. τ. λ., i. e. ἐγὼ ὅς, *I who*.—τοσαῦτα δὲ πεπόμενα, *have performed so many labours*.—5. τῶν φαρμάκων, *some of your drugs*, perf. pt. p. in a middle sense, ἐπιδεικνύμι.—6. εὖ λέγεις, ὅτι, *you are right, seeing that*.—ὑπ' ἀμφοῖν, *by both causes*, viz. ἐπὶ τοῦ χιτῶνος, *by the tunic*, the poisoned robe sent by Dejanira to Hercules.—εἰ μὴδὲν ἄλλο, scil. ἐποίησα, *if I did nothing else*.—7. πορφυρίδα ἐνδεδυκώς, *having put on a purple garment*, ἐνδύνω.—παιόμενος, *being beaten*.—μελαγχολήσας, *in a fit of madness*, Idioms, 102, 2.—8. αὐτίκα μάλα εἴσει (Attic for εἴσῃ), *you shall very soon know*, fut. ind. m. 2 sing. of εἶδω.—ἐπὶ κεφαλῇ, *headlong*.—9. καίτοι εὖγνωμον, *and yet it is reasonable*.—10. καλὰ μὲν γάρ, κ. τ. λ., (you may well be proud) *O Latona FOR, &c.*, with τέκνα in the next clause supply καλὰ. This is said by Juno with a feeling of bitter irony. The retort of Latona in the next sentence is still more pungent, none of the gods being so celebrated for their ugliness as Vulcan, who was Juno's son. An emphasis is put on Ἥφαιστος by the article, making the irony still keener.

P. 150.—1. οἱ δὲ σοι παῖδες, ἡ μὲν αὐτῶν, *but your children, one of them*.—παῖδες, the nom. absol. pl. distributed by the following ἡ μὲν αὐτῶν and ὁ δ' Ἀπόλλων.—ἀρρήνικη, *like a virago*.—2. προσποιεῖται, *pretends*.—ἐργαστήρια τῆς μαντικῆς, *oracle-shops; 'lit. "workshops of divination."*—τούς χρωμένους αὐτῷ, *those consulting him*.—λοῖζά, *ambiguous (words)*.—4. ὥς τὸ σφάλμα εἶναι ἀκίνδνον, *so that the deception may be in no danger (of being detected)*, § 176.—ἀπὸ τοῦ τοιούτου (ἔργου οἷον τοῦτό ἐστιν), *from such (an employ*

ment as this is). Supply some such words as those in parenthesis.—5. *πλὴν οὐκ ἄγνωσται, κ. τ. λ., however he is not unknown*, (i. e. he is well known) *by the more intelligent, as for the most part working wonders, i. e. deceiving*.—6. *τὸν ἐρώμενον, his loved friend* (Hya-cinthus).—*καὶ ταῦτα οὕτω καλόν, although being*, (i. e. *although he was*) *so beautiful*.—*καλλιτεκνοτέρα ἔδοξας, thou shouldst think thyself having more beautiful children*.—*τῆς Νιόβης, than that unhappy Niobe*; the article with “*Νιόβης*” calls particular attention to her sufferings.—7. *μὲν τοι, and yet*.—*ἡ ξινοκτόνος, this slayer of strangers*, in apposition with *τέκνα*, the nom. to *λυπεῖ*.—8. *ἐγέλασα, I have to laugh*.—The sudden and irrepressible burst of merriment caused by the preceding remark is here expressed in the aorist, which is usually employed to express momentary action.—*ἐκείνος θαυμαστός ἐστι; is he an admirable person? &c.*—*ἀπέδειρεν ἄν, would have flayed*.—9. *ἄθλιος ἀπόλωλεν, the wretched man has perished*.—*ἠδίκως ἁλούς, having been conquered unjustly*.—10. *ἐπεὶ ἔμαθεν ὀφθεῖσα, when she learned (knew that) she was seen*, Idioms, 110, 1.—*φοβηθεῖσα μὴ, κ. τ. λ., fearing that*.—*ἐπαφῆκεν αὐτῷ τοὺς κύνας, she set his own dogs upon him*. See the story, p. 131, 1 aor. ind. a. of *ἐπαφίημι*.

P. 151.—1. *ξύνει, thou associatest with*.—*πλὴν ἄλλ’, but nevertheless*.—*κατή, he (Jupiter) comes down*, pres. subj. a. of *κάτεμι*, § 112, II.—2. *ἐγὼ μὲν, κ. τ. λ., I for my part would be ashamed*,—referring to Bacchus.—*τὰ πολλὰ δέ, and for the most part*.—3. *καὶ ὅλως παντὶ, κ. τ. λ., and in a word, resembling every thing* (or, *any thing*) *rather than, &c.*—4. *καὶ μὴν, and yet*.—5. *ὑπηγάγετο, subjected, brought under his power*.—*ἔλασας, having gone, ἐλαύνω, πρὸς ὀλίγον, for a little*.—6. *ὁρχούμενος ἅμα καὶ χορεύων, at the same time dancing, and leading choruses*.—*ἐνθιάζων, raving*.—7. *ὑβρίσας ἐς τὴν τελετήν, treating his mystery with insult*.—*τοῖς κλήμασιν, with vine branches*.—*ὑπὸ τῆς μητρός, by his mother*, alluding to the story of Pentheus, p. 132.—8. *οὐδεὶς φθόνος (ἔστω), no matter, lit. “let there be no grudging”*.—9. *οἷος ἂν νήφων οὗτος ἦν, what sort of a person he would be when sober*.

P. 152.—1. *ἔστι γὰρ τις, γὰρ* here refers to something said before, or manifest in the looks of Mercury, such as, “*Is there any wonder I complain,*”—*for is there any one? &c.*—2. *τί μὴ λέγω (subj.), i. e. κατὰ τί, κ. τ. λ., why should I not say so?*—3. *δεῖ (ἐμὲ), it is necessary that I, i. e. I must*.—4. *τὰς ἀγγελίας τὰς παρ’ αὐτοῦ (οὐσας), the messages which are from him, or more briefly, his messages*.—*παρατιθέναι, to serve up*.—5. *νεκροπομπόν, an escort of*

the dead.—6. οὐ γὰρ ἱκανά μοι, κ. τ. λ., *for, as if the labours of the day were not enough for me* (supply οὐ μόνον δεῖ με) εἶναι, κ. τ. λ., (not only is necessary for me) *to be, &c.*—ἀλλ' ἔτι καὶ, *but moreover also*; supply again δεῖ με, before μεμερισμένον, (it is necessary that I), *distracted as I am, &c.*—7. ἑκάτερος ἐν οὐρανῷ, κ. τ. λ., *are by day (alternately), the one in Heaven, and the other in Hades.*—8. καὶ οἱ μὲν,—the reference is to Hercules and Bacchus.—ὁ δὲ Μαΐας, *but (I) the son of Maia*; here ὁ Μαίας, is for ἐγὼ, ὁ υἱὸς Μαίας, § 129, Obs. 1.—9. ὁπόμενον, κ. τ. λ., *to see, i. e. in order to see, Idioms, 106, 4.*—10. ἐν παρόδῳ . . . . . ἰδὲ, *by the way, pay a visit to Antiope.*—11. καὶ ὅλως, κ. τ. λ., *and now I am completely tired out.*—ἂν ἡξίωσα πεπραῖσθαι, *I would desire immediately to be sold into slavery.*

P. 153.—1. ἔα ταῦτα, *never mind these things*; ἔα pres. imp. a. of ἑάω, contr. for ἔας.—Arrange καὶ γὰρ χρή (σε) ὄντα νεανίαν ὑπηρέτειν τῷ πατρὶ κατὰ πάντα.—σόβει, *make haste.*—2. ἀπ' οὗ γε εἰμὶ, *ever since I at least exist*; supply thus, ἀπὸ τοῦ χρόνου ἀπ' οὗ, κ. τ. λ.—καὶ πνέω, *and blow.*—τίνα ταύτην τὴν πομπὴν λέγεις, *what procession is this thou speakest of?* lit. “what procession this thou speakest (of).”—3. ἡδίστον, κ. τ. λ., *you have lost the most pleasing spectacle*; “you have been left by,” “you have been away from,” &c.—4. γάρ, refers to the reply supposed, thus, “I have lost this sight *FOR*,” &c.—τῆς Ἰνδικῆς (τοσαῦτα μέρη) ὅσα (ἔστι) παράλια τῆς χώρας, *of India, (so much) as lies along the sea-shore of that region.*—ἂν λέγεις, by attraction for τούτων (§ 143, R. X.) ἂ λέγεις.—τί μὴν, *why not?* lit. “what indeed” (hinders me to know)?—5. περὶ αὐτῆς, κ. τ. λ., *concerning that damsel herself I am about to tell thee.*—6. μῶν ὅτι, ὁ Ζεὺς, *is it that Jupiter?* i. e. “are you going to tell me that Jupiter?” &c.—ἐκ πολλοῦ, scil. χρόνον, *for a long time* (if so you may save yourself the trouble), γάρ, *FOR*, &c.—7. οὐκοῦν, *then.*—τὰ μετὰ ταῦτα, *what followed*, lit. “the things after these things.”—παίζουσα, *in playful mood*, lit. “playing.”—8. ἐνέχeto ἔμπροσθεν, *having plunged in, swam off, or, plunged in, and swam off.*

P. 154.—1. ὥς μὴ ἀπολλοθῆναι, *that she might not fall off.*—ἡνεμημένον τὸν πέπλον συνεῖχεν, *held together her robe swelled out with the wind.*—2. ἡδὺν τοῦτο, κ. τ. λ., *this was a pleasing sight which you saw*; lit. “you saw this a pleasing sight,” see N. 2. p. 153.—3. καὶ μὴν τὰ μετὰ ταῦτα, κ. τ. λ., *yes indeed, and the things which followed these were still more pleasant*, ἡδίστω contr. for ἡδίστωα, § 37, 5.—ἀκίμων *without a wave.*—4. παραπτεόμενοι, *flying beside them*,

along side of them; contr. for παραπεταόμενοι.—5. ἡμένας τὰς δῆδας, lighted torches, perf. pt. p. of ἀπτω.—ῥῖδον, contr. for ῥεῖδον, imperf. of αἰδω.—ἀναδύσαι, rising or emerging (from the deep), 2 aor. pt. a. of ἀναδύω.—6. εἴ τι ἄλλο (γένος), and if there was any other (race).—προῖγε γεγηθώς, joyfully led the way.—7. ἐπὶ πᾶσι δέ, and last of all; lit. "after and close upon these things."—8. ἄλλος ἄλλο τοῦ πελάγους μέρος, κ. τ. λ., one at one part of the sea, and another at another (§ 131, Exc. 7), caused a swell.—9. τῆς θίας, in respect of the sight (which thou sawest), § 157, I.—10. μεθύσας, having intoxicated.—11. καὶ ἔξω ἦν βέλους, and was beyond the reach of any missile, § 165, R. XLIII.

P. 155.—1. ἀναστρέψας, when I returned.—πολλούς τινας, a number of fellows; τινάς here is used to express a feeling of contempt.—2. ἐναυσάμενος, ὃ ἔφερον δένδρον, having lighted the tree which (tree) I brought from the mountain, § 135, 2, 2d, Idioms, 42, 1.—3. ὥσπερ εἰκός ἦν, as was proper.—4. δίδωμι μοι πίνειν, κ. τ. λ., having poured into (a cup), gives me to drink a kind of poison.—περιφέρεισθαι, to whirl round; κατεσπιάσθην, I was overpowered with (lit. "I was dragged down into") sleep.—5. ἀπ' ἐκείνου (χρόνου), from that time.—τυφλός εἰμι σοι, I am blind as you see, for this usage of σοι, see § 145, 2.—6. ὥς βαθὺν (ὑπνον) κοιμήθης, how deep a sleep you slept, § 150, Obs. 8.—μεταξὺ τυφλούμενος, whilst being blinded, i. e. "whilst he was blinding you."—ἐν οἷδ' ὅτι—is a parenthetic clause of the same import with δηλονότι, and by supplying the ellipsis would be, ἐν οἷδ' ὅτι τοῦτο ἀληθές ἐστιν, I know well that this is true.—7. ἀλλ' ἐγὼ ἀφεῖλον, ("true") but I took it away,—ἀλλά refers to a concession understood.—8. μόνα πᾶραις τὰ πρόβατα, sending out the sheep alone.—ὅποσα ἐχρῆν, κ. τ. λ., what he should do; lit. "as to all the things which," &c.—9. μανθάνω, κ. τ. λ., I perceive that he escaped you by secretly getting out under them.—10. μελαγχολῶν, κ. τ. λ., supposing that I was mad, that I had lost my wits, οἶομαι.—κατεσφόρισται με, overreached me.

P. 156.—1. θάρσει, never mind.—ὅτι—τὰ γοῦν (i. e. γὰρ οὖν) τῶν πλεόντων, κ. τ. λ., that at least, then, the fate of those who sail is in my power.—2. διοτι μὴ καὶ αὐτῇ, κ. τ. λ., probably because she was not invited, viz. on the occasion of the nuptials of Peleus and Thetis.—3. ἐν τοσούτῳ (χρόνῳ), for so long (a time).—μὴ παροῦσα, not being present.—4. ἀπεληλύθεισαν, had departed, plup. ind. m. Attic for ἀπεληλύθεισαν (§ 102), ἀπέρχομαι.—λαθοῦσα πάντας, unperceived by all; lit. "escaping the notice of all."—5. προσεχόντων τὸν νοῦν, listening, applying their mind, giving their attention.—

6. ἐπεγεγραπτο, κ. τ. λ., and there had been inscribed upon it—LET THE BEAUTIFUL ONE HAVE ME. The subject of ἐπεγεγραπτο is the inscription Ἡ ΚΑΛΗ, κ. τ. λ.—7. αἱ δὲ ἀντεποιούντο ἐκάστη, κ. τ. λ., they however each claimed it, and insisted that the apple belonged to her.—ἄχοι χειρῶν, to blows, lit. "to fists."—8. αὐτὸς μὲν οὐ κρινῶ φησί, κ. τ. λ., I will not myself, said he, decide concerning this.—τὸ καλλίον, that which is more beautiful.—9 ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν, in order to announce to us the victor.

P. 157.—1. ἦδη σοι φημί, I tell you now (beforehand).—ἦν μὴ τι, unless in some way or other.—2. δεινὰ πεπονθότα, having suffered terribly, πάσχω.—τί τοῦτο; what is this (that I see)?—ἀπνθράσκωμαι, I am burned to a cinder.—καὶ ζέω, and I boil.—3. ταύτης τῆς Θέτιδος, of this Thetis here, of this Thetis, spoken of as near, because a goddess of the sea.—4. ἐπῆλθον, I went against him.—ὥς, in order that.—φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν, he might be frightened and refrain from men, Idioms, 101, or, he being frightened might, &c.—5. ἔτυχε γὰρ πλησίον που ὦν, for he happened to be somewhere near, Idioms, 107, 4.—6. πᾶν οἶμαι—arrange φέρων πᾶν, οἶμαι, κ. τ. λ., with (or, bringing) all the fire, I very believe, which, &c.—7. καὶ εἴποθι ἄλλοθι, and if (he had any more) any where else, i. e. in other places than in Lemnos and Ætna, the two celebrated workshops of Vulcan.—8. αὐτὸν δὲ ἐμέ, even me myself.—μικροῦ δεῖν, κ. τ. λ., he has made me almost wholly dry, Idioms, 117, 26.—ὅπως διάκειμαι, how I am affected, i. e. in what situation I am.—9. θολερός, supply εἰς.—ὥς εἰκός, as it is natural.—τὸ αἶμα, supply ἐστίν.—καὶ εἰκότως, and justly (art thou in this condition).—ὅς ὤρμησας, since thou didst make an attack; lit. "who didst rush onward against."—10. οὐκ αἰδισθεὶς ὅτι, not having respected (him) because, since or seeing that.—11. οὐκ ἔδει οὖν (ἐμὶ) ἐλεῆσαι; ought I not then to have commiserated; lit. "was it not proper then that I should commiserate?"—12. τὸν Ἥφαιστον, κ. τ. λ., and was it not proper that Vulcan? &c.—13. τί ἄγχεις, κ. τ. λ., why having made an attack upon Helen art thou strangling her?—τί; i. e. κατὰ τί; for what? why?—ἡμιτελῇ, half finished.

P. 158.—1. αἰτιῶ τολύνην τὸν Μενέλαον, blame then this Menelaus here. The article with Μενέλαον, renders it emphatic, as also with Ἑλένην as above.—αἰτιῶ, pres. imp. m. of αἰτιάομαι, contr. for αἰτιάου.—2. ἐκεῖνόν μοι, κ. τ. λ., I ought to blame him, Idioms, 116, 3.—οὐκ ἐμὶ (σοι αἰτιατόν), κ. τ. λ., you ought not to blame me, good sir, but Paris more justly.—ἄρπασας, κ. τ. λ., carried off (§ 177, Obs. 7,) the wife of me his host.—3. ἄμεινον οὕτω, it is better

so, i. e. this is the best advice.—*οὐ τοιγαροῦν, κ. τ. λ., wherefore then ill-fated Paris, I shall never let you go out of my hands.*—4. *ἄδικά (με) ποιεῖν, you are acting unjustly towards me, § 153, R. XXIX.—καὶ ταῦτα, although, and that too.*—5. *ἑρωτικός γὰρ καὶ αὐτός εἰμι, for I myself also am a lover.—κατέσχημαι, am held in subjection.*—6. *ὥς ἀκούσιόν ἐστι, how involuntary a thing it is.*—7. *εἴθε οὖν μοι δυνατόν ἦν, would therefore that it were possible for me, i. e. that I could, § 172, 710. Rem.*—8. *φήσει γὰρ αὐτός, for he will say that he* the subject of the infinitive in the nominative, § 175, Exc.—*οὐδένα, the subject of the infinitive in the accusative, because different from the subject of the preceding verb, § 175, R. LVIII.*—9. *ὃς ἐκλαθόμενος, who having completely forgotten, ἐκλανθάνω.—ἐπεὶ προσεφέρεσθε, when you arrived at (lit. “brought yourself to”) Troy.*—10. *προεπήδησας τῶν ἄλλων, you leaped ashore before the rest.—ἐν τῇ ἀποβάσει, at the debarkation.*—11. *οὐκοῦν καί, κ. τ. λ., wherefore I will reply to you even more justly in my own behalf.—καὶ τὸ ἐπικεκλῶσθαι οὕτως, and its having been so decreed.—αἰτιά; do you blame? pres. ind. m. 2 sing. of αἰτιάομαι.*

P. 159.—1. *τὸ κῆτος ὑμῶν, that sea monster of yours.—καθάπερ δέλεαρ, κ. τ. λ., having exposed the maiden as a bait.—(αὐτὸ) ἀπέκτεινεν ἐπιών; did Cepheus . . . . come upon and kill it? viz. the monster.*—2. *ὁ (παιδὸν) μετὰ τῆς μητρός, κ. τ. λ., who, with his mother in a chest having been thrown into the sea.—ἐμβληθέν from ἐμβάλλω.*—3. *εἰκός δέ, but it is probable.—καλὸν ἰδεῖν (Idioms, 87, 1), beautiful to behold.*—4. *οὐ γὰρ δὴ . . . ἐχρῆν, κ. τ. λ., for surely it was not seemly that he, &c.*—5. *ἐστάλη, he was sent.—ἐπιτελὼν τοῦτόν τινα ἄθλον, in order to perform this as a certain service to the king, (namely, Polydectes, king of Seriphus).—ἐπιτελῶν, 1 fut. pt. a. contr. for ἐπιτελέσων from ἐπιτελέω, § 101, Obs. 2, (1,) Idioms, 106, 1.—ἐνθα ἦσαν, where were,—he was going to add αἱ Γοργόνες, the Gorgons, but was interrupted by the eager inquiry following.—ἄλλως γάρ, for otherwise.*—6. *ὅπου διητῶντο, where they (the Gorgons) dwell; imperf. ind. m. of διαιτάομαι.—ῥῆξ' ἀποπτάμενος, flew away, § 177, Obs. 7.*

P. 160.—1. *πῶς ἰδὼν; in what manner having seen them, got a view of them?*—2. *ἢ ὅς ᾤν ἴδῃ, or else he who beholds them would not likely see any thing else after these things (i. e. afterwards).*—3. *τῇ ἀσπίδα προφαίνουσα, displaying her shield before him.—παρέσχευ αὐτῷ, enabled him, lit. “gave to him.”*—4. *λαβόμενος τῇ λαίᾳ κόμῃ, having seized her by the hair with his left hand, § 144, 3.—καὶ πρὶν ἀνεγείσθαι, κ. τ. λ., and before her sisters awoke, 2 aor. inf. m. of*

*ἀνεγείρω*.—5. κατὰ τὴν παραλλόν ταύτην (χοῖραν) κ. τ. λ., *but when he was come into this region of Æthiopia which lies along the sea.*—*προκειμένην*, *exposed*.—*καθιμμένην* τὰς κόμας, lit. *hanging down as to her hair*, i. e. *with her hair hanging down*, § 157, Obs. 1.—6. ἀλοὺς ἔρωτι, *having been captivated by love*, (viz. for her) *ἀλλοκομαι*.—*διέγνω*, *he resolved*, 2 aor. ind. a. of *διαγιγνώσκω*.—7. ἀπαιδὴ (i. e. καὶ ἐλευδῇ) τὸ κῆτος, κ. τ. λ., *and when the sea monster came forth against her* (viz. from the sea), imperf. ind. a. of *ἐπιμι*, § 112, II.—*καταπιόμενον*, *in order to devour*, 1 fut. pt. m. of *καταπίνω*, see *πίνω*, § 117.—8. τῇ μὲν (χειρὶ) καθικνέται, *with the one hand he smiles* (the monster).—*λίθον ἐποίησεν αὐτό*, *he turned it* (the monster) *into a stone*.—*πέπηγε*, *became stiff*, *were petrified*. Here with *πολλά* supply *μέρη*, and before *ὅσα* supply *τοσαῦτα*, lit. *and most parts of it*, viz. *so many as*, &c.—9. ὑποσχὼν τὴν χεῖρα, *supporting her with his hand*; lit. “*having had his hand under her for support*.”—*ἐν τοῦ Κηφείως (οἴκῳ)*, *in the (house) of Cepheus*.—*γάμον οὐ τὸν τυχόντα*, *a marriage of no ordinary character*, i. e. *an illustrious marriage*.—10. ἐπὶ τῷ γεγονότι, *at what has occurred*, *taken place*.—*εἰ*, *even if, although*.—*καὶ ἡξίου*, κ. τ. λ., *and thought herself fairer* (than we).—11. ὅτι οὕτως ἂν ἤλγησεν.—This reply is elliptical, and refers to some such expression to be supplied as, “*But still it would have been well if she had perished*,” BECAUSE *in this way*.—12. εἴ τι βάρβαρος γυνή, κ. τ. λ., *if a barbarian has said any thing*.—*ὑπὲρ τὴν ἀξίαν*, *beyond her deservng, above her demerits*.

## INCREDIBLE STORIES.

## FROM PALÆPHATUS.

PALÆPHATUS, a grammarian of Alexandria, is supposed to have flourished about four hundred years before the Christian era. Of this writer a single book only, entitled Ἀπιστά, (*Incredible Things*), has come down to us, in which he endeavors to explain the origin of many of the Greek fables. Some of these explanations are plausible, others are far-fetched and unsatisfactory; but all of them show in what light, even in that age, the stories of mythologists were viewed by the learned. Most of these fables probably had their origin in facts, but these were so exaggerated and distorted by the fancy of their poets and fabulists, as to render it impossible often to say with certainty to what they refer. The explanations of Palæphatus are written in a plain and simple style; and even if we consider them fanciful, they show at least that the fables of the ancients, absurd as they now appear, are capable of a rational explanation. The following are only a few selections from this book.

P. 161.—1. φασὶν ὡς (οἱ Κένταυροι) θηρία, κ. τ. λ., *they* (i. e. mythologists) *say that the Centaurs were wild beasts. and that they*



had.—ὅλην τὴν ἰδέαν, *the entire form, or, appearance*.—ταυτὴν δὲ ἄνδρός, *and this (viz. the head) of a man*.—2. ἀδύνατον πεπίστευκεν, *he believes an impossibility*, for the perf. translated as the present, see § 76, Obs. 8.—οὔτε γὰρ ἐστὶ, κ. τ. λ., *for neither is there any congruity between the nature of a man and a horse; οὔτε, nor &c.*—3. εἰ δὲ τοιαύτη ἰδέα τότε ἦν, κ. τ. λ., *and if such a form existed then, it would exist now*.—ἔχει ὥδε, *is thus*, Idioms, 117, 43.—4. ἀπηργιώθη, *became wild, ferocious*.—ἄβαστα, *impassable*.—εἰς τὰ οἰκούμενα (μέρη) κατιόντες, *going down into the inhabited parts*.—τὰ ὑποζυγία (θηρία), *their cattle, viz. working cattle*.—5. ἐκήρυξεν, *made proclamation*.—6. ἐπινοοῦσιν ἵππους κέλῃτας διδάξαι, *contrive to train riding horses*.—οὐκ ἠπίσταντο, κ. τ. λ., *they did not know how to ride on horseback*.—7. ἀναβάντες τοὺς κέλῃτας ἡλαννον, *having mounted their horses, they rode; lit. "they drove," viz. themselves and horses*.—ἐφ' οὗ, i. e. ἐπὶ τὸ μέρος, ἐφ' οὗ, *to the place where*.—καὶ ἐπεισβάλλοντες (scil. ἑαυτούς) τῇ ἀγέλῃ, *and making an attack upon the herd*.—8. ὅτε δὲ ἔστησαν οἱ ταῦροι, *but when the bulls halted; lit. "stopped themselves"*.—9. ἐντεῦθεν . . . ὅτι τοὺς ταύρους κατεκέντουν, *from this that, (or, because) they transfixed the bulls (with their javelins)*.—ἀπὸ τοῦ ἔργου, *from the work, or, manner of acting, viz. men riding on horses,—the man and the horse appearing to those at a distance as one animal*.—10. ὑβρίζονται ἐλῆρχον καὶ ὑπερήφανοι, *became insolent and haughty*.—καὶ δὴ καί, *and moreover also, &c.*

P. 162.—1. κεκλημένοι, *having been invited*, perf. pt. p. of καλέω.—μεθυσθέντες, *and having become intoxicated*.—καὶ ἀναβιβάσαντες . . . αὐτάς, κ. τ. λ., *and having set them (viz. the wives) upon the horses*.—2. ὤχοντο φεύγοντες, *fled quickly*, § 177, Obs. 7.—εἰς τὴν οἰκίαν (χώραν), *into their own country*.—3. ἐνέδρας ἐποιοῦν, *they laid snares, lay in ambush*.—4. ξένην θέαν, *a strange sight*.—οἱ Κένταυροι, κ. τ. λ., *the Centaurs*.—ἡμῶς, κ. τ. λ., *the Centaurs, by making incursions from Nephele, do us much evil*.—5. ἀπὸ δὴ ταύτης τῆς ἰδέας, κ. τ. λ., *undoubtedly from this appearance and rumour, the incredible story was framed*.—6. καὶ μάλιστα, *even in the greatest degree, i. e. very much*.—ἄλλως τε καὶ, *and especially*.—7. οὐ μέντοι δὲ ἀληθές, *but at all events it is not true*.—8. τοὺς δὲ μύθους τούτους συνέθεσαν, *framed these same fables*.—μὴ ὑβρίζωσιν εἰς τὸ θεῖον, *might not act insolently (or, in an arrogant manner) towards this divinity, viz. Diana*.—9. τὸ γένος, i. e. κατὰ τὸ γένος Ἀρκάδιος, *by birth an Arcadian*.—10. τῶν δὲ αὐτοῦ πραγμάτων ἡμίλει, *but he neglected his affairs, his business*.—οἱ γὰρ τότε, κ. τ. λ.,

far in these days men all laboured with their own hands.—11. τῷ δὲ Ἀκταῶνι, κ. τ. λ., but the substance (ὁ βλος) of Actæon, while neglecting his own business, or rather, while engaged in hunting, wasted away,—was destroyed.

P. 163.—1 τὸ γὰρ ζῶον τοῦτο, for this animal (namely, the horse).—ὄντων αὐτουργῶν, being their own workmen.—τὴν τροφήν καί, κ. τ. λ., possessing both food and great abundance.—ἄτε τὴν γῆν ἐργαζομένων, since, or, because they cultivated the ground.—2. ἵππο-τρφεῖν οὗτος ἐπιλάβετο, he (namely, Diomædes) betook himself to raising horses.—καὶ μέχρι τούτου (τοῦ χρόνου).... ἕως οὗ, κ. τ. λ., and up to the time when (i. e. simply until) he lost his property.—3. καὶ πάντα πωλῶν κατηνάλωσεν, and selling all, he consumed it, 1 aor. ind. a. of καταναλίσκω.—οὗ γενομένου (quo facto), and this having been done, i. e. from this fact, the story originated.—4. ζῶσα, while yet alive.—5. ἀποθανόντων τῶν ἑαυτῆς παιδῶν, when her children died.—ποιήσασα ἑαυτῇ, κ. τ. λ., made a stone statue of herself; lit. "made a likeness to herself of stone."—6. οἷα, κ. τ. λ., i. e. τοιαύτην οἷα καὶ λέγεται εἶναι, just such as it is said to be.—7. καὶ τὰ λοιπὰ, the Greek form of the common expression, *et cetera*, etc. &c., abbreviated κ. τ. λ.—8. τοὺς μὲν κατέλιπε ἐπὶ τοῦ τόπου, he usually left them (the lamps) at their place.—αὐτὸς δέ, but he himself.

P. 164.—1. Καίεα, ὅτι ἄτρωτος ἦν, they say that Cæneus was invulnerable, Idionis, 69.—ὃς δέ, but (he) who, Idionis, 39, 1.—2. ἀγαθὸς τὰ πολεμικὰ (ἔργα), κ. τ. λ., brave in warlike deeds, and skilled in fighting.—3. ἐτρώθη, was wounded, 1 aor. ind. p. of τιτρώσκω.—οὕτως (ἐν) Λαπίθαϊς, συμμαχῶν πρὸς, κ. τ. λ., nor did he die among the Lapithæ, while fighting on the side of the Centaurs.—4. τὸν γε ἅλλον βίον, during his whole life, lit. "during the rest of his life,"—the end (i. e. the time of his death) is excepted.—5. τὴν Φοίνικος (θύγατρα), the daughter of a Phœnician, viz. Agenor.—ἐπὶ ταύρου ὀχουμένην, being carried on a bull.—6. τελευταῖον δέ, and at last.—ἄλλα δὲ καὶ, but especially.—7. Εὐρώπην.... Ταῦρος ἔχων ἤϊετο, Taurus went away having Europa, i. e. Taurus eloped with Europa, Idionis, 102, 4.—πρὸς ἀναπλάσθην, was fabricated.—Another explanation of this fable is, that the ship in which she was carried over to Crete was called Taurus.—8. ἦν κυριεύων, was a ruler, one who ruled.—ἐν ἀσκήῳ, in a bag, see Odyss. x. 19.—9. ὥς οὐχ οἷόν τε (ἦν), κ. τ. λ., that it was not possible I think is manifest to all, § 136, 10. Here the substantive phrase ὥς οὐχ οἷόν τε ἦν, is to be regarded as the accusative and the subject of εἶναι.

P. 165.—1. καθ' οὗς, *at which*.—ἐπιτολαὶ τινες ἀνέμων, *κ. τ. λ.*, *certain rising of the winds would be*; this was indicated by the rising or setting of certain stars, and of course came within the scope of the astronomer's art.—2. τῇ πόλει αὐτοῦ περιεβέβλητο, *had been built* (lit. "thrown") *around his city*, see *Odyss. κ. 3, et seq.*—3. ὅπερ, *which* (statement). The antecedent to ὅπερ here, is the preceding statement; for this construction, see § 135, 1.—ὄπλιτας, *heavy armed foot-soldiers*, a phalanx of which placed around, or guarding a city, might be called "a wall of brass."—4. ἐπὶ μηλείας, *on an apple tree*.—5. τούτῳ δὲ ἦσαν, *and this man had*, § 148, R XXI.—6. οἷαι καὶ, i. e. τοιαῦται οἷαι καὶ αἱ (οἷς εἰσὶν), *just such as the sheep are*, Idioms, 117, 50, 4.—7. μῆλα δὲ καλεῖται τὰ πρόβατα, *and sheep are called μῆλα*.—8. περιελάσας ἐνέθετο εἰς τὴν ναῦν, *collected and put on board of his ship*, Idioms, 101, 1.—περιελάνω—ἐντίθημι.—ἀλλὰ τῶν παίδων αὐτοῦ, *but his daughters* (scil. ζώντων) *being alive*.—9. φασὶ Γηρυόνην, ὅτι, *κ. τ. λ.*, *they say that Geryon was three-headed*, Idioms, 69, 2.—10. ἦν δὲ τοιόνδε τοῦτο, *but this was after this manner*.—11. ἦν δὲ Γηρυόνης, *κ. τ. λ.*, *famous among the men of that time was Geryones, distinguished for wealth as well as on other accounts*.—12. ἀντιποιοῦμενον, *opposing him, resisting him*.—οἱ δὲ θαῶμενοι, *κ. τ. λ.*, *but those who saw the cattle collected together were astonished*.—θαῶμενοι contr. for θαρόμενοι.

P. 166.—1. οὕσας Γηρυόνου τοῦ Τρικαρῆνου, *belonging to Geryones of Tricarenia*.—2. ὑπέλαβον αὐτόν, *κ. τ. λ.*, *they supposed that he had three heads*,—the adjective τρικαρῆνος, which here means "of Tricarenia," signifying also, "having three heads." For another explanation of this fable, see Anthon's Lemprière, *Geryon*.—3. δοκεῖ δέ μοι ταῦτα εἶναι (τοιάδε), *these things appear to be* (thus).—μανεῖσαι, *in their frenzy*, 2 aor. pt. p. of μανναι, deponent, Idioms, 102, 2.—4. εἰς τὸ ὄρος, *to the mountain*, viz. the Pierian mountain, sacred to the Muses.—δεδιότες, *fearing*, 2 perf. pt. of δεῖδω, which see, § 117.—5. (καθ') ὃν τρόπον, *in what manner*, i. e. *τρόπον καθ' ὃν, a method by which*, Idioms, 42, 1.—6. κιθαρίζων, *by playing on the harp*.—νάρθκας, *reeds*, made of the stalks of the giant fennel.—7. θαυμασιὰ τότε θασασμένοις, *who then beheld these wonderful things*, Idioms, 100, 3.—ἀνθρώποις is governed in the dative by ἐνεφαίνετο, § 148, R XXII.—8. ἐνεφαίνετο πρῶτον τὰ ξύλα καταγόμενα, *it appeared that the trees were*, (or, *the trees appeared to be*) *coming down*, Idioms, 55, 2.—9. λέγεται μῦθος τραγικῶδης, *a tragical story is related*; a story fit for the tragic muse. On this story the Alceste of Euripides is founded.—

ὥς δὲ μᾶλλοντος, κ. τ. λ., *inasmuch as, (seeing that) Admetus was at one time certainly about to die.*—εἵλετο, *chose, 2 aor. ind. m. of αἰρέω.*—10. ἀλλ' ἐγένετό τι τοιοῦτον, *but the fact was nearly thus; lit. "somewhat such (οἷον τοῦτο) as this," for the effect of τι in such sentences, see § 133, 11.*—11. τὰς μὲν ἄλλας, *the rest of them, i. e. all the daughters of Pelias except Alcestis.*—τὸν ἀνεψιὸν αὐτῆς, *her cousin.*—12. καὶ καθεζομένην ἐπὶ τῆς ἐστίας, κ. τ. λ., *and Admetus refused to give her up, while a suppliant at his hearth, to Acastus demanding her.*—ἑκδοτον, *as surrendered, agreeing with αὐτήν, referring to Alcestis.* When persons in distress betook themselves as suppliants to the hearth of a friend, the place, like the altars of the gods, was considered as sacred, and the refugees could not be taken thence without being given up by the person under whose protection they were, as in the case of Adrastus and Cræsus, and of Medæa with Ægeus.

P. 167.—1. ἐνυρπόλει αὐτούς, *scil. τοὺς πολίτας, he ravaged them (the citizens) with fire, i. e. he set fire to their possessions and thus drove them from them.*—2. δι' αὐτήν, *on her account.*—ἐξελθοῦσα ἑαυτὴν παρέδωκε, *she came forth and delivered herself up, Idioms, 101, 1.*—Ἀδμητον ἀφήσιν, *lets Admetus go.*—3. ἀνδρῶν γε ἄλκις, *the heroic Alcestis.*—4. τοιοῦτο μέντοι οὐκ ἐγένετο, κ. τ. λ., *but the fact was not as the story says; lit. "it was not such as," &c. i. e. Alcestis did not die, but only delivered herself up, whereupon Admetus was released.*—5. κατὰ γοῦν τὸν καιρὸν τοῦτον, *accordingly about this time.*—6. ἐπιτίθεται, κ. τ. λ., *attacks Acastus, lit. "puts himself against."*—τὴν στρατιὰν αὐτοῦ, *his army, i. e. the army of Acastus.*—7. τῇ αὐτοῦ στρατιᾷ, *to his own army, namely, the army of Hercules.*—8. ἐντυχὼν, *having met with her.*

## ISOCRATES'S DISCOURSE TO DEMONICUS.

ISOCRATES, a distinguished orator, or rather oratorical writer, was born at Athens, B. C. 436. He was distinguished as a rhetorical instructor, and some of the greatest orators of Greece were formed in his school. He was the companion of Plato in his childhood, and his friend through life, and died in his ninety-eighth year. As a writer he was distinguished for a polished style and a harmonious construction of his sentences. Twenty-one of his pieces only now remain, of which three are of the parennetic or moral kind. Of the latter, the discourse addressed to Demonicus, from which the few extracts here given are taken, consists of precepts for the conduct of life, and the regulation of the deportment of the young, and contains many valuable maxims and rules on this subject.

P. 167.—9. ἐν πολλοῖς, *in many things.*—πολὺν διεστώσας, κ. τ. λ.,

we will find the judgment of the worthy, and the thoughts of the worthless differing much ; more strictly, the judgment of the worthy differing much from the opinions of the worthless, Idioms, 117, 50, 6. —σπουδαῖοι, means, the active, the diligent, the useful.—φάυλος, the frivolous, trifling, and foolish.—10. πολὺ δὲ μάλιστα, κ. τ. λ., but they differ most of all (lit. "they have assumed by far the greatest difference") in their intimacies (or friendships) one with another.—11. οἱ μὲν here evidently refers to φάυλων, the latter word, and οἱ δέ, to σπουδαίων, the former word, contrary to the common usage, as stated, Idioms, 26, and Gr. § 133, 3, this departure from the general rule is still more common with the Latin *ille* and *hic*, but when this departure from the rule occurs, the reference is so clear in the sense as to prevent mistake.—12. δίσλυντε, usually breaks up, § 76, Obs. 6.—τὰς δὲ τῶν σπουδαίων, κ. τ. λ., but all time could never obliterate (or destroy) the friendship of the good.—13. τοὺς δόξης ὁρεγομένους, κ. τ. λ., those who seek (lit. "those seeking") for glory, and strive after knowledge.

P. 168.—1. σημεῖον δέ, κ. τ. λ., and as a token of my friendship for Hipponicus (your father).—τῆς οὐσίας, the substance, the property.—2. ἀκμήν φιλοσοφείς, i. e. κατ' ἀκμήν, κ. τ. λ., diligently study philosophy.—ἐπανορθῶ, assist.—3. οὐ παράκλησιν εὐρόντες, κ. τ. λ., not by finding an encouragement to learning, but by writing an exhortation to good conduct. Such seems to be the distinction between παράκλησις and παραίνεσις, indicated in the preceding context.—ὧν, i. e. κατὰ ταῦτα, ὧν, as to those things which.—4. ποίοις τισὶν ἀνθρώποις, with what sort of men generally. τισὶν added to ποίοις gives an indefinite character to the expression, here indicated by the word "generally," § 133, 11.—5. ὥστε ἐπιτηδεύματων πλείστον, κ. τ. λ., to devote the most of your attention to virtue.—6. εὐσεβεῖ τὰ πρὸς τοὺς θεοὺς, worship the gods ; lit. "act religiously (be religious) in things belonging to the gods." § 134, 12.—7. μετὰ τῆς πόλεως, together with the state, i. e. taking a part in public religious observances.—8. λόγον μετὰ θράσσους ἀποδέχου, nor approve of (countenance) bold (or harsh) speech, § 130, Obs. 2.—9. μὴ σκυθρωπὸν, ἀλλὰ σὺννον, not morose, but serious.

P. 169.—1. τούτοις γὰρ ᾧπασι, κ. τ. λ., for by all these, the characters of the young (lit. "of the younger") appear to be governed.—2. ὥς μηδένα λήσων, as if you were to be seen by all ; lit. "about to escape the observation of no one."—κρύψης, scil. σεαυτὸν, you should conceal yourself.—3. μάλιστα δ' ἂν εὐδοχιμοίης, κ. τ. λ., you would acquire the highest praise if you should appear not doing (or

*if it should appear that you do not do) those things, for the doing of which you would censure others.*—4. *προςλαμβάνει ταῖς ἐπιστήμας, acquire by study.*—*εἰς τὴν τῶν λόγων φιληκοῖαν, in listening to discourses.*—5. *χρῶ-δε τοῖς βελτίστοις, but be intimate with the best.*—6. *τὰς ἐπιτεύξεις μὴ πυκνὰς ποιοῦ, do not make frequent visits.*—*πλησμονή, an overdoing, an excess.*—7. *ὑφ' ὧν, κ. τ. λ., arrange ἄσκει ἐγκράτειαν πάντων τούτων, ὑφ' ὧν αἰσχρὸν (ἐστὶ) τὴν ψυχὴν κρατεῖσθαι, practise moderation in all those things, &c.*—8. *μᾶλλον τήρει τὰς παρακαταθήκας τῶν λόγων, guard more diligently the pledges of your words.*—*παρεχομένους τρόπον πιστότερον ὄρκον, showing that their character is more to be relied on than their oath.*

P. 170.—1. *ὄρκον ἐπαχτὸν προσδέχου, take an oath required of thee (tendered to thee).*—*μηδὲνα θεὸν ὁμόσης, swear by no god.*—2. *ἐλπίζε γάρ, for you may be sure, lit. "expect."*—3. *πολλοὺς ἐταίρους μεταλλάττειν, to change your companions often; lit. "to change many companions (one for another)," i. e. to be always changing one's friendships.*—4. *ἂν μὴ περιμένῃς τὰς παρ' ἐκείνων δεήσεις, if you do not wait for requests from them,—ἂν for εἰάν, § 125, ἂν, 1.*—*ἀλλ' αὐτεπάγγελτος, but of your own accord.*—5. *τοὺς δυσχεραίνοντας ἐπὶ τοῖς κακοῖς, κ. τ. λ., those who are distressed for their friends on account of misfortunes, but also those who do not envy them on account of prosperity.*—*συνάχθονται τοῖς φίλοις μὲν ἀτυχοῦσι, sympathize with their friends, when unfortunate.*—6. *Arrange φιλόπαλος τὰ περὶ τὴν ἐσθῆτα, neat in your clothing; lit. "as to the things concerning your clothing."*—*καλλωπιστής, a fop, a dandy.*—7. *μεγαλοπρεπές, dignity, propriety.*—*περιεργον, excess of effort.*—8. *παραπλήσιον πάσχουσιν, ὥσπερ ἂν εἴ τις, are in the same situation as if a person, or, with a person who.*

P. 171.—1. *καλὸς γάρ, arrange γὰρ χάρις ὀφειλομένη παρ' ἀνδρὶ σπουδαίῳ (ἐστὶ) καλὸς θησαυρός, for favour due to you from (more closely, with) a worthy man is a good treasure.*—2. *πείσῃ ὅμοια τοῖς, κ. τ. λ., you will be in the situation of those (lit. "you will suffer like things with those") who feed another man's dog.*—*πείσῃ fut. ind. m. 2d. sing. of πάσχω.*—*ὥσπερ τοὺς τυχόντας ὑλακτοῦσιν, as they bark at any body else.*—3. *ἀμφοτέροι γὰρ πιστευθέντες τοῖς πιστεύοντας ἀδικοῦσιν, for both (i. e. flatterers and deceivers) being trusted, injure those who trust them.*—4. *ἀθάνατα μὲν (φρονήματα) φρόνει, think as an immortal, aspire to immortality; lit. "think immortal thoughts."*—*θνητὰ δέ, but think as a mortal, i. e. φρόνει θνητὰ δὲ φρονήματα.*—5. *βουλευόμενος, in forming resolutions, drawing conclusions, devising plans.*—6. *ταχίστην ἔχει τὴν διάγνωσιν, is*

most speedily discerned (or, understood), lit. "has the quickest explanation," "illustration."—7. ὑπὲρ τῶν σεαυτοῦ, *about your own affairs*.—8. ὁ γὰρ κακῶς διανοηθεὶς, *for he who has managed badly*.—9. ἰσχυρότατον μέντοι νόμον ἡγοῦ τὸν ἐκείνων τρόπον, *nevertheless consider their character (or disposition) the strongest law*.—10. τὸν πολιτευόμενον, *the citizen*, lit. "him who takes part in public affairs."—θεραπεύειν τὸ πλῆθος, *to pay court to the multitude*.—οὕτω καί, κ. τ. λ., *just so it becomes him who lives under a monarchy*.—11. εἰς ἀρχὴν κατασταθεὶς, *having been appointed to office, having been placed in power*.—πρὸς τὰς διδικήσεις, *in the management of affairs*.—ὣν γὰρ ἂν ἐκείνος ἀμάρτοι, κ. τ. λ., *for of the things which he may have done wrong, men will impute the blame to thee*.

P. 172.—1. μηδενὶ πονηρῶ, κ. τ. λ., *neither countenance nor defend any base action*.—δόξεις γὰρ αὐτός, κ. τ. λ., *for you yourself will be thought*; lit. "will seem," or, "appear."—2. τελευτήσασι (τὸν βίον), *to the dead*; lit. "to those who have ended their life."—3. κακείνων μὲν τοῖς φαύλοις μέτεστι, κ. τ. λ., *moreover, of those (viz. riches) it is possible for the worthless to participate, but it is impossible for the worthless to share in this, viz. rectitude of conduct*.—ἐκείνων, here refers to χρημάτων, the last mentioned, and ταύτης to δικαιοσύνη, the first mentioned, contrary to the general rule, § 133, 3, and Idioms, 26; but in this case there is no danger of a wrong reference, as not only the sense but the number—the one being plural and the other singular—is a sufficient guide. For another example, see τὰ μὲν and ἡ δέ in the preceding sentence.—4. δύο ποιοῦ καίρους τοῦ λέγειν, *avail yourself of two occasions for speaking*.—περὶ ὧν, i. e. λέγῃς ἢ ταῦτα περὶ ὧν, κ. τ. λ., *speak either things concerning which you know well, or, &c.*—σιγᾶν ἄμεινόν (ἔστιν) ἢ λέγειν, *to be silent is better than to speak*.—5. εὐτυχῶν, *if you are fortunate*, Idioms, 105, 1.—δυστυχῶν, *if you are unfortunate*.—6. δεῖ γάρ, *for it must be*.—τοῖς δέ, κ. τ. λ., *arrange δὲ τὴν ἀδοξίαν ἐν τῷ ᾧ (εἶναι φοβεράν) τοῖς σπουδαίοις, but that dishonour in life is terrible to the good*.—7. οἷς παραδείγμασι χρωμένους, *making use of these as examples, namely, Hercules and Tantalus, mentioned in the preceding paragraph (here omitted), the one as an example of the excellence of virtue, and the other, of the consequences of vice*.—χρὴ (ἡμᾶς) ὀρέγεσθαι τῆς καλοκάγαθίας, *it is proper for us to aspire after all that is fair and good*.—8. μηδενὸς μὲν ἀπειροῦς (ἑαυτοῦς) ἔχειν, *to be (lit. "to have themselves") ignorant of nothing*.—9. μόλις γὰρ ἂν τις, κ. τ. λ., *for scarcely with all his care would a person be able to subdue the corruption (the errors) of his nature*.

## XENOPHON'S MEMOIRS OF SOCRATES.

XENOPHON, distinguished among the ancients as a historian, a philosopher, and military commander, was born at Athens about 456 years before Christ. In early youth he was the disciple of Socrates, whose maxims and precepts he cordially adopted, exemplified them in his own life and conduct, and recommended them to others in his writings. As a man, Xenophon was amiable, honourable, upright, and temperate; as a soldier and commander, brave, generous, and skilful; and as a writer, distinguished not more for the genius and talent displayed in the subjects of which he treats, than by the beauty, simplicity, and purity of his diction. "His language is remarkable for sweetness, variety, perspicuity, and elegance,—rich without superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, apposite, and do credit both to his heart and his understanding." The two following extracts are from his *Memorabilia* or *Memoirs* of Socrates, the best of his philosophical works, and written with singular taste and elegance. It seems to have been undertaken for the purpose of defending his master from the unjust charges brought against him, of introducing strange deities, and corrupting the minds of the young by his maxims and example. In refutation of this charge, he distinctly states what were the sentiments of Socrates on these subjects, and sets forth his doctrines and manner of teaching, by relating conversations supposed to be held with his disciples and others, on topics of a moral and religious nature. Of these discourses or conversations, the selections here made are favourable specimens. For further details respecting his history and writings, see *Anthon's Lempiere*.

## DISCOURSE OF SOCRATES TO ARISTODEMUS.

*On the proofs of Wisdom and Design in the formation of Man.*

P. 173.—1. *περὶ τοῦ δαιμονίου, concerning the divinity.*—*αὐτὸν οὐτὲς θύοντα, that he (viz. Aristodemus) neither offered sacrifice.*—*ἀλλὰ καταγελῶντα, but ridiculed,* § 177, III. 2d.—2. *ἔστιν οὐς τινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; dost thou admire any men on account of their wisdom?* for the perf. rendered sometimes as the present, see § 76, V. and Obs. 8.—*Ἐγὼ γάρ, certainly I do,* Idioms. 62, IX.—3. *καὶ ὃς ἔφη, and he said.*—*ὃς* is often used in the sense of *αὐτός*, § 60, Obs. 3.—4. *ἐπὶ μὲν Ἐπῶν ποιήσει; for Epic poetry;* lit. "for the making of epics."—*ἔγωγε τεθαύμακα, I for my part have admired and do admire,* i. e. "I admire."—*μάλιστα, especially.*—5. *πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι; whether do you think that those who make;* lit. "whether do those who make, &c. seem to you."—*ἢ οἱ (ἐργαζόμενοι) ζῶα ἔμφρονά τε καὶ ἐνεργά, or those who make living beings endowed with intelligence and activity.*—6. *πολὺ νῆ Δία, κ. τ. λ., arrange and supply thus, νῆ Δία, οἱ (ἐργαζόμενοι) ζῶα (δοκοῦσι μοι εἶναι) πολὺ (ἄξιοθαιμαστότεροι), most certainly those who make living beings appear to me to be much*



more worthy of admiration.—εἴπερ γε, κ. τ. λ., *if at least these are not made by chance, but by design.*—7. τῶν δὲ ἀτεκμαίρτως ἐχόντων, *of those things which do not clearly indicate; lit. "which have themselves without clear indications."*—8. οὐκοῦν δοκεῖ σοι; κ. τ. λ., *does not, then, he who made men at first seem to you to have given to them, for utility, every sense by which they perceive (viz. sensible objects)? &c.*—9. ὁσμῶν γε μὴν—τί ἂν ἡμῖν ὄφελος ἦν; *and truly what benefit would we have had from odours?*—εἰ μὴ, *unless.*—10. γινώμων, *as the discernor or judge.*

P. 174.—1. οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργῳ εἰκέναι; *and does not this seem to you to resemble a work of design? viz.—*τὸ, ἐπεὶ ἀσθενής, κ. τ. λ., *since the sight is delicate, the defending it with eyelids, as doors, which open of their own accord, when there is any occasion to use it, and close in sleep.* Here, τὸ θινῶσαι as a noun, is in apposition with τόδε.—2. ὥς δ' ἂν μηδὲ ἄνεμοι, κ. τ. λ., *and that the winds may not hurt it.*—τὸ ἐμφῦσαι, κ. τ. λ., *the causing eyelashes to grow as a sieve.*—ὄφρῳσι τε ἀπογεισσῶσαι, κ. τ. λ., *and by means of eyebrows defending, as with a penthouse, the parts above the eyes.*—3. τὸ δὲ τὴν ἀκοήν, κ. τ. λ., *and that the ear (lit. "the hearing," "the organ of hearing,") receives all kinds of sounds and yet is never filled.*—4. καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώουσιν *and that the front teeth to all animals, εἶναι (τοιούτους) οἷους τέμνειν, are such as to cut, i. e. are adapted to cutting.*—5. καὶ στόμα μὲν, κ. τ. λ., *arrange καὶ τὸ καταθεῖναι στόμα μὲν, δι' οὗ (τάδε) ὥν τὰ ζῶα ἐπιθυμῇ, εἰσπέμπεται, πλησίον, κ. τ. λ., and the having placed the mouth through which those things which animals require, enter, near the eyes and nostrils.*—6. ἐπεὶ δὲ τὰ, κ. τ. λ., *and since the excrements are loathsome.*—(τὸ) ἀποστρέφαι, κ. τ. λ., *the having turned away the passages of these.*—καὶ (τὸ) ἀπενεγκεῖν, κ. τ. λ., *and the carrying them off as far as possible from the senses.*—ἀπορεῖς; *are you at a loss?*—7. οὐ μὰ τὸν Δι', *certainly not.*—ἀλλ' οὕτω γε σκοποῦμένῳ, κ. τ. λ., *but to me considering the subject thus, these things are very like the contrivance of some maker, wise and friendly to animals.*—8. τὸ δὲ ἐμφῦσαι, *moreover also the implanting.*—9. ἀμίλει καὶ, κ. τ. λ., *undoubtedly these also resemble the contrivance.*—10. σὺ δὲ σαντόν; κ. τ. λ., *but do you think that you are (lit. "that you have yourself") in some degree intelligent,—endowed with intellect?*—οἷε δὲ οὐδὲν εἶναι φρόνιμον ἄλλοθι οὐδαμοῦ, *and do you think that there is nothing intelligent anywhere else.*—11. νοῦν δέ, *arrange ἄρα δὲ δοκεῖς σὲ εὐτυχῶς πῶς συναρπάσαι νοῦν ὅρτα οὐδαμοῦ; and you think that you, by some good fortune or other*

obtained intelligence, which however nowhere exists? (lit. "being nowhere.")—12. καὶ τὰδε τὰ, κ. τ. λ., and do you suppose that these things, of vast size and infinite in number, exist in such beautiful order by accident, without an intelligent cause?—13. μὰ Δι', they are not (the effect of design). μὰ of itself neither affirms nor denies; it is usually a negative, but takes its negative character from the clauses with which it is connected. Here it denies the existence of an intelligent cause, as is evident from the reason assigned—οὐ γὰρ ὁρῶ.—It is here therefore not a negative answer to the question, but a negation of the proposition which the question was designed to prove. An affirmative answer to the question itself would amount to the same thing; thus,—Dó you suppose that these things are the work of chance? "Yes, truly," "for I do not see," &c.—τοὺς κυρίους, sup. τοῦ κόσμον, the rulers (of the world), ὥσπερ (ὁρῶ) τοὺς δημιουργοὺς, as I see, &c.—14. οὐδὲ γάρ,—in this reply γάρ refers to a denial of the correctness of the conclusion from the premises, and introduces a fact in opposition to it; thus, "Your not seeing the rulers of the world, is no evidence that such rulers do not exist."—οὐδὲ γάρ, κ. τ. λ., for you do not see your own soul, &c.

P. 175.—1. ἢ ὥς τῆς ἐμῆς θεραπείας προσδεῖσθαι, than to require (stand in need of) my service, § 143, Obs. 10.—2. οὐκοῦν, therefore.—He takes advantage of the concession to lead to an opposite conclusion—therefore, for that very reason, said he.—ὅσῳ μεγαλοπρεπέστερον, κ. τ. λ., the more glorious (he is who) condescends,—thinks fit,—to care for you, the more ought he to be honoured (by you).—3. ἔπειτ' οὐκ οἶε (τοὺς θεοὺς) φροντίζειν ἀνθρώπων οἷ, κ. τ. λ., do you not then think that the gods care for men who, or, since they (the gods).—πρῶτον μὲν, first of all.—4. ἔπειτα, in the second place, and further,—this word is generally used to introduce a further reason, argument, or statement.—5. οἱ τὸ πορεύεσθαι μόνον παρέχουσιν, which furnish only the power of walking.—6. τὰ πλεῖστα (τῶν πραγμάτων, § 143, R. X.) οἷς, the most (of those things) by which.—7. μόνῃ τῇ (γλώττι) ἀνθρώπων ἐποίησαν (τοιαύτην) οἶαν, κ. τ. λ., they made the tongue of men only, such as, by touching the mouth at different places in succession, to articulate the voice.—8. οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ, wherefore now the deity was not content with caring only for the body.—ἀλλὰ καί, but also, lit. "wherefore not only did it not suffice the deity to care for the body, but also," &c., Idioms, 117, 51, 2.—9. τίνος γὰρ ἄλλον ζῶον; κ. τ. λ., for of what other animal, first of all, does the soul

*perceive the existence of the gods?* lit. "perceive the gods that they are," Idioms, 69, 2.—*τῶν*, *who*.—*ἢ νόσοις ἐπικουρῆσαι*, *or provide for sickness*.

P. 176.—1. *ὅτι παρὰ τὰ ἄλλα ζῶα*, *x. t. l.*, *that in comparison with the other animals men live as gods*.—2. *οὔτε γὰρ βοὸς ἂν ἔχων*, *x. t. l.*, *for neither would a person having the body of an ox, i. e. if he had, &c.*—*οὐδ' ὅσα χεῖρας ἔχει*, *x. t. l.*, *nor do (those animals) which have hands, but are without intelligence possess any more (advantage)*.—*ἀμφοτέρων τῶν πλείστου ἀξίων*, *both (these) which are of the greatest importance*,—with *τῶν* supply *ὄντων*.—3. *ὅτι καὶ ὁ σὸς νοῦς ἐνόν, τὸ σὸν σῶμα*, *x. t. l.*, *that even your mind while it is in your body manages it*; lit. "that even your mind being in (it) manages your body."—4. *καὶ τὴν ἐν τῷ παντὶ φρόνησιν*, *x. t. l.*, *that the intelligence in the universe (the universal mind) so disposes, as it is pleasing to it, i. e. according to its pleasure*.—*καὶ μὴ, οἶσθαι χρὴ*, *and you ought not to think*.—5. *ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων γινώσκεις*, *if indeed as by serving men, you know, &c.*—*οὕτω καὶ τῶν θεῶν πείραν (ἐὰν) λαμβάνης θεραπεύων*, *if you in like manner make trial of the gods by serving them*.—*γνώσῃ τὸ θεῖον, ὅτι*, *you will know the divinity, that it is*, i. e. you will know that the divinity is, or exists, Idioms, 69.—*καὶ αὐτούς*, *and that they, the gods, the divinity*; *αὐτούς* here stands instead of *τοὺς θεοὺς*, equivalent to *τὸ θεῖον* in the preceding clause.—6. *ἐμοὶ μὲν οὖν*, *to me then*, i. e. to Xenophon, who records the preceding discourse of Socrates with Aristodemus.—*ταῦτα λέγων*, *he, (viz. Socrates,) by saying these things*.—*ἐπέπειρ ἡγήσαιντο*, *x. t. l.*, *since they would consider that not one of these things which they might do, would ever escape the notice of the gods*.

## THE CHOICE OF HERCULES.

SOCRATES, in a conversation with Aristippus, on the subject of temperance, relates to him the following allegory, on the choice of Hercules, as he heard it from Prodicus, a rhetorician of Cos, who taught at Athens, and of whom he was a pupil. The best instructions, however, often fail with men of corrupt minds. Notwithstanding all the pains taken by Socrates with Aristippus, he continued his profligate course, and became afterwards the founder of a sect of philosophers, whose leading tenet was, "that man was born for pleasure, and that virtue is laudable, only so far as it conduces thereto."

P. 177.—1. *ὡσαύτως περὶ ἀρετῆς ἀποφαίνεται*, *in like manner, (as above, viz. in the preceding part of the discourse from which*

this extract is taken) *shows his opinion concerning virtue.*—*ὅδε πῶς λέγων, κ. τ. λ., speaking nearly thus, as far as I remember.*—*ὅσα, i. e. κατὰ τούτῃ ὅσα.*—2. *ἐκ παίδων εἰς ἡβήν, from boyhood into youth; lit. "from the boys."*—3. *εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέψονται ἐπὶ βίον, κ. τ. λ., whether they shall turn themselves to life (i. e. enter on life) by the way of virtue, or by the way of vice.*—*εἰς ἡσυχίαν, into a retired place, a solitude.*—*(εἰς) ὁποτέρῃ τῶν ὁδῶν, to which of the ways he should turn.*—4. *καὶ (φησὶ) φανῆναι αὐτῷ, and he said that there appeared to him.* What follows is in the form of oblique discourse, and the leading verb in the infinitive depends on *φησὶ*, he (viz. Prodicus) said.—5. *εὐπρεπῇ τε ἰδεῖν ἐλευθέριον, of a noble and dignified appearance; lit. "noble and dignified to behold."*—*φύσει κεκοσμημένην, κ. τ. λ., adorned by nature as to her person with neatness.*—6. *τετραμμένην μὲν εἰς πολυσαρκίαν, κ. τ. λ., pampered into corpulency and effeminacy, perf. pt. p. of τρέφω, § 93, Excep.*—7. *κεκαλλωπισμένην, set off, embellished, improved.*—*τοῦ ὄντος, than it was in reality; lit. "than that (colour) which was,"* Idioms, 32.—8. *τὸ δὲ σχῆμα, κ. τ. λ., and as to her figure, so as to appear to be more erect than nature, i. e. than she naturally was.*—*τὰ δὲ ὄμματα ἔχειν, κ. τ. λ., and to have her eyes glaring wide open, perf. pt. p. of ἀναπετάννυμι.*—*ἐσθῆτα δὲ ἐξ ἧς, κ. τ. λ., and her dress from which her beauty might show forth to advantage.*—9. *τὴν μὲν πρόσθεν ἐξηθέσαν, (he said) that the woman first mentioned advanced in the same manner (as at first).*—10. *φθάσαι βουλομένην, wishing to get the start of her.*—*προσθραμβεῖν, ran towards, 2 aor. inf. a. of προστρέχω.*—*(διὰ) ποίαν ὁδόν, by what way.*

P. 178.—1. *πρῶτον μὲν γάρ, κ. τ. λ., for in the first place you shall not concern yourself about wars, or business.*—*φροντιεῖς, Attic future for φροντίσεις, § 101, 4, (1 & 2).*—2. *ἀλλὰ σκοπούμενος διέσῃ — but you shall be through (life) i. e. always — considering, fut. ind. m. of δειμι.*—3. *καὶ πῶς ἂν ἀπονάτατα τούτων πάντων τυγχάνοις, and how you might obtain all these things with the least trouble.*—4. *οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πορίζεσθαι ταῦτα, there is no fear that I should lead you to procure these things.*—*πονοῦντα, by labouring, &c.*—*ἀλλ', κ. τ. λ., arrange thus: ἀλλ' σὺ χρήσῃ τούτοις οἷς ἂν, κ. τ. λ., but you shall enjoy these things for which others labour.*—6. *πανταχόθεν γὰρ ὠφελεῖσθαι, κ. τ. λ., for I furnish power to those following me, (lit. "being with me,") to derive advantage from every quarter.*—7. *οἱ μὲν φίλοι καλοῦσίν με Εὐδαιμονίαν, my friends call me EUDAIMONIA, (i. e. Happiness,) but those who hate me and misrepresent me call me*

**ΚΑΚΙΑ**, i. e. *Misery* or *Wretchedness*,—a term which expresses the very opposite of *Εὐδαιμονία*, and which fitly represents the effect of a life spent in vice and sensuality.—8. ἐν τούτῳ (χρόνῳ), *at this time, at this point in the conversation*.—εἰδὺνα τοὺς γεννήσαντάς σε, *having known your parents*.—9. σφόδρ' ἂν σε, κ. τ. λ., *that you would certainly become an illustrious performer of honourable and glorious deeds*.—προοιμίοις ἡδονῆς, *by promises of pleasure*, lit. “*preludes*.”—10. ἤπερ (scil. ὁδῶ) οἱ θεοὶ διέθεσαν, κ. τ. λ., *but I will relate with truth the things that are, in what way the gods have ordained (arranged) them*.—11. διδόασιν, Ion. for διδουσι, *give*, pres. ind. a.—εἴτε τοὺς θεοὺς ἴλεως (Attic for ἰλάους, § 21,) εἶναι σοι βούλει, *if you wish the gods to be propitious to you*; βούλει, pres. ind. m. 2 sing. Attic for βούλῃ, § 101, 8. So also οἶσι for οἷη.—θεραπευτίον τοὺς θεοὺς, sup. σοι, *you must worship the gods*, Idioms, 116, 2.—12. τὴν Ἑλλάδα πειρατίον εὖ ποιεῖν, *you must endeavour to benefit (to do well for) Greece*, § 153, Obs. 1.

P. 179.—1. καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητίον, *you must learn by practice, how it is necessary to use them*.—2. ὑπολαβοῦσα, *interrupting*.—ἡ γυνή σοι αὐτὴ διηγῆται, *this woman herself* (i. e. by her own account) *points out to you*.—3. ἥτις οὐδὲ τὴν τῶν ἡδίων ἐπιθυμίαν ἀναμένεις, κ. τ. λ., *who dost not wait for the desire of pleasant things, but satiatest thyself with all things before desiring them, eating before being hungry, &c.*—ἐμπίπλασαι, pres. ind. m. 2d sing. of ἐμπίπλημι.—4. καὶ τοῦ θερόους χιόνα, κ. τ. λ., *and in the summer time running about, thou seekest for snow*, viz. for cooling your wines, περιθῶ.—5. καὶ τὰ ὑπόβαθρα ταῖς κλίναις παρασκευάζῃ, *and thou providest carpets (or cushions) under thy couches*.—ἀλλὰ διὰ τὸ ἔχειν μηδὲν ὃ τι ποιεῖς, *but from having nothing to do*; lit. “*which thou canst do*.”—6. οὕτω γὰρ παιδεύεις τοὺς σانتῆς φίλους, *for thus thou instructest (trainest up) thy friends*.—τῆς μὲν νυκτὸς ὑβρίζουσα, κ. τ. λ., *polluting the night with revellings and debauchery* (lit. “*insulting the night!*”), *and spending the most useful part of the day in sloth*.—7. ἀθάνατος δὲ οὖσα, κ. τ. λ., *and though an immortal, thou art an outcast from the gods*; lit. “*thou hast been cast out,*” &c.—8. ἀνήκοος εἶ, *thou hast never heard*; lit. “*thou art without the hearing*.”—ἀθέατος εἶ, *thou hast never seen*; lit. “*thou art without the seeing*.”—οὐδὲν γὰρ πώποτε σαντῆς, κ. τ. λ., *for thou hast never seen a single good action of thy own*.—τεθέασαι, perf. ind. p. 2d sing. of θεάομαι.

P. 180.—1. τίς δ' ἂν σοι λεγούσῃ τι πιστεύσεις; *who would believe thee saying any thing?* i. e. “*who would believe any thing*

thou sayest?" for this form of the 1 aor. opt., see § 101, 1.—*ἢ τίς ἂν εὖ φρονῶν τοῦ σου θιάσου τολμήσειεν;* or *what prudent person would venture to belong to thy company.* The plural relative οἱ, *who*, having θιάσου for its antecedent, refers to the persons forming the company, § 135, 6, 3d.—2. *ταῖς ψυχαῖς ἀνόητοι, imbecile in mind, foolish, stupid.*—3. *οἷς προσήκει, as it is their duty;* lit. 'whom it becomes.'—4. *ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις, κ. τ. λ., my friends also have* (lit. "there is to my friends") *a sweet and quiet enjoyment of their food and drink.*—*ἀνέχονται γάρ, κ. τ. λ., for they refrain from them until they have a desire for them.*—5. *καὶ οὕτως ἀπολιπόντες, κ. τ. λ., and neither when they lose it are they distressed.*—6. *εὖ δέ, κ. τ. λ., arrange, δὲ ἡδονταὶ εὖ πράττοντες τὰς παρούσας (πράξεις), and they take delight in doing well their present duties.*—*τίμιοι δὲ πατρίσιν, honoured by their country.*—*τίμιοι* here has a passive signification, equivalent to *τιμητοί*, and governs the dative on the same principle, § 147, Obs. 2, R. I.—7. *τὸ πεπωμένον τέλος, the end decreed by fate, perf. pt. p. of πρόω.*—8. *οὐ μετὰ λήθης ἄτιμοι κεῖνται, κ. τ. λ., they do not sink unhonoured into oblivion, but flourish forever, celebrated in the memory (of posterity).*—9. *τοιαῦτά σοι, κ. τ. λ., by exerting thyself in such labours, O Hercules, son of illustrious parents, it is in thy power to enjoy the greatest possible happiness.*

## THE EXPEDITION OF CYRUS.

THIS expedition was undertaken by Cyrus the Younger, with a view to be revenged on his elder brother Artaxerxes, king of Persia, who, at the instigation of Tissaphernes, a favourite officer, placed him under arrest, and would have put him to death but for the intercession of his mother. Cyrus assembled his forces to the number of 13,000 Greeks and 100,000 mercenaries at Sardis, whence he marched through Lydia, Phrygia, Lycaonia, Cappadocia, &c. to the Euphrates, which he crossed, and reached Babylonia after the space of about six months. He met the king's forces, led by the king in person, at Cunaxa; a battle ensued in which Cyrus was killed, while engaged in personal combat with the king, and his army defeated. The Greek forces were now without a leader, two thousand miles from home, and exposed to almost certain destruction, the greater part of their officers had been killed, or taken prisoners and afterwards treacherously put to death. By the advice of Xenophon, who had accompanied Cyrus, the ten thousand Greeks, who survived the battle, rather than submit to the conquerors, resolved to return home, and Xenophon, with four others, was chosen to conduct their retreat, which he managed with the greatest skill and complete success, after surmounting almost incredible difficulties. The whole narration is given by Xenophon himself in his *Anabasis*, and is one of the finest specimens of military history. Of this work and its author, Gillies in his history of Ancient Greece, speaks as follows:—"His (Cyrus's) journey towards Babylon, his defeat and death in the plain of

Cunaxa, the retreat and dispersion of his followers, and the memorable return of the Greeks to their native country, have been related by the admired disciple of Socrates (whom the friendship of Proxenus the Boeotian recommended to the service and esteem of Cyrus), with such descriptive beauty, with such profound knowledge of war, and of human nature, and with such inimitable graces of native eloquence as never were united in the work of any one man, but that of Xenophon the Athenian."—The extracts here given are from the First Book, and relate some of the most important particulars respecting the advance of this far-famed; but ill-fated expedition.

P. 181.—1. *Δαρείου καὶ Παρυσάτιδος, κ. τ. λ., Darius and Parysatis had two sons*; lit. "two sons belonged to Darius and Parysatis."—(ὧν) *πρεσβύτερος μὲν Ἀρταξέρξης, κ. τ. λ., of whom Artaxerxes was the elder—and Cyrus, the younger.* This Cyrus is commonly called "Cyrus the Younger," to distinguish him from Cyrus the Great, king of Persia, whose history is given by Xenophon in his *Cyropædia*.—2. *ἀπὸ τῆς ἀρχῆς ἧς, κ. τ. λ., from his government, of which he made him Satrap.*—Satrap is a Persian word, and means a prince or governor of a province.—*ἀπέδειξε, appointed (designated) him.*—*πάντων στρατιωτῶν, of all the troops.*—3. *ἀναβαλναι, goes up, viz. to Babylon, the capital of the empire, and the residence of the king.*—It seems to have been common with the Greeks, as well as many other nations, to speak of going from an inferior to a more eminent place, or from the coast to the interior, as a *going up*, and *vice versa*. Hence this expedition of Cyrus is called the *Ἀνάβασις (Anabasis)*, or the *Ascent*.—4. *ὀπλίτας, heavy armed soldiers.* The Grecian army consisted of *ὀπλίται*, or heavy armed soldiers, *ψιλοί*, light armed soldiers, and the *πελισταί*, or targeteers, so called from wearing the *πέλιτη*, a short buckler or target.—5. *Ξένιαν Παρφάσιον, Xenias the Parrhasian.*—The Parrhasians were a people of Arcadia, in the Peloponnesus.—6. *κατέστη, sup. ἐαυτόν, established himself.*—7. *διαβάλλει, falsely accuses. ὥς ἐπιβουλεύει αὐτῷ, that he was conspiring.*—*ὥς ἀποκτενῶν, with a view to put him to death.*—8. *ἐξαίτησαμένη, having begged him off for herself.* Notice here the force of the middle voice, § 74, 2, and Obs. 3, 2d.—9. *βουλευέται ὅπως, κ. τ. λ., deliberates how he shall no longer, at any time, be dependent upon his brother*; *ἐπὶ*, with the dative, here signifies, *in the power of, dependent upon.*—*ἀντὶ ἐκείνου, in his stead.*—10. *ὑπηγε Κύρῳ, favoured Cyrus.*—11. *ὅστις δ' ἀπεκράτετο τῶν παρὰ βασιλέως, and whoever of those (courtiers or delegates) came from the king to him.*—*πάντας οὕτω διατιθεὶς ἀντιπέμπετο, he sent them all back, treating them in such a manner as to be more friends to him than to the king.*—12. *πολεμοὶν ἱκανοί, fit to go to war, i. e. good soldiers.*—*καὶ ἔχοιεν εὐνοϊκῶς*

αὐτῷ, *and might be friendly disposed to him*, sup. *ἰαντούς*, see *Idioms*, 67, 1, & 117, 43.

P. 182.—1. ὡς μάλιστα ἐδύνάτο ἐπικρυπτόμενος, *as secretly as he could*; lit. “concealing himself,” i. e. his doings. Notice the force of the middle voice, viz. for his own advantage.—ὅτι ἀπαρ-ασκευαστότατον, *as unprepared as possible*. For the force of ὡς, ὅτι, κ. τ. λ., with the superlative degree, see § 132, 6.—2. ὁπόσους, i. e. τοσούτων στρατιωτῶν ὁπόσους, *of so many soldiers as*.—3. ὅτι πλείστους καὶ βελτίστους, *as many and as good as possible*.—4. ὡς ἐπιβουλεύοντος, κ. τ. λ., *because (as he insinuated) Tissaphernes had a design upon these cities*, § 178, Obs. 6.—5. προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, *having perceived beforehand that they (the people of Miletus) were purposing the same things, namely, to revolt to Cyrus*.—6. κατὰγειν τοὺς ἐκπεπωκότας; *to lead back those who had been forced to flee*, i. e. the exiles, ἐκπέπω. —7. αὕτη οὖν ἄλλη πρόφασις ἦν, κ. τ. λ., *this therefore was another pretext to him for collecting an army*.—8. ἡξίου ἀδελφὸς ὢν αὐτοῦ, *being his brother, he besought him*, nom. absol. § 178, Obs. 4.—9. Τισσαφέρνης δὲ ἐνόμιζε, κ. τ. λ., *and he (the king) thought that he (Cyrus), by waging war with Tissaphernes, was expending his resources on his armies, so that he was not displeased at their waging war with each other*.—10. ἀπέμπει τοὺς γιγνομένους, κ. τ. λ., *sent to the king the tributes arising from the cities (ὧν, by attraction for αἷς) which Tissaphernes happened to have*, § 177, IV.—11. τῇ οὔσῃ κατ', κ. τ. λ., *which is over against Abydos*.—12. φυγῆς, *an exile*. Clearchus was banished from Lacedæmon for the crimes of tyranny, robbery, and murder. He had a violent passion for war.—13. τούτῳ συγγενόμενος, κ. τ. λ., *having met with this man, he (Cyrus) admired him*.—14. μυρίους δαρεικοὺς, *ten thousand Darics*. The Daric was a Persian gold coin, value about three dollars and a half. It had on one side a head of Darius, from which probably it took its name, and on the reverse was the figure of an archer.—Ten thousand Darics of course were equal to about thirty-five thousand dollars.—15. ὤφελεν τοὺς Ἕλληνας, *assisted the Greeks*.—ἐκούσας, *willingly, cheerfully*.

P. 183.—1. τοῦτο δ' αὖ . . . . στήναι, *and this army again was in this manner secretly supported for him*.—2. ἐνύχθαι ξένος ὢν αὐτῷ, *happened to be a guest to him*. The term ξένος in Greek, like *hospes* in Latin, signifies both the entertainer and the entertained,—the host and the guest. It properly signifies *a stranger, one of a foreign land*. In the absence of inns or public places of



entertainment, the duty of showing hospitality to strangers, was anciently regarded as an important virtue, and from this practice often arose friendships which lasted through many generations. Those between whom such friendships existed were called *ξένοι*, and *πρόξενοι*. The persons here spoken of were friends of Cyrus in this sense. As foreigners were hired as soldiers by the Athenians, the term also signifies *foreign troops* or *mercenaries*.—*ἐπὶ τῶν οἴκοι ἀντ.*, by those of an opposite faction at home.—*ὡς οὕτως περιγεγόμενος ἄν.*, κ. τ. λ., because thus, (he thought) he would be superior.—3. *μὴ πρόσθεν καταλῦσαι*, not to put an end to the war, —not to come to a settlement with the insurgents—*till he should consult with him*.—*οὕτω δέ*, see above, No. 1.—4. *ὡς βουλόμενος*, as wishing, i. e. as he wished.—*ὡς πράγματα παρεχόντων*, κ. τ. λ., because the Pisidians were giving trouble to his province, § 178, Obs. 6.—5. *ξένους ὄντας καὶ τούτους*, these also being friends.—*ὡς πολέμῳ*, as being about to wage war, i. e. because he (Cyrus, as indicated by the nominative case, Idioms, 110), was about to make war.

## CHAPTER II.

Cyrus having mustered his forces at Sardis, amounting, it is said, to 13,000 Greeks, and 100,000 barbarians, under the pretext of waging war against the Pisidians, sets out on his expedition against the king, about the end of March, or beginning of April, in the 3d year of the 94th Olympiad (about 400 years B. C.).

6. *ἐπεὶ δ' ἐδόκει αὐτῷ*, κ. τ. λ., since it seemed proper to him (i. e. since he resolved), now to set out on his expedition, see Note 3, on p. 181.—7. *ὡς ἐπὶ τούτους*, as if against these (viz. the Pisidians).—8. *λαβόντι ὅσον*, i. e. τοσοῦτον στρατεύμα ὅσον, κ. τ. λ., having taken as large a force as was with him, i. e. all the army that he had.—*ἥκειν*, to come (to him).—9. *συναλλαγῇ πρὸς τοὺς οἴκους*, having made an agreement with his citizens at home.—10. *τοῦ ξενικοῦ* (sc. στρατεύματος), the mercenary army.

P. 184.—1. *οἱ δὲ ἡδέως ἐπειθοντο (ἐπίσταντο γὰρ αὐτῷ)*, and they willingly obeyed, for they had confidence in him.—2. *τοὺς ἐκ τῶν*, κ. τ. λ., arrange *λαβὼν τοὺς ὀπλίτας, εἰς τετρακίς χίλους, ἐκ τῶν πόλεων παρεγένετο*, κ. τ. λ., having taken the heavy armed soldiers, about four thousand, out of the cities, he came to Sardis.—*εἰς*, with numerals, signifies about, § 124, 6.—3. *γυμνῆτας*, light armed soldiers.—4. *ἦν δὲ καὶ οὗτος*, κ. τ. λ., and both he and Socrates were of those who had fought at Miletus.—5. Arrange *καὶ ἡγησάμενος τὴν παρασκευὴν εἶναι μείζονα ἢ ὡς ἐπὶ Πεισίδας*, and

*thinking that the preparation was greater than (was necessary) as if against the Pisidians.*—πορεύεται ὡς (Attic for πρὸς) βασιλείᾳ, *sets out to the king.*—ἢ ἐδύνατο τάχιστα, i. e. ἐν τῇ ὁδῷ ἢ ἐδύνατο πορεύεσθαι, *by the way in which he could go quickest, i. e. as quickly as he could,* § 132, 6.—6. Κύρος δὲ ἔχων (τούτους) οὓς εἶπον, *Cyrus, with those whom I have mentioned,* Idioms, 102, 4.—7. τρεῖς σταθμοίς, *three stations, or, days' march.* Σταθμός from ἵστημι, *to stand*, properly signifies the place where an army halted and encamped for the night, after the day's march. Hence three σταθμοί, *or stations*, means "three days' march."—8. παρασάγγας εἰκοσι καὶ δύο, *twenty-two parasangs.* The parasang was a Persian measure of length, equal to about three Roman, or two and three-fourths English miles.—9. τούτου τὸ εὖρος δύο πλέθρα, *the breadth of this was two plethra.* The "plethron" was a measure of a hundred feet.—10. πόλιν οἰκουμένην, *an inhabited city, i. e. well inhabited or populous.*—εὐδαίμονα καὶ μεγάλην, *opulent and large.*—ἔχων, *with*, see above, Note 6.

From Sardis, the army of Cyrus, after eighty days' march, and halting at different places, in all about ninety-six days, arrived at Pylæ on the confines of Babylonia, a distance of 482 parasangs, equal to 1446 Roman, or about 1325 English miles, in 176 days after they started. They were now only about nineteen parasangs distant from Cunaxa, where the battle was fought, and from certain indications they considered themselves not far from the enemy. At this crisis, the event recorded in the next chapter took place.

## CHAPTER VI.

ΟΥΡΩΤΗΣ, a Persian nobleman, who had twice before been guilty of treachery, but had been restored to favour, is again detected in a design to desert Cyrus, and to carry with him to the king as many of his troops as he could. He is apprehended, tried, condemned, and executed.

P. 185.—1. ἐντεῦθεν προϊόντων, *as they were advancing from this place (Pylæ), the tracks and dung of horses were seen.*—εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δις χιλίων ἵππων, *and the foot-print seemed to be (the foot-print) of about two thousand horse.*—2. προϊόντες ἔχαιον καὶ χιλόν, *as they advanced, burned up even the fodder, and every thing useful; lit. "and if any other thing was useful (they burned it)."*—3. (κατὰ) τὰ πολεμικά λεγόμενος, κ. τ. λ., *ranked in military affairs among the bravest of the Persians.*—4. ὅτι..... ἢ κατακαίνοι ἂν ἐνεδρεύσας, *that by lying in ambush, he would either kill those horsemen that were burning up every thing in their course.*

—τοῦ καλεῖν ἐπιόντας, from going about and burning, Idioms, 191.  
 —5. ἔχων ἱππέας ὡς ἂν δύνηται πλείστους, with as many cavalry as he could, Idioms, 102, 4.—6. ἀναγνούς δὲ αὐτήν, ὁ Κῦρος, κ. τ. λ., and Cyrus having read it, apprehends Orontes.—7. τούτους δὲ θέσθαι τὰ ὄπλα, κ. τ. λ., and that these should place themselves in arms around his tent.—8. προτιμηθῆναι μάλιστα τῶν Ἑλλήνων, to possess the highest honour of all the Greeks.—9. ἐπεὶ δ' ἐξῆλθεν, κ. τ. λ., and when he (Clearchus) came forth (viz. from the tent of Cyrus), he related to his friends the trial of Orontes as it was, for secrecy was not enjoined; lit. "for it was not a thing not to be spoken of."

P. 186.—1. τοῦτο πράξω περὶ Ὀρόντιου τούτου, I may do concerning this Orontes now-before you, that, ὃ τι, which, &c.—2. ταχθεὶς ὡς ἔφη αὐτὸς ὑπό, κ. τ. λ., being commanded, as he says, by my brother.—καὶ ἐγὼ αὐτὸν προσπολεμῶν, κ. τ. λ., and I, by prosecuting the war against him, brought it about, so as that it seemed proper to him to cease from the war against me (i. e. compelled him to abandon the war against me), I both received and gave the pledge of friendship; lit. "the right hand."—3. ἔστιν ὃ τι σε ἡδίκησα; have I injured you in any thing? ὅτι οὐ, "No," Idioms 78, 4, Obs.—4. οὐκοῦν ὕστατον; κ. τ. λ., did not you then afterwards, though injured by me in nothing, as you yourself acknowledge, having revolted to the Mysians, do all the injury you could to my province?—ἔφη ὁ Ὀρόντης, Orontes answered in the affirmative, Idioms, 62, LX. 1.—5. οὐκοῦν . . . μεταμέλειν τί σοι ἔφησθα; κ. τ. λ., did you not even say that you repented (of what you had done)?—πέλας ἐμὴ; κ. τ. λ., and having prevailed upon me, did you not give a pledge of fidelity again to me, and receive one from me?—6. νῦν τοιτρίτον ἐπιβουλεύων μοι; κ. τ. λ., have you now been found, for the third time conspiring against me? Orontes having answered, "being injured in nothing," Idioms, 78, 4.—7. ἡ γὰρ ἀνάγκη, (I confess it) for I cannot do otherwise; lit. "for there is necessity."—γὰρ refers to the direct answer understood, and here supplied, "I confess it."—8. ἔτι οὖν ἂν γένοιτο; κ. τ. λ., could you then still (after all this) be an enemy to my brother, and a faithful friend to me? He answered, "if I could, I would never any more, O Cyrus, seem to you to be so," i. e. you could never think me so, Idioms, 78, 4, Obs.—9. ἀπόφηναι γνώμην, i. e. εὐχομαί σε ἀπόφηναι, κ. τ. λ., I beg you to express your opinion.—10. τὸν ἄνδρα τοῦτον, κ. τ. λ., that this man be put to death, as soon as possible.

P. 187.—1. τὸ κατὰ— arrange and supply thus: κατὰ τὸ εἶναι

ἡμῖν κατὰ τοῦτον, *as far as he is concerned*; lit. "as far as it is to us with respect to him." Here τὸ εἶναι ἡμῖν is a substantive phrase, and both this and τοῦτον are governed by κατὰ, according to § 157, Obs. 1.—2. ἔφη, *he* (Clearchus) *said*.—προσθεῖναι ταύτην, *κ. τ. λ.*, *concurrent in* (lit. "added themselves, or (τὴν ψήφον) their vote to,") *this opinion*.—3. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they seized Orontes by the girdle*, § 156, R.—ἐπὶ θανάτῳ, *in token of his being to be led to death*. It appears that it was customary with the Persians to seize the girdle of a person who was condemned to death, as if to drag him forth to execution.—4. ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ, *κ. τ. λ.*, *and when those who formerly prostrated themselves before him, saw him, they even then did him the same honour, though seeing that he was leading to death*.—5. οὐδ' ὅπως ἀπέθανεν, οὐδεὶς εἰδὼς ἔλεγεν, *nor did any one, from his own knowledge, tell how he died*.—εἰκαζον δ' ἄλλοι ἄλλως, *but some conjectured one thing, others another*.—τάφος δ' οὐδεὶς, *but no monument of him ever was erected*; lit. "was ever shown."

## CHAPTER VII.

AFTER three days' march through the region of Babylonia, Cyrus, supposing that he should be attacked by the forces of the king next day, makes preparation for the contest, by a general review of his troops during the night. As, however, the attack was not made, and no enemy appeared, he concluded that the king shunned the contest, and afterwards he proceeds with less circumspection.

P. 187.—6. εἰς τὴν ἐπιούσαν ἑῷ (acc. sing. Attic of ἕως), *on the next morning*.—βασιλείᾳ ἡξείν.....μαχοσύμενον (Attic fut. pt. m. by elision of σ, and contraction for μαχεσόμενον, § 101, 4 (1), *that the king would come to make an attack*, § 177, Obs. 5.—7. αὐτὸς δὲ τοὺς ἑαυτοῦ διάταττε, *while he, in person, drew up his own men*.—8. συμβουλευέτό τε πῶς ἄν, *both advised with them concerning the order of battle*.—καὶ αὐτὸς παρήγει θαρσύνων (κατὰ) τοιαύδε, *and at the same time he himself, encouraging them, addressed them thus*.—9. οὐκ ἀνθρώπων ἀπορών, *κ. τ. λ.*, *not for want of foreign troops*.—ἄγω ὑμᾶς συμμάχους, *do I take you as my auxiliaries*,—*my fellow combatants*.—διὰ τοῦτο προσέλαβον, *κ. τ. λ.*, *for this reason I have taken you into my service*.—10. ὅπως οὖν, *i. e.* ὁρᾶτε οὖν ὅπως ἔσεσθε ἄνδρες, *see then that ye be men*, § 172, Obs. 3.

P. 188.—1. καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω, *and on account of which I deem you truly happy*.—2. ἀντὶ ὧν ἔχω πάντων καί, *κ. τ. λ.*, *i. e.* ἀντὶ πάντων ὧν ἔχω, *κ. τ. λ.*, *in preference to all things which I have, and others manifold*.—ὧν, *by attraction for αἷ*.—3. ἐπίσσω,

they advance to the attack.—*ἂν δὲ ταῦτα ἀνίσχησθαι*, and if you withstand these.—4. (κατὰ) τὰλλα καὶ αἰσχύνεσθαι μοι δοκῶ, as to other things, methinks I am even ashamed.—οἷους, κ.τ.λ., (that) you should know what sort of men they are in our country. Observe the difference between the term ἀνθρώπους in this sentence, as applied to the Persians, and ἀνδρῶν in the next, as applied to the Greeks.—5. τοῖς οἴκοι ζηλωτόν, an object of envy to those at home; lit. "to be envied by those," &c.—6. διὰ τὸ εἶναι ἐν τοιούτῳ τοῦ, κ.τ.λ., on account of being in such (a state) of approaching danger.—7. ἂν δ' εὖ γένηται τι, οὗ σε μεμνήσθαι, but if the event be successful, that you will not remember (your promises).—εἰ μέμνησθαι, if you should remember; an uncommon form of the perf. opt. p. for μέμνηο (§ 101, Obs. 4), for which see Buttmann's Gr. § 98, Note 9.—8. τὰ δ' ἐν μέσῳ τούτων ἅπαντα, κ.τ.λ., all the places between (these extremes) the friends of my brother govern.—9. ἐμπιπλᾶς ἀπόντων τὴν γνώμην, having satisfied the minds of all.—10. παρεκλεύοντο δ' αὐτῷ πάντες, κ.τ.λ., and all who conversed with him advised him not to fight (in person).

P. 189.—1. οἶε γὰρ σοι; for do you really think? γὰρ here gives emphasis to the question, § 125, γάρ, 1; for the use of σοι in such expressions, see § 145, 2.—μαχεῖσθαι, contr. for μαχέσσεσθαι, § 101, 4 (1).—2. νῆ Δί', most certainly, Idioms, 62, IX.—3. ἐν τῇ ἐξοπλισίᾳ, in the review,—in the getting ready for action.—ἄσπις μυρία, κ.τ.λ., ten thousand four hundred bearing shields, i. e. heavy armed soldiers; ἄσπις is here used by metonymy for ἄσπιδοφόροι.—4. ἄλλοι δὲ ἦσαν, and there were others, or, "and besides these there were."—5. ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τίσσαρες, there were four generals, commanders and leaders, each of thirty myriads (or 300,000), namely, &c.—6. ὑστέρησε τῆς μάχης ἡμέρας πέντε, came up five days after the battle; lit. "was later than the battle;" μάχης is here governed by the comparative, implied in ὑστέρησε, from ὑστερος, which governs the genitive, § 143, Obs. 14, 1, and of course the verb governs the same case on the principle, § 144, Obs. 7, or simply by § 157, R. XXXIII. I. 2.—7. μαχεῖσθαι, would fight, see above, Note 1.—8. παρετίτατο δὲ ἡ τάφος ἄνω, κ.τ.λ., and the trench had been cut up through the plain, &c., plup. ind. p. of παρατίλω.—9. ἐνθα δὲ εἰσὶν αἱ διώρυγες, there also there are canals flowing from the river Tigris, and they are four.—πλοῖα . . . . σιταγωγὰ, vessels laden with provisions.

P 190.—1. διαλείπουσι δὲ ἐκάστη κ.τ.λ., and they are distant

(each from the other) *a parasang, and there are bridges over them.*—2. παρ' αὐτὸν τὸν Εὐφράτην, *along the Euphrates itself.*—3. ἀντὶ ἐρύματος, *instead of (i. e. by way of) a fortification.*—4. τὸν Ἀμβρακίωτὴν μάντιν, *the soothsayer of Ambracia.*—οὔτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, *that the king will not fight in ten days; for μαχεῖται, as above, n. p. 189, 7.—οὐκ ἄρα εἰ μαχεῖται, then he will not fight at all.*—5. ἀπεγνωκέναι τοῦ μαχεῖσθαι, *that he had given up the idea of fighting.*—6. καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, *with a few before him in their ranks, lit. "in order."*—τὸ δὲ πολὺ αὐτῷ, *x. t. l., but a great part of his army.*

## CHAPTER VIII.

At the approach of the army of Artaxerxes, drawn up in order of battle, the troops of Cyrus are thrown into confusion, and hurry to their arms. The line of battle is quickly formed,—the Greeks, on the right wing, next to the Euphrates, route the barbarians opposed to them. Cyrus fights eagerly, attacks the king in person, and is himself slain.

P. 190.—7. ἀμφὶ ἀγορὰν πλήθουσσαν, *about the time of full market, i. e. the third hour, corresponding to our nine o'clock, A. M.* It was customary with the Greeks to indicate the time of day by the employment of it, or by some circumstance regularly recurring at that time.—8. ἔνθα ἐμελλε καταλύσειν, *where he was about to encamp; lit. "to stop, or, to end his march," sup. τὴν πορείαν.—κατὰ κράτος, at full speed; lit. "with force."*—καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, *both in Persian and in Greek.*

P. 191.—1. ἀτάκτοις σφίσι ἐπιπείσεισθαι, *that he (the king) would fall upon them before they put themselves in order of battle.* ἐπιπείσεισθαι, fut. inf. m. of ἐπιπλήτω, see πλῆτω, § 117. The form πεσέομαι or πεσοῦμαι, is sometimes called the 2 fut. m. Others think more correctly that the 2 fut. has no existence in the active and middle voices, but only in the passive; and that these are the Ionic and Doric forms instead of πέσομαι from ΠΕΤΩ. The Attic formation from ΠΕΣΩ, § 101, 4 (1), will give the same result.—2. καὶ καθίστασθαι, *x. t. l., and each man to take his stand in his own rank, i. e. "to take his post."*—3. τὰ δεξιὰ (sc. μέρη) τοῦ κέρματος, *the right wing.*—Πρόξενος δὲ ἐχόμενος, *and Proxenus was next to him; lit. "adhering (or holding himself) to him."*—4. τοῦ δὲ βαρβαρικοῦ, *x. t. l., of the barbarian army, Paphlagonian horsemen about a thousand, and the Grecian targeteers stood next to Clearchus on the right.*—5. Κύρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν, *but Cyrus with his head undefended (i. e. without a helmet, lit. "bare").*—καθίστατο εἰς τὴν μάχην, *took his station for the battle.*—6. δέλη,

mid-afternoon (about three o'clock).—7. ὥσπερ μελανία τις ἐν τῇ πεδίῳ ἐπιπολύ, like a darkness generally over the plain, i. e. covering nearly the whole plain.—8. χαλκός τις ἤστραπτε, brazen armour (lit. "brass") began to gleam. τις with χαλκός here has a collective signification, § 133, 10, "all the armour," "every piece of brazen armour."—9. ἐχόμενοι δὲ τούτων γερόφοροι, and next to these, soldiers armed with Persian bucklers, see above, Note 3.—10. σὺν ποδίηρεσι ξυλίναις ἀσπίσιν, with wooden shields reaching down to the feet.—κατὰ ἔθνη, by nations.—ἐν πλασιῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο, each nation marched in a solid square of men.

P. 192.—1. διαλείποντα συχνὸν ἀπ' ἀλλήλων, leaving a considerable space from the one to the other, i. e. at a considerable distance from each other.—τὰ δρεπανηφόρα λεγόμενα, which are called *Drepanephora*, or, *scythe-chariots*.—2. ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, extended obliquely from the axles, perf. part. p. of ἀποτείνω.—3. ἣ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων, (Attic fut. pt. a. for ἐλασόντων, from ἐλαύνω, § 101, 4 (1), &c.,) but the design was in order to (i. e. that they should) drive in among the ranks of the Greeks, and cut them to pieces, § 177, Obs. 5, and § 178, Obs. 6.—4. ἐψεύσθη τοῦτο, in this he was mistaken.—ὡς ἀνυστόν, as much as possible.—ἐν ἴσῳ, equally, i. e. "at the same pace."—κατὰ μέσον τὸ (ὄν) τῶν πολεμίων, against the centre of the enemy; lit. "the centre which is (the centre) of the enemy."—5. πάνθ' ἡμῖν πεπολιηται, our work is done, meaning, will then be done, § 172, Obs. 7, 1st, lit. "every thing has been accomplished by us."—ἔκαι ἀκούων (ἐκ) Κύρου, and hearing from Cyrus.—βασιλεῖα ὄντα ἔξω τοῦ, κ. τ. λ., that the king was beyond the left wing of the Grecian army.—7. ὥστε μέσον τὸ ἑαυτοῦ ἔχων, κ. τ. λ., so that having (or being in) the centre of his own troops, he was, &c.—ὅτι αὐτῷ μέλοι, κ. τ. λ., that he would take care that it might be well.—8. αἶ' εἰ ἐν τῷ αὐτῷ (τόπῳ), since it still remained in the same place.—συντάττετο ἐκ τῶν, κ. τ. λ., was formed in order of battle, of those still coming up, i. e. "as they came up."—9. οὐ πάνυ πρός, a little in front of.—10. ἰδὼν δὲ αὐτὸν . . . Ξενοφῶν Ἀθηναῖος, and when Xenophon an Athenian saw him: the same who is the writer of this narrative, and who, as commander, afterwards conducted the ten thousand Greeks in their return home. The modesty with which he here speaks of himself, using the third person, is worthy of being noted.—ὑπελάσας (sc. τὸν ἵππον ἑαυτοῦ), riding up to him, or lit. "so as to be opposite him."—11. ὁ δὲ ἐπιστήσας (sc. ἑαυτόν)

and he, having halted, said.—ὅτι τα ἱερά καὶ τὰ σφάγια καλὰ εἴη, *that the omens and victims are favourable*, i. e. give promise of success. These words mean the omens derived from inspecting the entrails of victims slain, and from other circumstances attending the sacrifices; see Potter's Gr. Antiq. B. III. chap. IX.

P. 193.—1. ὅτι τὸ σύνθημα παύεσθαι δεύτερον ἤδη, *that the word (or private signal) was now passing round the second time*.—2. καὶ ὅς, *and he*, used sometimes by Attic writers, as well as by Homer and Herodotus, for καὶ οὗτος, § 60, Obs. 3.—3. ἀλλὰ δέχομαι, *well then, I accept it*, § 125, ἀλλά, 1.—4. ὡς δὲ πορευομένων ἐκκύνει τι τῆς φάλαγγος, κ. τ. λ., *and as they were advancing, a part of the line began to fluctuate*.—τὸ ἐπιλειπόμενον, *that part which fell behind*.—ἐφθέγγοντο, *they shouted*.—οἷόν περ τῷ Ἐνναλίῳ ἐλελλίζουσι, *just as when they raise the battle-shout to the god of war*.—5. πρὶν δὲ τόξευμα ἐξικνεῖσθαι (εἰς αὐτούς), *but before the arrows could reach (them)*, i. e. before they came within bow-shot.—κατὰ κράτος, *as fast as they could; with all their might*.—ἐφέρετο, *were borne along, rushed along*.—κενὰ ἡνιόχων, *empty, without drivers*.—6. οἱ δὲ, ἐπεὶ προΐδουσιν διῴσταντο, *some, when they saw them beforehand, divided—made way for them*.—ἔστι δ' ὅστις ἐκπλεγείς ὥσπερ, κ. τ. λ., *while another (lit. "and there was one who"), amazed as in the Hippodrome (i. e. the chariot race-course), was taken unawares; ἔστι ὅστις, is equivalent to τίς, some one, § 136, 11*.—7. τὸ (βαρβαρικὸν σιράτευμα ὃν) καθ' αὐτούς, *that part of the barbarian army which was opposed to them*.—ἡδόμενος καὶ προσκυνούμενος, κ. τ. λ., *was delighted and was already saluted as king*.—8. οὐδ' ὡς ἐξήχθη διώκειν, *but he was not transported (excited) so as to join in the pursuit*.—ἀλλὰ συνεσπειραμένην ἔχων, κ. τ. λ., *but with the body of six hundred horsemen with him*,—collected around him, perf. pt. p. of συσπειράω.—9. μέσον ἔχοντες τὸ αὐτῶν (σιράτευμα) ἡγούντο, *occupying the centre, led their own army*.—ἐν ἀσφαλεστάτῳ (τόπῳ), *in the safest place*.

P. 194.—1. οὐδὲ τοῖς (σιρατιώταις) αὐτοῦ τεταγμένοις, *not with the soldiers drawn up there in front of him*.—ἐπέκαμπεν ὡς εἰς κύκλωσιν, *wheeled round as if for surrounding the army (of Cyrus)*. μὴ ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν, *that he might get behind him, and cut off the Grecian army*.—2. διασπείρονται καὶ οἱ Κύρον ἑξακόσιοι, κ. τ. λ., *and the six hundred of Cyrus are scattered abroad*, (observe the change of tense,) *having hastened to the pursuit*.—3. πλην πάνυ ὀλλγοί, κ. τ. λ., *but still, a very few were left around him*.—καθορᾷ βασιλεία, *he sees the king*.—καὶ αὐτὸς οὐκ



ἤνταχτο, and immediately could no longer contain himself.—4. παύοντα δ' αὐτὸν ἀκοντίζει τις παλῆς, κ. τ. λ., and while in the act of striking, some one hits him (Cyrus) with great force under the eye, with a javelin.—καὶ ἐνταῦθα μαχόμενοι, καὶ βασιλεὺς καὶ Κύρος, and thereupon they, having engaged in battle, both the king and Cyrus, and those who were with them, in behalf of each, Ctesias relates how many of those with the king fell.—5. Arrange, θεράπων ὁ πιστότατος αὐτῷ τῶν σκηπτούχων, a servant the most faithful to him of his sceptred attendants.—6. ἐπισφάζει αὐτὸν Κύρος, to kill him (Artapates) upon Cyrus.

## CHAPTER IX.

## THE CHARACTER OF CYRUS.

P. 195.—1. ἐτελεύτησεν (τὸν βίον), ended his life.—2. μετὰ Κῦρον τὸν ἀρχαῖον, since the ancient Cyrus.—3. τῶν δοκούντων γενέσθαι ἐν πείρᾳ Κύρου, of those appearing to be well acquainted with Cyrus.—ἐν πείρᾳ γίνεσθαι, signifies “to be on intimate terms with any one,” “to have made trial of one.”—4. πάντων πάντα κράτιστος, the best of them all in all things.—5. εὐμαθέσις, the most docile.—6. Arrange, μᾶλλον πείθεσθαι τοῖς τε πρεσβυτέροις, καὶ τῶν αὐτοῦ ὑποδεστέροις, and to be more submissive to his superiors in age, than those who were inferior to him.—7. καὶ (ἐδόκει) τοῖς ἵπποις ἀριστα χρῆσθαι, and he seemed to manage horses in the best manner.—8. τῶν ἔργων εἰς τὸν πόλεμον, of those exercises relating to (preparatory for) war.—9. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, and when he was in the flower of his age.—10. καὶ ἄρκτον ποτὶ ἐπιφερομένην οὐκ ἔτρεσεν, κ. τ. λ., and he did not fly with terror from a bear which once rushed upon him, but grappling with it (closing with it), &c.—11. καὶ τὸν πρῶτον, κ. τ. λ., and nevertheless he made the first man that came to his assistance to be (regarded) by many as a most happy man.—12. οἷς καθήκει, whom it behoves (i. e. whose duty it is, who are obliged), to assemble in the plain of Castolus.—13. πρῶτον μὲν ἐπέδειξεν αὐτόν, κ. τ. λ., he from the first made it manifest (lit. “showed himself”) that he considered it of the greatest importance to deceive in nothing, i. e. never to deceive.—εἰ τῷ σπείλωται, if he entered into a league with any one; τῷ here for τῷ.—σπείλωται, 1 aor. opt. m. of σπένδω, properly, to pour out a libation; and, as such offerings were made at the ratification of treaties, hence this word means, “to make a treaty,” or, “to enter into a solemn compact”

P. 196.—1. αὐτῷ ἐπιτερόμεναι, *subject to him, under his government*; lit. “entrusted to him.”—2. Κῦρον εἵλοντο ἀντὶ Τιμισσαφέρνης, *took part with Cyrus against Tissaphernes*.—3. οἳ οὐκ ἤθελον τοὺς φεύγοντας προέσθαι, *because he would not desert (abandon) their exiles*.—4. φανερός δ’ ἦν . . . νικῶν περιώμενος, *he showed (it was evident) that, if any person did him any good or evil, he endeavoured to exceed him*.—ἕστε νικῶν ὑπερέμενος, *until he should surpass in requiting*.—5. καὶ γὰρ οὖν πλείστοι, κ. τ. λ., *and accordingly to him the only man in our time*, (lit. “one man of those in our time,”) *very many have desired to give up, &c.*—6. οὐ μὲν δὴ οὐδὲ τοῦτ’ ἂν τις εἴποι, *nor, truly, could any one say this*.—καταγελᾶν, *to triumph, to escape with impunity*.—ἀφειδέστατα, *in the most unsparing manner*.—7. πολλάκις δ’ ἦν ἰδεῖν, *and it was no uncommon thing to see*; lit. “there was often to be seen,” “it was possible to see,” or, “one might see,” Idioms, 117, 33.—8. ἔχοντι ὃ τι προχωροίη, *having what might be of advantage to him, i. e. carrying with him whatever he wanted*.—9. ὡμολόγητο, *it was acknowledged*.—10. στρατευόμενος οὖν καὶ αὐτός, κ. τ. λ., *wherefore also as he led his army himself into these regions, those whom he observed willing to expose themselves to danger, he made rulers over the country which he conquered*.—11. ὥστε τοὺς μὲν ἀγαθοὺς φαίνεσθαι εὐδαιμονεστῆτους, *so that brave men appeared to be the most fortunate*.—πολλὴ ἦν ἀφθονία, *there was a great abundance*.

P. 197.—1. εἰς γε μὴν δικαιοσύνην, κ. τ. λ., *but particularly as to justice, if any one appeared to him disposed to show a regard for it*.—ἐποιεῖτο ποιεῖν, *he endeavored to make*.—2. καὶ γὰρ οὖν, κ. τ. λ., *wherefore also many other things were managed by him justly, and he possessed an army deserving the name*; lit. “a true army.”—3. ἀλλ’ ἐπεὶ ἔγνωσαν, κ. τ. λ., *but because they knew that to serve Cyrus faithfully, was of more advantage than, &c.*—Here *πειθαρχεῖν* with its clause, is the subject of εἶναι.—ἀχάριστον, *unrewarded*.—4. τοιγαροῦν κράτιστοι δὴ ὑπηρεταί, κ. τ. λ., *accordingly Cyrus is said to have had the very best assistants in every enterprise*; lit. “the best assistants were said to have been to Cyrus.”—5. ἐκ τοῦ δικαίου, *justly, with justice*.—καὶ κατασκευάζοντά τε (τὴν χώραν) ἥς ἄρχοι χώρας, *and, moreover, improving the province which he governed*, Idioms, 42—here supplied as in 43.—καὶ προσόδους ποιοῦνται, *and increasing the revenue*.—6. οὐδέν (τούτων) ἂν πώποτε ἀφείλετο, *he took none (of these things) away (from him) at any time for his own advantage*. Observe here the force of the middle voice ἀφείλετο.—ἀλλὰ πλεῖον προσεδίδου, *but added more*.—7. οὐ γὰρ φθορῶν

τοῖς φανερώς πλουτοῦσιν ἐφαίνεται, ἀλλὰ (ἐφαίνεται), κ. τ. λ., *for he never was known to envy (lit. "appeared envying") those who were rich openly, but to endeavour to use the riches of those who concealed them.*—8. φίλους γε μὴν, κ. τ. λ., *arrange, ὁμολογεῖται πρὸς πάντων γενέσθαι κράτιστος δὴ θεραπεύειν (τοσοῦτους) ὅσους φίλους γε μὴν ποιήσαιο, κ. τ. λ., and he is acknowledged by all to have been distinguished for treating well those, at least, whom he made his friends, and whom he knew to be well disposed to him.*—καὶ κρῖνει, κ. τ. λ., *and who he thought would be proper assistants to him, (πράγματός τινος) ὃ τι τυγχάνει βουλόμενος κατεργάζεσθαι, of any enterprise which he might wish to undertake.*—9. καὶ γὰρ (κατὰ) αὐτὸ τοῦτο, κ. τ. λ., *for, as it regards any particular thing on account of which he thought he would need friends, that he might have them as assistants.*—10. δῶρα δὲ πλεῖστα μὲν, κ. τ. λ., *and indeed in my opinion, for one man (i. e. being one man) he received on many accounts a greater number of gifts than any other; lit. "the most gifts."*—11. καὶ ὅτου μάλιστα ὁρῶν ἕκαστον δεόμενον, *and of which he saw each one most in need.*

P. 198.—1. φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι, *but he thought friends, richly adorned, were the greatest ornament to a man.*—2. καὶ τὸ μὲν, κ. τ. λ., *arrange, καὶ μὲν τὸ (αὐτὸν) νικᾷν τοὺς φίλους εὖ ποιοῦντα τὰ μεγάλα, and indeed that he should surpass his friends in conferring great favours.*—τὸ δὲ (αὐτὸν) περιεῖναι τῶν φίλων, *but that he should surpass his friends.*—3. βίλους οἶνον ἡμιδεῖς, *small vessels half full; lit. "half empty."*—ὁπότε πάντῃ ἡδὺν λάβοι, *when he received (any) very good.*—4. ἐπιλέγειν κελεύων τὸν φέροντα, κ. τ. λ., *directing the bearer to say.*—5. ὅπου δὲ χιλός, κ. τ. λ., *and where hay was very scarce.*—ὥς μὴ πεινῶντες, κ. τ. λ., *so that starving horses might not carry his friends.*—6. ἐσπουδαιολογεῖτο, ὥς δηλοῖ, οὗς τιμᾷ, *he conversed earnestly with them, that he might show whom he honoured.*—7. δούλου ὄντος, *though a subject.*—πλὴν Ὀρόντης ἐπεχείρησε, *except that Orontes attempted it.*—8. καὶ οὗτοι μέντοι, *and these especially.*—9. νομίζοντες παρὰ Κύρου, κ. τ. λ., *thinking that if they were brave they would obtain a reward more worthy of (more becoming) their services, with Cyrus than with the king.*—10. μέγα, κ. τ. λ., *arrange, καὶ τὸ γινόμενον αὐτῷ ἐν τῇ τελευτῇ τοῦ βίου (ἢ) μέγα τεκμήριον ὅτι, κ. τ. λ., and that which happened to him, (lit. "was to him,") at the close of his life was, &c.*

## THE ODES OF ANACREON.

ANACREON was born at Teos in Ionia, about 530 years B. C. He was one of the most popular of the Greek lyric poets. The joys and pains of love and wine were his favourite themes. With him, as with others of the same cast of mind, the brevity of human life, the many deductions to be made from that by the interruptions of sickness and sorrow, and above all, the gloom and uncertainty that, according to his philosophy, rested on all beyond it, were only so many arguments to seize the few moments of health and leisure, and devote them to mirth and voluptuous enjoyment. There is in his poetry such gracefulness and simplicity, such a lively humour and easy playfulness, as render it inimitable, and have made him a universal favourite. He lived to the age of eighty-five, and was greatly honoured by the Athenians after his death. Of his writings only a few fragments remain, and some of these are so inferior, as to lead to a suspicion, not ill-founded, that they are spurious. For the measure of these odes, see p. 291.

P. 201.—1. *Ἀτρεΐδαις*, the sons of Atreus, viz. Agamemnon and Menelaus, the leaders of the Grecian forces at the siege of Troy.—*Κάδμῳ*, Cadmus, the founder of Thebes. The poet represents himself as desirous of writing an epic poem on these subjects, but failing,—his lyre sounded “only love.”—2. *ἤμειψα*, I changed.—*ἤθδον*, I began to sing, I attempted to sing, § 76, Obs. 4.—3. *χαίροιτε λοιπὸν ἡμῖν*, *Ἡρώες*, farewell henceforth for us (viz. himself and his lyre), ye Heroes.—*λοιπὸν*, i. e. *κατὰ τὸν λοιπὸν χρόνον*, for the future. Finding his efforts vain, he thus bids adieu to epic poetry.

4. *Φύσις*, Nature, meaning the God of nature, the Creator.—*ποδωκίην*, swiftness of foot, Ion. for *ποδωκίαν*.—5. *χάσμι' ὀδόντων*, fearful teeth, lit. “wide opening of the teeth.”—*τὸ νηκτόν*, the faculty of swimming.—6. *οὐκ ἔτι ἔχεν*, she had nothing more.—*ἀντὶ* (for *ἀντὶ*) *ἀσπίδων ἀπασῶν*, &c. &c., (which is) instead of every shield, instead of every spear, i. e. “equal to,” or even, “better than, either shield or spear.”—7. *καλή τις οὔσα*, any beautiful woman.

8. *μυσονυκτίοις ποδ' εἶραις*, on a certain time about the season of midnight.—*στρέφεται*, &c. &c., is turning (lit. “turns itself”) at the hand of Bootes.—9. *μερόπων*, of men,—“beings endowed with speech,” as the word signifies, from *μεῖω*, to divide, and *ὄψ*, the voice.—10. *κίεται*, Ion. and Dor. for *κείνται*, § 101, 12, and Obs. 8.—*κόπη δαμένια*, overpowered by weariness, 2 aor. pt. p. of *δαμάω*, as if from *δέμω*.—*ἐπισταθείς*, coming up, lit. “having placed himself near,” 1 aor. pt. p. (in a middle sense, § 74, Obs. 5,) of *ἐπιστήμι*.—*μεῦ*, *θυρέων*, *ὄχηας*, Ionic forms of *μοῦ*, *θυρῶν* and *ὄχέας*, from *ὄχευς*, see tables of dialects.—11. *κατὰ μεῦ σχίσαις*, by tmesis

for κατασχίσεις μεῦ, κ. τ. λ., § 5, 7, 7th, *you will interrupt my dreams*.—12. μὴ φόβησαι, *be not afraid*, 1 aor. imp. m. of φοβέω.—κάσ-  
ληρον κατὰ νύκτα πεπλάνημαι, *and I have lost my way* (I wander)  
*in the moonless night*.

P. 202.—1. ἀνά, a prep. in composition with ἄψας, and sepa-  
rated from it by tmesis. See above, N. 11, p. 201.—ἀνέφξα, *I*  
*opened*, 1 aor. ind. a. of ἀνολίγω, for this augment, see § 90, 5.—  
2. φέροντα (masc.), agreeing in sense with βρέφος (neut.), but in  
form with ἔρωτα, § 131, Exc. 1.—ἰστίην, Ion. for ἰστίαν, *the hearth*,  
hence, *the fire*.—3. ἐπεὶ κρύος μεθῆκε (ἐαυτό), *and when the cold*  
*abated*, i. e. “when he grew warm,” 1 aor. ind. a. of μεθίημι.—φέρε,  
*come*.—4. ἐς τί μοι νῦν, κ. τ. λ., *how far the string by having been wet*  
*is now injured to me*.—5. μέσον ἤπαρ, *in the midst of my heart*.—  
6. ἀνὰ δ’ ἄλλεται, by tmesis for δι’ ἀνάλλεται καχάζων (for καγχάζων),  
*and bounds up with a loud laugh*.—7. συγχάρεθι, *congratulate me*,  
*rejoice with me*, 1 aor. imp. p. of συγχαίρω.

8. This ode, like several others of this poet, and also some of Horace,  
is of a Bacchanalian or voluptuous character, and expresses the feel-  
ings of those who being “lovers of pleasure,” and having no correct  
views of the unseen future, adopt as their motto, “Let us eat and  
drink, for to-morrow we die.” How much wiser and better the coun-  
sels tendered to us, 2 Pet. i. 4–11.—8. ἐπὶ μυρσίναϊς, κ. τ. λ., *arrange*,  
*στορέσας (ἐμαυτὸν) ἐπὶ τρεῖναϊς μυρσίναϊς, κ. τ. λ., reclining upon*  
*tender myrtles and the leaves of the lotus tree, I wish to indulge in*  
*the social cup*.—προπίνω, signifies properly, “to drink” first, and  
then hand the cup to another,” hence, “to drink.”—The myrtle  
was sacred to Venus, and of course dedicated to love and mirth;  
the leaves of the lotus were fragrant, and made a soft and pleasant  
couch.—9. ὁ δ’ Ἔρως χιτῶνα δῆσας, κ. τ. λ., *let Cupid, having bound*  
*his tunic over his head with a rush, serve me with wine*.—10. βίότος  
τρέχει κυλισθεῖς, *life revolving runs* (its course).—11. τί σε δεῖ, i. e.  
διὰ τί, κ. τ. λ., *why should you anoint the stone*.—μάταια (δωρήματα),  
*useless offerings*.—12. πρὶν ἔρως ἐκεῖ, κ. τ. λ., *I wish to dissipate my*  
*cares, O Cupid, before I go away there, to the choirs of the in-*  
*fernals*.

13. τὸ ρόδον τὸ τῶν Ἐρώτων, κ. τ. λ., *let us mingle with wine the*  
*rose—the rose of the loves*.—Διονύσω, lit. “with Bacchus,”—the  
god of wine, put for wine itself.—προτάφοισιν, Ion. for προτάφοις,  
*to our temples*.—14. ρόδον εἶαρος, μέλημα, *O rose, favourite of the*  
*spring*; lit. “the care of spring;” εἶαρος for ἔαρος.—15. παῖς ὁ  
(νῖός) Κυθήρης στέφεται ρόδα καλοῖς ἰούλοις, κ. τ. λ., *the boy, the*

son of Venus, crowns with roses his beautiful curling locks, (lit. "places roses as a crown upon," &c.) when he dances with the Graces.—Χαρίτεσσι for Χάρισι.—16. λυρῶν παρὰ τοῖς . . . σηκοῖς, playing on the pipe . . . near thy shrine, or, I will play on the pipe, &c.—πεπνυκασμένος ῥοδίνιοις στεφανίσκοις, adorned profusely with rosy chaplets.

P. 203.—1. πῆλεια. This ode is addressed to Anacreon's carrier pigeon. The poet represents himself as meeting with his dove—asks, whence it is, and what it is,—and the remainder of the ode is the reply of the dove to these inquiries.—πῆλεια ἐραυμήν, κ. τ. λ., lovely dove, whence, whence dost thou fly?—2. πόθεν μύρων, κ. τ. λ., whence, moving swiftly upon the air, dost thou breathe, and diffuse odours from so much ointment.—3. τίς εἶς, who art thou?—τί σοι μέλει δέ, and what is your employment? lit. "what is a care to you?"—4. τὸν ἄρτι κρατοῦντα καὶ τύραννον τῶν ἀπάντων, who now rules and is monarch over all, i. e. "who is now the universal favourite."—5. πέπρακέ με, κ. τ. λ., sold me (to Anacreon) for a small hymn; lit. "having received a small hymn."—τοσαῦτα, such services (as this).—6. κῆν (for κᾶν, i. e. καὶ ἄν) ἀφ᾽ ἡ με, and if he dismiss me, set me free.—τι ἄγριον, something wild.—7. τὰ νῦν, i. e. κατὰ τὰ νῦν ὄντα, at present, as things are now.—8. ὃν προπίνει, which he drinks first, before me.—πιούσα δ' ἂν χορεύω, and when I have drunk, perhaps I may dance, pres. subj. a. So also σνσκιᾶζω, καθεύδω.—9. κοιμωμένη, betaking myself to repose.—10. λαλιστέραν μ' ἔθνηκας, κ. τ. λ., you have made me more loquacious than even the crow.

11. λέγουσιν (μοι), say to me.—12. λαβὼν ἑσποτρον ἄθρει, take the mirror and examine carefully, Idioms, 101, 2.—σεῦ, Ion. for σοῦ.—13. ὥς τῷ γέροντι, κ. τ. λ., arrange, ὥς πρέπει τῷ γέροντι παλῆειν τὰ τεργνά (τοσοῦτω) μᾶλλον ὅσω τὰ μόλερς (§ 134, 18), ἐστὶ πέλας, that it becomes an old man to sport the more merrily, in proportion as death (lit. "the things of fate") is near.

P. 204.—1. νόημα ἄβουλον, a wayward, an unteachable disposition.—2. θῶρηξ, Ion. and by euphony for θῶρακα.—δοῦρα, Ion. for δόρυ, gen. δόρατος, a spear.—βοεῖην, Ion. for βοεῖαν or βοεῖαν, properly an adjective, but used as a substantive, a shield (made of an ox's hide—δοράν is understood).—3. ἔβαλλε, he began to shoot and continued shooting. Notice the import of the imperf.—4. ἤσχαλλεν, κ. τ. λ., he flew into a passion, and threw himself at me as a dart.—ἔδυνε, penetrated.—5. τί γὰρ βαλόμεθ' ἔξω, κ. τ. λ., for what avails it if we be darting without, when the contest is within? lit. "the battle having itself within."

6. ἐτησίῃ μολοῦσα, *coming every year*.—7. εἰς ἄφαντος, κ. τ. λ. *thou goest out of sight, i. e. thou disappearest either to the Nile, or to Memphis, i. e. to warmer climes*.—8. πόθος ὁ μὲν πτεροῦται, κ. τ. λ., *and one passion is just fledged, another is yet an egg, and another is just half hatched*.—9. ἐρωτιδεῖς μικρούς, *the little love-lings*.—κύνουσιν ἄλλους, *bring forth, hatch others*.—10. τί μῆχος οὖν γένηται; *what remedy then can there be?*—ἐκσποῆσαι, *to drive away*

11. ἔαρος φανέντος, *when the spring appears*; lit. “spring appearing.”—ρόδα βρούουσιν, *scatter roses in profusion*.—ἀπαλύνεται γαλήνῃ, *settles down into a calm*.—12. ὁδεύει, *proceeds on its way* (to the northern regions).—ἐλαμψε, *is wont to shine*, § 76, Obs. 6.—13. τὰ βροτῶν δ’ ἐλαμψεν ἔργα, *and the labours of men appear in their beauty*.—14. γαῖα προκίπτει, *the earth swells, is protuberant*.—γαῖα, poetic for γῆ.—καρπὸς ἐλαίας προκίπτει, *the fruit of the olive swells forth*.—15. κατὰ φύλλον, κ. τ. λ., *along the leaf, along the bough, the fruit bending them down, flourishes*.

16. ἀλλ’ ἐτρώθη, *but was stung* (by it), lit. “was wounded.”—τον δάκτυλον δὲ δαχθεῖς, κ. τ. λ., *thrusting the finger of his hand into his mouth, he screamed aloud*; lit. “having bit the finger,” 1 aor. pt. p. of δάκνω, in a middle sense. Of this passage there are various readings, and various conjectures as to its meaning; without troubling the reader with these, I have given that which seems the most natural.

P. 205.—1. δραμών δὲ καὶ πτασθεῖς (p. in a middle sense), *running and flying*.—2. ἃ δ’, *but she*, Dor. for ἥ δ’.—τᾶς μελίττας, *of the bee*, Dor. for τῆς μελίττης.—πονεῖ, *pains*, i. e. “causes pain,” an unusual application of the word for λῶπει.—3. πόσον δοκῇ; (πάντες τοῦτοι) *ποροῦσιν; how much do you think they* (i. e. all they) *suffer?* (the proper meaning of the word.) When a word signifies the *causing* of that state which, as an intransitive, it expresses, it is called a *causative*, and becomes transitive, § 144, Obs. 3.

4. μακαρίζομέν σε τίτις, *we deem you happy, O cicada*. The cicada is larger than the grasshopper, and produces its song with its wings.—ἐπὶ δένδρων ἄκρων, *on the tops of trees*.—5. σὰ γὰρ ἐστὶ κῆνα πάντα ὅπόσα, *for all those things are thine which thou seest, &c.*—6. ἀπὸ μηδενός (equivalent to ἐν μηδενί) βλάπτων, *in no respect injuring any thing*.—τίμιος βροτοῖσιν, *honoured by mortals*.—7. θέρεος γλυκὺς προφήτης, *sweet harbinger of summer*.—8. σοφὴ γηγενής, κ. τ. λ., *O skilled insect, sprung of earth, exempt from*

suffering, with bloodless flesh, thou art almost like the gods themselves.

9. ἀποτυγχάνειν φιλοῦντα, *that a lover should be unsuccessful, should fail of obtaining the object of his affection*.—10. γένος οὐδέν εἰς Ἑρώτα, *birth is nothing to Cupid*.—σοφίη (for σοφία), *learning*.—τρόπος, *character*.—πατεῖται, *is trodden under foot, is despised*.—11. τὸ δὲ χεῖρον, κ. τ. λ., *and what is worse, we lovers perish by this means*.

12. νέον χορευτήν, *a youthful dancer*.—13. τρίχας γέρον μὲν ἐστὶ κ. τ. λ., *he is old indeed as to his locks, but in spirit is young*.

## IDYLS OF BION.

"Bion and Moschus, Greek pastoral poets, were cotemporary with Theocritus, ho flourished about 270 years B. C. Bion was a native of Smyrna, and Moschus, of Syracuse. They were both elegant writers, inferior to Theocritus in simplicity, but more delicate and refined in their sentiments. Their elegies are tender and sentimental, but not entirely free from a kind of monotony, which diminishes their interest."—Potter.

P. 206.—1. Αἰάζω τὸν Ἀδωνί, *I mourn for Adonis*. Adonis was the favourite of Venus, and was slain by a wild boar in hunting. This dirge is a poetical lamentation for his death.—2. κεῖται ἐπ' ὄρεσι, *lies upon the mountains*, Dor. for ὄρεσι.—3. λεπτόν ἀποψύχων, *breathing faintly*.—εἴβεται, poetic for λείβεται.—ναρκῇ, pres. ind. a. of ναρκάω, Dor. and contr. for ναρκάει.—τῷ, Dor. for τοῦ.—4. ἀμφὶ δὲ τήνῳ (Dor. for ἐκείνῳ), *and around that (lip)*.—θνήσκει, Dor. for θνήσκει, *dies*.—5. ὃ μιν θνήσκοντι ἐφίλασεν, *who kissed him when dying*.—ὃ is sometimes used for ὅς, and that again for τίς, and ὅστις, *who*.—6. Αἶ, αἶ, τὰν Κυθέρειαν, *alas! alas! for the goddess of Cythera*.—7. πᾶχεας ἀμπετάσασα κινύρετο, *extending her arms she mournfully exclaimed*, Dor. for πῆχεας ἀναπετάσασα.—κιχίω, Dor. for κιχίω, pres. subj. a.—8. ἃ δέ, for ἐγὼ ἃ δέ, κ. τ. λ.—ζῶω, poetic for ζῶ, contr. for ζάω.—ἐμὲ, Dor. for εἰμὲ, *I, the wretched one, live, and am a goddess, and cannot follow thee*, viz. to the lower world, being immortal.—πολλόν, poetic for πολύ, used adverbially, from the old form πολλός.—9. πόθος δέ μοι, *my love*, i. e. "the object of my love," namely Adonis.—σοὶ δ' ἅμα κεστός ὄλωλε, *and the cestus, (the girdle of Venus, supposed to have great power in exciting emotions of love,) has perished with thee*.—10. τοσοῦτον ἔμνησας, *why didst thou madly desire so much*, 1 aor. ind m. 2d sing. of μαινομαι.—11. ἃ (for ἡ) Παφία, κ. τ. λ., *the Paphian goddess*, i. e.



Venus.—τὰ δὲ πάντα, *and all these*, namely, the blood of Adonis and the tears of Venus.—ποτί, Dor. for πρὸς.

P. 207.—1. ἀγαθὰ στιβάς, *a beautiful couch*.—φυλλάς, *a bed of leaves*.—2. κέκλιται, *has been laid down*, i. e. *reclines*, § 76, Obs. 9. —κειράμενοι χαίτας, *having shorn their locks*.—3. χὼ μὲν (for καὶ ὁ μὲν), κ. τ. λ., *and one trampled on his arrows, another on his bow*. —ἄγς, (Dor. for ἦγς, imperf. ind. a. of ἄγω for ἄγνυμι), *broke*.—4. φορέῃσιν (for φόρησι from φόρημι, for φορέω), *brings*.—5. αὐτὰν τὰν for αὐτὴν τήν.—ἐπὶ φλιαῖς, *upon the thresholds*.—6. ἐξεπέτασσε, *has untwined and thrown away*.—οὐκέτι δ' Ὀμῶν, κ. τ. λ., *the song of "Hymen, Hymen!" being no longer sung*, "*Alas, alas!*" is *chanted*.—7. κλαίοντι, Dor. for κλαίουσι, see table of dialects, § 102. —8. ὁ δὲ σφίσιν οὐχ ὑπακούει, κ. τ. λ., *but he hears them not*.—οὐ μὲν, κ. τ. λ., *no indeed, even if he wished*.—Κῶρα, Dor. for Κόρα.

9. ἰξευτὰς κῶρος δεινδράνεντι ἐσδόμενον, Dor. for ἰξευτῆς κοῦρος δεινδρῆνεντι ἐξόμενον.—10. τὸν ἀπότροπον, *who ought to be shunned*. ὡς δ' ἐνόασε (for ἐνόησε), *when therefore he (the bird-catcher) saw him (Cupid)*.—ἐσδόμενον for ἐξόμενον.—11. ὦνεκα, Dor. for οὔνεκα, *because*.—τῶς καλάμω, for τοὺς καλάμους, κ. τ. λ., *joining all his rods (viz. his birdlime twigs), together*; lit. "*to each other*."—12. τῇ καὶ τῇ, for τῇ καὶ τῇ (scil. ὁδῶ), *this way and that way*, i. e. "*skipping about*."—μετάλμενον, by syncope for μεταλόμενον, 2 aor. pt. m. of μεταλόμαι.—13. ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη, *because he effected nothing*; lit. "*because no end met him*."—ἀπάντη, Dor. for ἀπήντα, imperf. ind. a. of ἀπαντάω.—ποτ', Dor. for πρὸς.—τὰν τέχνην for τὴν τέχνην.—κίνησε, without the augment, for ἐκίνησε.

P. 208.—1. τῶς for τῆς, τῶρνεον, for τὸ ὄρνεον.—ἐντί, Dor. for ἐστί.—2. ὀλβιος ἔσση (for ἔση) εἰσόκα μή, κ. τ. λ., *happy will you be, so long as you do not take him*.—3. ἀπάλμενος, by syncope for ἀπαλόμενος, *and springs from thee*, 2 aor. pt. m. of ἀπάλλομαι.—κεφαλὰν ἐπὶ σείῳ, for κεφαλὴν ἐπὶ σοῦ, κ. τ. λ., *will alight upon thy head*.

4. εἶαρος for ἔαρος, *in spring*, &c.—τί τοι ἀδύ; (ἡδύ) *what is pleasing to you?*—τί δέ, κ. τ. λ., *and which of these*, &c.—5. ἦ θερος, κ. τ. λ., (do you wish) *that summer (should come)?*—ἦ καὶ χειμὰ δύσεργον, *or even winter difficult for labour*.—θαλπόμενοι, *while they warm themselves*.—7. ἦ τοι καλὸν ἔαρ πλεόν εὐαδεν; (Dor. for ἔαδεν, 2 aor. ind. a. of ἀνδάνω,) *or does the beautiful spring please thee more?*—αἰεῖται, *prefers*.—8. λalείν γάρ, κ. τ. λ., *for leisure has permitted us to converse*.—ἄμμιν for ἡμῖν.—9. θεήϊα ἔργα, *the*

works of the gods; for θεῖα.—σεῦ δὲ ἕκατι, *but for your sake.*—πῆλιν, *was*, for ἔπελεν, imperf. ind. a. of πᾶλω.—10. οὐκ ἐθέλω θέρος ἤμεν (for εἶναι), *I do not wish it to be summer.*—11. σθλὸν χεῖμα φέρειν, κ. τ. λ., *I dread to endure destructive winter, its snows, and its colds.*—εἰαρ ἔμοδ', κ. τ. λ., *let thrice lovely spring be present to me the whole year.*—ἀνίκα for ἡνίκα.—12. ἡ (καὶ ἡ) νύξ, κ. τ. λ., *and the night and day is equal; lit. "and the night is equal to men, and like it is the day."*

## IDYLS OF MOSCHUS.

P. 209.—1. μακρόν ἐβώστρε (λέγουσα), *made long proclamation* (for Cupid her son), *saying.*—μανντᾶς (Dor. for μανντῆς), *the informer.*—περίσταμος, Dor. for περίσημος, *very remarkable.*—αὐτῷ for αὐτοῦ.—2. οὐ γὰρ ἴσον νοεῖ καὶ φθέγγεται, *for he does not think and speak alike, in the same way, i. e. he does not speak as he thinks.*—3. ἦν (for ἔαν) δὲ χολᾷ, *but if he is angry*, pres. subj. a. contr. for χολᾷη.—οὐδὲν ἀλαθεύων, *saying nothing with truth.*—παλσδεῖ, Dor. for παλζει.—4. μικύλλα μὲν τήνῳ (Dor. for ἐκείνου) τὰ χερύδρια, *his little hands are very small.*—κ' εἰς for καὶ εἰς.—Ἰδὲω for Ἰδού.—5. ἄλλοι ἐπ' ἄλλους, κ. τ. λ., *at one time to one person, at another time to another, of men and women.*—6. τυτθὸν ἐοῖ τὸ βέλεμον, *his arrow is small; δοῖ for οἷ, to him.*—έντι, Dor. for εἰσι.—κῆμέ for καὶ ἐμέ, *even me.*—7. πολὺ πλείον δὲ οἱ αὐτῷ βαιὰ λαμπρὺς ἐοῖσα (for οὔσα), *but far more so is the little torch which he has; lit. "being to himself."*—τῷ, Dor. for τῇ, used as a relative, *with which.*—8. δάσας ἄγε (for δήσας), *bind him and bring him*, Idioms, 101.—κῆν (for καὶ ἄν) γελᾷ, *and if he laugh*, pres. subj. a.—9. τὰ χεῖλα φάρμακον έντι, *his lips are poison.*—10. πλάνα δῶρα, *they are deceitful gifts.*—χαρῖζομαι σοι πάντα ὄπλα ὅσσα ἐστὶ μοι, *I make a present to you of all my weapons; lit. "weapons which are to me."*

P. 210.—1. Ἀρχεῖτε Σικελικαί, κ. τ. λ., *begin ye Sicilian muses*, *begin* (the song) of wo, "Sicilian muses," i. e. the muses of pastoral song.—ἁδόνες, Dor. for ἀηδόνες, *ye nightingales.*—ποτί, Dor. for πρόσ.—τέθνηκεν for τέθνηκεν.—2. τίς ποτὶ σῶ σύμφγγι μελίξεται; (Dor. for μελλοεται,) *who now will play upon thy pipe?*—θάσει, Dor. for θήσει, 1 fut. ind. a. of τίθημι.—εἰσέτι γὰρ πνέει τὰ σὰ χεῖλα, *for it still breathes of thy lips.*—3. Ἀχὼ δ' ἐν δονάεσσι (for δόναξι), κ. τ. λ., *and Echo among its reeds feeds on thy songs.*—4. Πανὶ φέρω τὸ μίλισμα, *I offer thy strain* (meaning, "thy pipe")

to Pan.—*μή δυνίτερά σῆο φέρεται*, *lest he may bear the prize second to thee*, i. e. *lest he be, or, prove to be inferior to thee*.—5. ὃ ποταμῶν λιγυρώτατε, *O most tuneful of rivers*, referring to the river Meles, on the banks of which both Homer and Bion are said to have been born, from which circumstance the epithet “tuneful” is applied to it.—6. *λέγουσι* (Dor. for *λέγουσι*) *σε μύρεσθαι*, *x. t. l.*, *they say that thou didst mourn for thy son, with thy much lamenting waters*.—*τάκη*, Dor. for *τήκει*, *thou art wasting away*, pres. ind. m. 2d sing. of *τήκω*.—7. ὃς μὲν, *the one*, namely, Homer; ὁ δ', *the other*, viz. Bion.—*χῶ μὲν* for *καὶ ὁ μὲν*, *the one*, referring to Homer, *καῖνος δ'*, *the other*, referring to Bion.—*πολέμους*, Dor. for *πολέμους*.—8. *καὶ αἰείδων ἐνόμεις*, *and pastured his flocks as he sang*.—*ἤρεσα*, *x. t. l.*, *pleased* (i. e. was pleasing to) *Venus*.

P. 211.—1. *Ἀσκρα*, *Askra* (a town of Bœotia) *laments for thee much more than for Hesiod*.—2. *ποθέοντι*, Dor. for *ποθέουσι*.—3. *τὸν αἰοιδόν*, *its bard*, viz. Anacreon.—4. *ἀντὶ δὲ Σαπφούς εἰς ἔτι*, *x. t. l.*, *and Mytelene still mourns for thy song instead of Sappho's*.—5. *ταὶ* (for *αἱ*) *μαλάχαι*, *x. t. l.*, *when they perish in the garden, and the green parsley, and the blooming crisp-leaved anise*.—*ζῶοντι*, for *ζῶουσι*, poetic for *ζάουσι*, contr. *ζῶσι*.—*φύοντι* for *φύουσι*, *ἄμμεν*, Dor. for *ἡμεῖς*.—6. *ὅπποτε πρῶτα θάνωμεν*, for *ὅποτε πρῶτα θάνωμεν*, *x. t. l.*, *whenever we are dead, we sleep unheard of (forgotten) in the hollow earth, the long, long, endless sleep, from which we never awake, and thou even, in silence, shalt be concealed in the earth*.—*ἔσσειαι* for *ἔσθῃ*, fut. ind. m. 2d sing. of *εἶμι*.—With this beautiful description, compare Job xiv. 7-12. The deep gloom of the picture is relieved in the description of the sacred poet by the certain prospect of a resurrection, “when the heavens shall be no more;” but here all is unmitigated endless darkness—the chilling horrors of an eternal sleep.

## METRICAL KEY.

### *Selections from Anacreon.*

**ODE I.** This ode is Iambic Dimeter Catalectic, (§ 193, and 204, I.) consisting of three iambic feet and a syllable; thus,

*Θάλαττα | λήγειν | Ἄτροπ' | δας.*

In the same manner are scanned Odes 2, 6, 7, 8, 9, 11, and 14, of this selection.

**ODE III.** This ode is Anacreontic, and may be resolved into Trochaic Dimeter Brachycatalectic, (§ 194, and 204, II.) with a dissyllabic, sometimes a monosyllabic anacrusis prefixed; and consists of the anacrusis of two short, or one long syllable, followed by three trochaic feet; thus,

*Μέσθ' | ῥύκεϊ | οἷς πῶθ' | ᾠραῖς.*

In this metre the long syllable of the trochee is sometimes resolved into two short ones. In the same manner are scanned Odes 4, 5, 10, 12, and 13.

The ictus or stress of voice in the first kind of verse falls on the second syllable of the iambus, and in the second, on the first syllable of the trochee, as marked above by the acute (').

The selections from Bion and Moschus are the ordinary hexameters, and scanned as the lines in Homer or Virgil.



# LEXICON.

## MARKS AND ABBREVIATIONS.

♂, ἡ, τό.	Masc., Fem., Neut., § 11, Obs. 1.	2 p.	2d Perfect.
dim.	Diminutive.	pt.	Participle.
fr.	From, i. e. derived from.	Mr. or m.	Middle Voice.
a.	Aorist.	pass.	Passive Voice.
f.	Future.	tr.	Transitive.
p.	Perfect.	intr.	Intransitive.

§ Refers to the Section of the Greek Grammar indicated.

"Idioms" refers to the Introduction on Idioms at the beginning of the book.

R. The Root, viz. of the verb, from which its tenses are formed, § 62.

ἀ, 1. Privative (abbreviated for ἀνεν, *without*). *Not*; *un-*; *in-*.—2. Intensive (for ἄγαν, *much*). *Very*; *very much*.—3. Denoting union (for ἅμα, *together*). *Together with*.—Used only in composition, § 122, 1. —Before a vowel it becomes ἀν-.

ἄ, fem. article, Dor. for, ἡ. *The*.

ἄ, interj. *Ah!* *oh!* *alas!*

ἀβάτος, *ον*, adj. (ἀ, *not*, and βατός, *accessible*, fr. βάω, *obsol.*, *to go*). *Inaccessible*, *not to be trodden*.

ἀβέβαιος, *ον*, adj. (ἀ, *not*, and βέβαιος, *firm*). *Insecure*, *unfaithful*.

ἀβίωτος, *ον*, adj. (ἀ, *not* and βίωτος, *vital*, fr. βίωω). *Lifeless*, *wretched*, *miserable*.

ἀβλαβής, *ές*, adj. (fr. ἀ, *not*, and βλαπτω, *to hurt*). *Unhurt*, *uninjured*.

ἀβουλός, *ον*, adj. (fr. ἀ, *not*, and βουλή, *counsel*). *Inconsiderate*, *imprudent*, *waysward*.

Ἀβροκόμας, *ον*, ὁ. *Abrocōmas*, a Persian general.

ἀβρός, ἄ, ὅν, adj. *Splendid*, *delicate*, *luxurious*; ἀβρά, neut. pl. as an adv., *gaily*, *delicately*; hence,

ἀβρότης, *ητος*, ἡ. *Splendor*, *delicacy*, *luxury*.

Ἀβύδος, *ον*, ἡ. *Abydoi*, a city on the Hellespont, opposite to Sestos.

ἀγάζομαι (R. ἀγαδ), ἔ, ἀγασμαι, *π. ἡγασμαι*. *To wonder at*, *to admire*.

Ἀγαθοκλῆς, *εους*, ὁ. *Agathōcles*, a Sicilian distinguished for his military talents.

ἀγαθός, ἡ, ὅν, adj. (comp. irr. § 57). *Good*, *virtuous*, *brave*, *excellent*.

Ἀγάθων, *ωνος*, ὁ, *Agáthō*, an

Athenian tragic poet, the contemporary and friend of Euripides.

ἀγακλυτός, ὅς, adj. (fr. ἄγαν, *very*, and κλυτός, *famous*). *Very renowned, far-famed, illustrious.*

ἀγάλλω (R. ἀγαλ), f. ἀγάλλω, p. ἡγαλκα, tr. *To make splendid.* MID. *To make one's self splendid, i.e. to exult, to triumph, to exult in.*

ἀγαλμα, ἄτος, τό (fr. ἀγάλλω, *to honour*). *A statue, an image.*

ἀγαλμαῖοποιός, οὗ, ὁ (fr. ἀγαλμα, and ποίω, *to make*). *A statuary.*

ἀγαῖμαι (R. ἄγα), f. -ἄσομαι, p. ἡγασμαι. *To admire, to revere, to wonder at:—to honour, to esteem, to prize.*

Ἀγαμέμνων, οὐός, ὁ. Agamemnon, king of Mycenæ and Argos, and leader of the Grecian forces against Troy.

ἀγᾶνακτιών (R. ἀγᾶνακτι), f. -ήσω, p. ἡγᾶνάκτημα (fr. ἄγαν, *very much*, and ἄχθος, *distress*). *To feel pain, to be indignant, to be displeased, to complain.*

ἀγάομαι, (R. ἀγα) f. -ἄσομαι, p. ἡγασμαι, (same as ἀγαῖμαι). *To admire, to revere, &c.*

ἀγαπάω (R. ἀγάπα), f. -ήσω, p. ἡγάπημα (fr. ἀγαῖμαι, *to revere*). *To love, to treat with kindness, to be content.*

ἀγαπητός, ἡ, ὅς, adj. (fr. ἀγαπάω). *Beloved, lovely.*

ἀγαστός, ἡ, ὅς, adj. (fr. ἀγᾶτομαι,

*to admire*). *Admired, admirable, enviable.*

Ἀγανή, ἡς, ἡ. Aganê, daughter of Cadmus, and mother of Pentheus.

ἄγγειον, ου, τό (fr. ἄγγος, *a vessel*). *A vessel, a basket.*

ἄγγελία, ας, ἡ (fr. ἄγγελος, *a messenger*). *Intelligence, tidings, a message.*

ἄγγελιαφόρος, ου, ὁ, (fr. ἄγγελία, and φέρω, *to carry*). *A messenger.*

ἀγγέλλω (R. ἄγγελ), f. -εἰλώ, p. ἡγγεῖλα, (fr. ἄγω, *to bring*). *To bring intelligence, to announce, to declare; hence,*

ἄγγελος, ου, ὁ. *A messenger.*

ἄγγος, εος, τό. *A vessel, a bag.*

ἀγείρω (R. ἀγειρ, 2 ἄγειρ, 3 ἄγορ), f. -εῖρω, p. ἡγισρω, (fr. ἄγω, *to drive*). *To gather together, to collect, to assemble.*

ἀγέλη, ης, ἡ (fr. ὄγω, *to drive*). *A herd.*

ἀγέννητος, ου, adj. (ἀ, *not*, and γέννητος, *begotten*). *Unbegotten, unborn, uncreated.*

ἄγευστος, ου, adj. (ἀ, *not*, and γευστός, *tasted*, fr. γίνομαι). *Untasted, unexperienced, unenjoyed.*

Ἀγήνωρ, ορος, ὁ. Agēnor, son of Neptune, and father of Cadmus and Eurōpa.

ἀγήρως, ου, adj. Att. Dec. § 21, (fr. ἀ, *not*, and γῆρας, *old age*). *Not growing old, not affected by age, ever young.*

Ἀγησίλαος, ου, ὁ. Agesilāus, a celebrated king of Sparta.

Ἀγροίπολις, ιος, ὁ. *Agēipōlis*, a king of Sparta.

ἅγιος, α, ον, adj. *Sacred, venerable, holy.*

Ἄγης, ἴδος, ὁ. *Agis*, a name of several Spartan kings.

ἄχιστροῦδος, ες, adj. (fr. ἄχιστρον, a fish-hook, and εἶδος, the form). *Barbed, hooked.*

ἄγκυρα, ας, ἡ. An anchor.

ἀγλαός, á, όν, adj. (probably by transposition for ἀγᾶλός, from ἀγᾶλλω, to make splendid). *Splendid, brilliant, illustrious.*

ἀγνοέω (R. ἄγνος), f. -ήσω, p. ἡγνόηκα (ἀ, not, and γνῶω, for νοῶ, to know). *Not to know, to be ignorant of, to be unacquainted with.*

ἄγνοια, ας, ἡ (fr. ἀγνοέω). *Ignorance, unskilfulness.*

ἀγνώς, -ῶτος, ὁ, ἡ, adj. (fr. ἀ, not, and γνωστός, known). *Unknown.*

ἀγνωστος, ον, adj. (fr. the same). *Unknown.*

ἀγορά, ας, ἡ (fr. ἀγορ, 3d root of ἀγείρω, to assemble). *A market place, a public place, a forum.*

ἀγοράζω (R. ἀγοράδ), f. -ᾶσω, p. ἡγόρᾳκα, (fr. ἀγορά). *To frequent the market, to buy, to traffic.*

ἀγορεύω (R. ἀγορεν), f. -εύσω, p. ἡγόρευκα, (fr. ἀγορά). *To speak in public, to harangue, to announce.*

ἄγρα, ας, ἡ. *The chase, hunting, game, prey.*

ἀγρεύω, (R. ἄγρεν) f. -εύσω, p.

ἡγρευκα (fr. ἄγρα). *To hunt to catch, to capture, to take.*

ἄγριος, α, ον, adj. (fr. ἄγρος, country). *Rustic, savage, wild, cruel, untamed.*—ἄγρια, neut. pl. adv., *cruelly, &c.*

ἀγριότης, ητος, ἡ (fr. ἄγριος). *Rusticity, savageness, wildness, &c.*

ἄγρός, οῦ, ὁ. *A field, land, country, region.*

ἀγροτεῖρα, ας, ἡ (sem. of ἀγροτηρ). *Rustic.*

ἀγρότερος, α, ον, adj. (fr. ἄγρός). *Rustic, pertaining to the country, wild.*

ἀγρυπνέω (R. ἀγρυπνε), f. -ήσω, p. ἡγρύπνηκα (fr. ἀγρυπνος, sleepless). *To be without sleep, to be restless, to watch carefully.*

ἀγύρτης, ον, ὁ (fr. ἀγείρω, to collect, sc. a crowd). *A juggler, a mountebank, a quack.*

ἄγχι, adv. *Near.*

ἀγχλίνια, ας, ἡ (fr. ἀγχλίνους, having presence of mind). *Acuteness, intelligence, cunning, wit.*

ἀγχιστέηρος, and ἀγχιστίος, η, ον, adj. (fr. ἄγχιστος, very near). *Close together, crowded.*

ἄγχω (R. ἀγχ), f. ἄγξω, p. ἡγχα *To choke, to strangle, to hang.*

ἄγω (R. αγ), f. ἄξω, p. ἡγα, with Attic reduplication ἀγῆχα, 2 a. ἡᾶγον, p. pass. ἡγμαι. *To lead, to drive, to bring.*—σχολὴν ἄγειν, to be at leisure; εἰρήνην ἄγειν, to be at peace.—ἄγε, imp. as. an adv., *come, come on, &c.*





(contr. for αἰδω). *Tb sing, p. pass. ἦσμαι.*  
**ἄδων**, Dor. for ἀηδών.  
**Ἄδωνις**, ἴδος, ὁ. *Adonis*, a beautiful youth, beloved by Venus.  
**ἀεί**, adv. *Always*, poet. *aiei*.  
**αἰίδω** (R. αἰιδ), f. αἰλω, p. ἦε-  
 κα. *Tb sing.*  
**ἀεικής**, ἐς, adj. (ἀ, not, and εἰκός, becoming). *Unbecoming, un-  
 seemly, mean.*  
**αἰείρω** (R. αἰρ, 2 αἰρ), f. αἰρῶ,  
 p. ἦρακα (poet. for αἶρω). *Tb*  
*raise, to take up, to lift, 1 a.*  
*ἦρακα*, without aug. αἰρα.  
**ἀεργεῖη**, ης, ἡ, Ion. and poet. for  
 ἀεργία (fr. ἀ, not, and ἔργον,  
 work). *Idleness, laziness, strict-  
 ly, want of employment.*  
**ἀεροειδής**, ἐς, adj. (fr. ἀήρ, and  
 εἶδος, appearance). *Airy,  
 dusky, dark.*  
**ἀετός**, ον, ὁ. *An eagle.*  
**ἀηδία**, ας, ἡ (fr. ἀηδής, displease-  
 ing). *Displeasure, disgust.*  
**ἀηδών**, ὄνος, ἡ (fr. αἰδω). *The*  
*nightingale.*  
**ἀήρ**, ἐρος, ἡ, Att. ὁ (fr. ἄημι, ἄω,  
 to blow). *The air.*  
**ἀήττητος**, ον, adj. (fr. ἀ, not, and  
 ἡττάω, to vanquish). *Uncon-  
 quered, invincible.*  
**Ἀθάμας**, αἶτος, ὁ. *Athamas*,  
 king of Thebes in Bœotia.  
**ἀθάνασία**, ας, ἡ. *Immortality,*  
*from*  
**ἀθάνατος**, ον, adj. (ἀ, not, and  
 θανάτος, death). *Immortal,  
 everlasting.*  
**ἀθαντος**, ον, adj. (ἀ, not, and  
 θάπτω, to bury). *Unburied.*

**ἀθεῖατος**, ον, adj. (ἀ, not, or αθε-  
 and θεῖατος, seen). *Unseen, in-  
 visible.*  
**Ἀθηναῖα**, ας, ἡ (contr. for Ἀθη-  
 ναία). *Minerva*, the goddess of  
 wisdom, war, and the arts;  
 said to have been produced  
 from the brain of Jupiter.  
**Ἀθήναζε**, adv. (= Ἀθήναςδε,  
 § 119, 1, 3d). *Tb, or, towards*  
*Athens.*  
**Ἀθῆναι**, ὤν, αἱ (fr. Ἀθηναῖα).  
*Athens*, the capital of Attica;  
 hence,  
**Ἀθηναῖος**, α, ον, adj. *Athenian.*  
**Ἀθηναῖος**, ον, ὁ. *An Athenian.*  
**ἀθλητής**, οὔ, ὁ (fr. ἀθλος, a  
 contest). *A champion, a prize-  
 fighter, a wrestler.*  
**ἀθλιος**, ον, and α, ον, adj. (fr.  
 ἀθλος, toil). *Wretched, miser-  
 able.*  
**ἀθλον**, ον, τό (fr. ἀθλος). *The*  
*prize, a reward, a recompense.*  
**ἀθλος**, ον, ὁ. *A contest, combat;*  
*toil, labour.*  
**ἀθόρυβος**, ον, adj. (ἀ, not, and  
 θόρυβος, tumult). *Without tu-  
 mult, calm, undisturbed.*  
**ἀθρέω** (R. ἀθρε), f. -ήσω, p.  
 ἦθρηκα. *Tb look at, to behold,  
 to see.*  
**ἀθροίζω** (R. ἀθροῖδ), f. -οίσω,  
 p. ἦθροικα (fr. ἀθρός). *Tb*  
*gather together, to assemble,  
 to collect.*  
**ἀθρόος**, α, ον, adj. contr. ἄθρους,  
 ον (fr. ἀ, i. e. ἄγαν, § 122, 1, 2d,  
 and θρός, clamour). *Nume-  
 rous, dense, crowded, abun-  
 dant.*

ἄγών, ἄγας, ὁ (fr. ἄγω). A contest, a combat, a game.

ἀγωνιάω, (R. ἀγωνία) f. ἄσω, p. ἡγωνιῶμαι (fr. ἀγών). To contend, to strive earnestly:—to be anxious or troubled, to fear.

ἀγωνίζομαι (R. ἀγωνιδ), f. ἴσομαι, p. ἡγωνίσμαι (fr. ἀγών). To contend, to strive (as it were) in agony, to combat for a prize.

ἀγώνισμα, ἄτος, τό (fr. ἀγωνίζομαι). A contest, a struggle, a single combat.

ἀγωνιστής, οὔ, ὁ (fr. the same). A combatant (at the games), an opponent.

ἀδαμάντινος, η, ον, (fr. ἀδάμας, hardest iron). Made of the hardest iron, hard, strong:—adamantine, invincible.

ἀδάμαστος, ον, adj. (ἀ, not, and δαμάω, to subdue). Unsubdued, untamed, unconquerable.

ἄδειος, ἐς, adj. (fr. ἀ, not, and δέος, fear). Fearless.

ἄδελφή, ἥς, ἡ (fr. ἀδελφός). A sister.

ἄδελφιδούς, οὔ, ὁ (contr. for ἀδελφιδέος fr. ἀδελφός). Nephew.

ἄδελφός, οὔ, ὁ (fr. ἀ, together, ὁ 122, 1, 3d. φῦς, a womb). A brother.

ἄδεως, adv. (fr. ἀδέως). Securely, safely.

ἄδηλος, ον, adj. (fr. ἀδῆλος, manifest). Uncertain, unknown.

Ἄιδης, ου, ὁ, Attic (Ionic, Ἀΐδης, αῖο, and εω, contr. ἄδης, ου). Also, Ἄϊς, obsol. gen. Ἄϊδος, &c. (fr. αἶ, not, and ἰδεῖν, to see). Pluto, the Shades, the lower regions. εἰς (δόμον) ἄδου, into Hades. ἐν (δόμῳ) ἄδου, in Hades, &c.

ἀδιαλείπτως, adv. (fr. ἀδιάλειπτος, incessant). Incessantly.

ἀδινέω, (R. ἀδινε) f. ἡσώ, p. ἡδίκημαι (fr. ἀδίκος). To act unjustly, to injure, to wrong.

ἀδίκημα, ἄτος, τό (fr. ἀδίκηω). An act of injustice, an injury, a wrong.

ἀδικία, ας, ἡ (fr. ἀδίκος). Injustice.

ἀδίκος, ἡ, ὄν, adj. (fr. ἀ, not, and δίκη, justice). Unjust.

ἀδίκως, adv. (fr. ὀδίκος). Unjustly.

ἄδινός, ἡ, ὄν, adj. (fr. ἄδην, excessively). Dense, abundant, frequent, vehement, intense.

ἄδινα, neut. pl. adv. (fr. ἄδην, in great numbers, &c., loudly).

Ἀδμητος, ου, ὁ. Admētus, king of Phœræ in Thessaly.

ἄδολεσχος, ου, ὁ (fr. ἄδος, satiety, and λέσχη, idle talk). One who wears with idle talk, loquacious, talkative, a prater.

ἄδοξία, ας, ἡ (fr. ἄδοξος, infamous). Infamy.

ἄδύνάτος, ον, adj. (fr. ἄδυνάτος, dishonourable). Dishonourable.

ἄδυνάτος, ον, adj. (fr. ἄδυνάτος, dishonourable). Dishonourable.

ἄδυνάτος, ον, adj. (fr. ἄδυνάτος, dishonourable). Dishonourable.

(contr. for αἰδω). *To sing*, p. pass. ᾄσμαι.

ἄδων, Dor. for ἀηδών.

Ἄδωνις, ἴδος, ὁ. *Adonis*, a beautiful youth, beloved by Venus.

ἀεί, adv. *Always*, poet. αἰσ.

αἰδω (R. αἰδ), f. αἰδω, p. ᾄσμαι. *To sing*.

ἀεικής, εἰς, adj. (ἀ, not, and εἰκός, becoming). *Unbecoming, unseemly, mean*.

αἰεῖω (R. αἰε, 2 αἰε), f. αἰεῶ, p. ᾄσμαι (poet. for αἰεω). *To raise, to take up, to lift*, 1 a. ᾄσμαι, without aug. αἰεω.

ἀεργεῖν, ης, ᾗ, Ion. and poet. for ἀεργία (fr. ἀ, not, and ἔργον, work). *Idleness, laziness, strictly, want of employment*.

ἀεροειδής, εἰς, adj. (fr. ἀήρ, and εἶδος, appearance). *Airy, dusky, dark*.

ἀετός, ου, ὁ. *An eagle*.

ἀηδία, ας, ᾗ (fr. ἀηδής, displeasing). *Displeasure, disgust*.

ἀηδών, όνος, ᾗ (fr. αἰδω). *The nightingale*.

ἀήρ, έρος, ᾗ, Att. ὁ (fr. ἀήμι, αἰω, to blow). *The air*.

ἀήττητος, ου, adj. (fr. ἀ, not, and ἡττώ, to vanquish). *Unquered, invincible*.

Ἀθάμας, αντος, ὁ. *Athamas*, king of Thebes in Boeotia.

ἄθροον, εἰς, ᾗ. *To assemble*.

ἄθροος, ου, adj. (fr. ἄθροον, together).

ἄθροος, ου, adj. (fr. ἄθροον, together).

ἄθροος, ου, adj. (fr. ἄθροον, together).

ἄθροος, ου, adj. (ἀ, not, or ὤ, and θεῶτος, seen). *Unseen, invisible*.

Ἀθηνᾶ, ἄς, ᾗ (contr. for Ἀθηναία). *Minerva*, the goddess of wisdom, war, and the arts; said to have been produced from the brain of Jupiter.

Ἀθήναζε, adv. (= Ἀθήναςδε, § 119, 1, 3d). *To, or, towards Athens*.

Ἀθῆναι, ὤν, αἰ (fr. Ἀθηναί). *Athens*, the capital of Attica; hence,

Ἀθηναῖος, α, ου, adj. *Athenian*.

Ἀθηναῖος, ου, ὁ. *An Athenian*.

ἀθλητής, ου, ὁ (fr. ἀθλος, a contest). *A champion, a prize-fighter, a wrestler*.

ἄθλιος, ου, and α, ου, adj. (fr. ἀθλος, toil). *Wretched, miserable*.

ἄθλον, ου, τό (fr. ἀθλος). *The prize, a reward, a recompense*.

ἄθλος, ου, ὁ. *A contest, combat; toil, labour*.

ἀθρόμβος, ου, adj. (ἀ, not, and θρόμβος, tumult). *Without tumult, calm, undisturbed*.

ἄθροον (R. ἄθρο), f. ᾄσμαι, p. ᾄσμαι. *To assemble, to behold*.

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ἀθυμέω (R. ἀθύμε), f. -ήσω, p. ἡθύμηκα (fr. ἀθύμος, *dispirited*). *To despond, to be dispirited, to be dejected.*

Ἄθος, ω, ὁ (Dor. Dec. § 21). *Athos, a mountain in Macedonia.*

αἶ, interj. *Ah! alas! expressing a wish, O that, would that.*  
αἶα, ης, ἡ (Ion. and poet. for γαῖα). *The earth.*

αἰάζω (R. αἶαγ), f. -άξω, p. ἡἶχα (fr. αἶ). *To mourn, to lament.*

Αἰᾶκος, οὔ, ὁ. *Æacus, one of the judges in the lower world.*

Αἴας, αἰας, ὁ (§ 25, Obs. 2). *Ajax, the name of two Grecian chieftains in the war against Troy; one, the son of Telamon, the other, of Oileus.*

αἰγιερός, ου, ὁ. *A poplar.*

Αἰγεύς, εως, ὁ. *Ægeus, king of Athens, and father of Theseus.*

αἰγιαλός, οὔ, ὁ (fr. ἄγνυμι, *to break*, and ἄλς, *the sea*). *The shore, the coast.*

Αἶγινα, ης, ἡ. *Ægina, an island near the coast of Argolis; hence,*

Αἰγινήτης, ου, ὁ. *A native of Ægina.*

αἰγίοχος, ου, ὁ (fr. αἶγς, *the ægis*, and ἔχω, *to bear*). *The ægis-bearer, an epithet of Jupiter and Minerva.*

αἶγς, ἴδος, ἡ (from αἶξ, *a goat*). *A goat's skin, a shield; originally a goat skin wound round the left arm—afterwards a frame covered with*

*goat's skin.—The ægis, or shield of Jupiter.*

Αἰγύπιος, α, ου, adj. *Egyptian.*  
Αἰγύπτιοι, οἱ, *the Egyptians, from*

Αἰγύπτος, ου, ἡ. *Egypt.*

αἰδέομαι (R. αἶδε), f. -έσομαι, and -ήσομαι (fr. αἰδώς, *respect*). *To reverence, to respect, to dread: to be ashamed.*  
αἰδιος, α, ου, adj. (fr. αἶε, *ever*) *Lasting, uninterrupted, everlasting.*

αἰδοῖος, α, ου, adj. (fr. αἰδώς). *That inspires awe, revered, venerable.*

αἰδρις, εως, adj. (αἶ, *not*, and ἰδρις, *skilful*). *Ignorant, unskilful.*

αἰδώς, ὅος, contr. οὖς, ἡ. *Shame, reverence, respect, modesty.*

αἰεῖ, adv. (poet. for αἶε). *Always, ever.*

Αἰήτης, ου, ὁ. *Æetes, king of Colchis.*

αἰθήρ, ἑρος, ὁ and ἡ (fr. αἶθω, *to burn*). *The upper air, the sky, æther.*

Αἰθιοπία, ας, and Αἰθιόπη, ης, ἡ. *Æthiopia.*

Αἰθίοψ, οπος, ὁ (fr. αἶθω, *to burn*, and ὤψ, *the countenance*) *An Ethiopian.*

αἰθρία, ας, ἡ. *Clear weather.*

αἶθριος, ου, adj. (fr. αἰθρία, *clear weather*). *Fair, clear, under the open air.*

αἶθω, (R. αἶθ) used only in pres. and imperf. *To burn, to blaze, to set in a blaze.*

αἶμα, ἄτος, τό. *Blood.*

**Αἰνείας**, ου, ὁ. *Æneas*, a Trojan prince, son of Anchises and Venus.

**αἰνέω** (R. αἶνε), f. -ίσω, p. ἤνεκα (fr. αἶνος, praise). *To praise, to commend, to approve.*

**Αἰνῖαναι**, ὧν, οἱ. *The Ænīānes*, a tribe of Thessalians.

**αἰνῖγμα**, ἄτος, τό (fr. αἰνίσσομαι, to speak enigmatically, R. αἶνυ). *An enigma, a riddle.*

**αἰνός**, ἡ, ὄν, adj. (Ion. and poet. for δεινός). *Dire, wretched, dreadful.*

**αἶνος**, ου, ὁ. *Approbation, praise.*

**αἶξ**, αἰγός, ἡ (fr. αἰτσω, to move rapidly). *A she goat, a goat.*

**Αἴολος**, ου, ὁ. *Æolus*, the god of the winds.

**αἰπόλος**, ου, ὁ (fr. αἶξ, and πωλέω, to tend). *A goatherd.*

**αἰρεσις**, εως, ἡ (fr. αἰρέομαι, to select). *A choice, a selection, a sect.*

**αἰρετός**, ἡ, ὄν, adj. (from the same). *Chosen, selected, eligible, desirable.*

**αἰρέω** (R. αἶρε, 2 ἔλ), f. -ήσω, p. ἤρηκα, 2 a. εἶλον, 2 a. mid. εἰλόμην. *To take, to catch, to seize, to choose, to prefer.*

**αἶρω** (R. ἄρ), f. -ἄρῶ, p. ἤρα, 1 a. ἤρα (contr. fr. ἄερω). *To lift, to raise, to pull up.*

**Αἶς**, nom. obsol. gen. Αἶδος, &c. *Phætō, Hades*; see Αἶδης.

**αἶσα**, ης, ἡ. *Destiny, fate.*

**αἰσθάνομαι**, (R. αἰσθε, 2 αἰσθ) f. -ήσομαι, p. ἤσθημαι, 2 a. ἤσθόμην. *To perceive, to feel, to observe, to understand*; hence,

**αἰσθησις**, εως, ἡ. *Perception, feeling, a sense.*

**αἰσχιστά**, adv. (αἰσχιστος, § 120, I. 1, superl. of αἰσχρός). *Most disgracefully, most shamefully.*

**αἰσχος**, εος, τό. *Baseness, disgrace, deformity*; hence,

**αἰσχρός**, ἂ, ὄν, adj. (αἰσχίον αἰσχιστος). *Base, disgraceful, shameful*:—*deformed, ugly*; hence,

**αἰσχροῦς**, adv. (comp. αἰσχιον, αἰσχιστά). *Basely, shamefully.*

**Αἰσχύλος**, ου, ὁ. *Æschylus*, a celebrated tragic poet of Eleusis in Attica, born 525, B. C.

**αἰσχύνη**, ης, ἡ (fr. αἰσχος). *Shame, disgrace, infamy.*

**αἰσχύνω** (R. αἰσχυν), f. -ύνῶ, p. ἤσχυκα (fr. αἰσχος). *To make ashamed, to disgrace.*—*Mid. αἰσχύνομαι. To feel ashamed, to dread*:—*to reverence, to respect.*

**Αἴσων**, ονος, ὁ. *Æson*, brother of Pelias, and father of Jason.

**αἰτέω** (R. αἶτε), f. -ήσω, p. ἤτηκα.

*To ask, to request, to demand.*  
**αἰτία**, ας, ἡ. *A cause, a motive, a fault*:—*a charge, a complaint.*

**αἰτιάομαι** (R. αἰτία), f. -ἄσομαι p. ἤτιᾶμαι (fr. αἰτία). *To charge, to blame, to accuse, &c.*; hence,

**αἰτιατός**, α, ον, adj. *Deserving to be blamed.*—*μοὶ αἰτιατόν. I must blame*, Idioms, 116.

**αἰτίος**, α, ον, adj. (fr. αἰτία). *In fault, culpable, blamed*:—*that which causes, or produces.*

**Αἶτνη**, ἡς, ἡ. *Ætna*, a volcano in Sicily.

**αἰφνιδίως**, adv. (fr. αἰφνιδίος, sudden). *Suddenly, on a sudden.*

**αἰχμᾶλωτος**, ον, adj. (fr. αἰχμή, a spear, and ἄλωτός, taken). *Taken with the spear, a captive, a prisoner of war.*

**αἴψα**, adv. *Quickly, speedily.*

**αἰών**, ὄνος, ὁ, poet. ἡ (fr. αἰεῖ, always, and ὄν, being). *Time, an age, eternity.*

**αἰώνιος**, ον, and ος, α, ον (fr. αἰών). *Permanent, enduring, eternal.*

**αἰωρέω** (R. αἰωρεῖς), f. -ήσω, p. ἤωρηκα (poetic form of αἰερω). *To raise, to lift up, &c.—*

**αἰωρέομαι**. *To expect anxiously, to be in anxiety, or suspense.*

**ἄκαιρος**, ον, adj. (ἄ, not, and καιρός, season). *Unseasonable, untimely.*

**ἄκαμπτος**, ον, adj. (ἄ, not, and κάμπτω, to bend). *Unmoved.*

**ἄκανθα**, ἡς, ἡ (fr. ἀκμή, a point). *A thorn, a prickle:—a quill of a porcupine.*

**ἄκαρπος**, ον, adj. (ἄ, not, and καρπός, fruit). *Unfruitful, unproductive.*

**Ἀκάστος**, ου, ὁ. *Acastus*, son of Pelias, king of Thessaly.

**ἀκέραιος**, ον, adj. (ἄ, not, and κεράννυμι, to mix). *Unmixed, pure, unharmed, uninjured.*

**ἄκην**, adv. *Silently, still, quietly.*

**ἄκινᾶκης**, ου, ὁ (Persian). *A scimitar.*

**ἀκίνδυνος**, ον, adj. (fr. ἄ, not, and κινδύνος, danger) *Without danger, secure.*

**ἀκινδύνως**, adv. (ἀκίνδυνος). *Safely, securely.*

**ἀκίνητος**, ον, adj. (ἄ, not, and κινέω, to move). *Unmoved, unshaken, immovable.*

**ἀκμάζω** (R. ἀκμαδ), f. -ᾶσω, p. ἤκμακα (fr. ἀκμή). *To be at the height, to bloom, to flourish, to prevail, to be important.*

**ἀκμαῖος**, α, ον, adj. (fr. ἀκμή). *At the height:—ripe, blooming, seasonable.*

**ἀκμή**, ἡς, ἡ (fr. ἀκή, a point). *A point, an edge:—the highest degree or point, bloom, full vigour.*

**ἀκμήν**, adv. (ἀκμήν, i. e. κατὰ ἀκμήν). *Instantly, as yet, still.*

**ἀκοή**, ἡς, ἡ (fr. ἀκούω, to hear). *The hearing:—report, rumor.*

**ἀκολουθεῖω** (R. ἀκόλουθε), f. -ήσω, p. ἠκολούθηκα (fr. α, i. e. ἅμα, together, and κέλευθος, a path). *To follow.*

**ἀκοντίζω** (R. ἀκοντιδ), f. -ήσω, p. ἠκόντιξα (fr. ἄκων, a javelin). *To hurl the javelin:—to hurl, to fling.*

**ἀκόντισις**, εως, ἡ (ἀκοντίζω). *The casting a spear:—a casting, a darting.*

**ἀκόνσιος**, ον, adj. (fr. ἄ, not, and ἐκόνσιος, voluntary). *Involuntary, unwilling, forced, reluctant.*

**ἄκουσμα**, ἄτος, τό (fr. ἀκούω). *Something heard, a rumor, a narrative.*

ἀκουστός, ἡ, ὄν, adj. (fr. ἀκούω).

*Heard, audible.*

ἀκούω (R. ἀκου, 3 ἀκο), f. mid.

ἀκούσομαι, p. act. ἤκουκα, 2

perf. ἤκοα, with Att. redup.

ἀκήκοα, p. pass. ἤκουσμαι. *To*

*hear.*—εὖ ἀκούειν, *to be well*

*spoken of.*—κακῶς ἀκούειν, *to*

*be ill spoken of.*

ἄκρα, ας, ἡ (prop. fem. of ἄκρος,

as if ἄκρα χώρα). *A height, a*

*summit, a citadel.*—Also, ἄκρα,

ων, neut. pl. of ἄκρος. *Sum-*

*mits, heights.*

ἁκράτος, ον, adj. (ἁ, not, and

κρατός, *mixed*). *Unmixed,*

*pure, strong.*

ἀκριβής, ἰς, adj. (fr. ἄκρος). *Ac-*

*curate, exact, precise, pure.*—

ἐπ' ἀκριβείς. *With precision.*

ἀκριβόω (R. ἀκριβο), f. -ώσω,

p. ἠκριβωκα (fr. ἀκριβής). *To*

*examine accurately, to know*

*exactly, to be well versed in.*

ἀκριβῶς, adv. (fr. ἀκριβής). *Ac-*

*curately.*

Ἀκρίσιος, ον, ὁ. Acrisius, king

of Argos, father of Danaë.

ἀκροάομαι (R. ἀκροα), f. -άσο-

μαι. *To hear, to listen or at-*

*tend to, viz. for instruction;*

*hence,*

ἀκρόασις, εως, ἡ. *The act of*

*hearing, hearing, listening to.*

ἀκροβάτέω (R. ἀκροβάτε), f.

-ήσω, p. ἠκροβάτηκα (fr. ἄκρος,

and βαίνω, *to go*). *To walk on*

*the toes, to walk on tiptoe.*

ἀκροποδητί, adv. (fr. ἄκρος, and

πούς, *a foot*). *On tiptoe.*

ἀκρόπολις, εως, ἡ (fr. ἄκρος, on

*high, and πέλις, a city.) A*

*citadel, an acropolis. The*

*Acropolis of Athens.*

ἄκρος, α, ον, adj. (fr. ἀκή, *a point*)

*Lofty, on high, extreme; hence,*

*excelling, superior.*—ἄκρα (oc.

χωρία), *summits, heights.*

ἀκρωτηριάζω (R. ἀκρωτηριάδ),

f. -άσω, p. ἠκρωτηριάξα (fr.

ἀκρωτήριον). *To cut off the*

*extremities, to mutilate.*

ἀκρωτήριον, ον, τό (fr. ἄκρος).

*The extreme point, a promon-*

*tory.*

Ἀκταίων, ωνος, ὁ. Actæon, a

famous hunter, changed by

Diana into a stag.

ἀκτή, ἡς, ἡ (fr. ἄγω, or ἄγνυμι,

*to break*). *A shore where the*

*waves break,—the bank of a*

*river; hence,*

Ἀκτὴ, ἡς, ἡ. *Attica.*

ἀκυβέρνητος, ον (fr. ἁ, not, and

κυβερνάω, *to pilot*). *Without a*

*pilot, unguided.*

ἀκύματος, ον, adj. (fr. ἁ, not,

and κυμαίνω, *to rise in waves*).

*Waveless, calm, smooth.*

ἀκῆμων, ον, adj. (fr. ἁ, not, and

κύμα, *a wave*). *Without waves,*

*still, tranquil.*

ἄκων, ονσα, ον, adj. (ἁ, not, and

ἔκων, *willing*). *Unwilling, re-*

*luctant.*

ἀλαζών, όνος, ὁ (fr. ἀλάομαι, *to*

*wander*). *One who roams a-*

*bout, a boaster, a vain person.*

ἀλᾶθεύω, Dor. for ἀληθεύω.

Ἀλβανοί, ὧν, οἱ. *The Alba-*

*nians.*

ἀλγέω (R. ἄλγε), f. -ήσω, p. ἤλ-



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*pilot, unguided.*

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*Waveless, calm, smooth.*

ἀκῦμων, ον, adj. (fr. ἄ, *not*, and

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*still, tranquil.*

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*luctant.*

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Ἀλβανοί, ὧν, οἱ. *The Alba-*

*nians.*

ἄλγew (R. ἄλγε), f. -ήσω, p. ἤλ-

γῆμα (fr. ἄλγος). *To suffer pain, to grieve, to be sad.*

ἄλγος, εὖς, τό. *Pain, suffering, sorrow, grief.*

ἀλέγω (R. ἄλεγ), f. -έω, p. ἤλεχα (fr. ἄ, i. e. ἄγαν, *very much*, and λέγω, *to gather*). *To reckon, to compute, to care for, to recompense.*

ἀλείφω (R. ἀλειφ, 2 ἀλιφ, 3 ἀλοιφ), f. -λείψω, 2 p. ἤλοιφα. Attic p. ἀλήϊφα, p. pass. ἀλήιμμαι. *To anoint, as for a contest; hence, to prepare.*

ἀλεκτρυών, όνος, ό, ή. *A cock, a hen.*

Ἀλεξανδρέυς, έως, ό. *An Alexandrian.*

Ἀλέξανδρος, ον, ό. *Alexander, surnamed the great, also a tyrant of Pherr in Thessaly.*

ἀληθεία, ας, ή (fr. ἀληθής). *Truth.*

ἀληθεύω (R. ἀληθευ), f. -εύσω, p. ἤλήθευκα (fr. ἀληθής). *To speak truth, to be true, to be sincere.*

ἀληθής, ές, adj. (fr. ἄ, *not*, and λήθω, *to lie concealed*). *True, sincere.*

ἀληθινός, ή, όν, adj. (fr. ἀληθής). *True, certain: said of things.*

ἀλήθω (R. ἀληθ), f. ἀλήσω (same as ἄλω). *To grind.*

ἀληθώς, adv. (fr. ἀληθής). *Truly, really, honestly.—ώς ἀληθώς, in reality.*

ἀληγιμμένος, p. pt. pass. of ἀλείφω.

ἄλιος, α, ον, adj. (fr. ἄλς, *the*

*sea*). *Marine, pertaining to the sea.*

ἄλιος, Dor. for. ἥλιος. *The sun.* ἄλις, adv. *In great numbers, enough.*

ἀλίσκω, obsol. in pres. act. for which αἰρέω, is used. See.

ἀλίσκομαι (R. ἄλο), f. ἁλώσομαι, p. act. ἤλωκα, Att. ἑάλωκα, 2 a. ἤλων (from ἄλωμι), inf. ἁλῶναι, pt. ἁλούς. *To take, to seize.* The 2 a. and p. act. are used in a passive sense, § 117.

ἀλκή, ής, ή. *Strength, courage, power.*

Ἀλκηστις, ίδος, ή. *Alcestis, daughter of Pelias.*

Ἀλκιβιάδης, ον, ό. *Alcibiades, an illustrious Athenian general.*

ἄλκιμος, ον, adj. (fr. ἀλκή). *Strong, brave, courageous.*

Ἀλκμήνη, ης, ή. *Alcmēna, the mother of Hercules.*

ἄλλά, conj. (fr. ἄλλος, *other*). *But, notwithstanding, wherefore.—ἄλλά μήν, and yet.—ἄλλά γε, but at least.—ἄλλά γάρ, but indeed.*

ἁλλάσσω (R. ἁλλay), f. -άξω, p. ἤλαχα (fr. ἄλλος, *another*). *To change, to alter.*

ἄλλᾶχῃ, adv. (ἄλλος). *In another way, otherwise:—elsewhere, at or in another place.*

ἄλλαχόθεν, adv. (fr. ἄλλαχού and θεν, § 119, 1, 2d). *From another place.*

ἄλλαχού, adv. (fr. ἄλλος). *Elsewhere, on a different side.—ἄλλος ἄλλαχού, one in one*

place, another in another.

ἄλλη, adv. (fr. ἄλλος). *Elsewhere, in another place.*—ἄλλος ἄλλη (scil. χωρῆς), *one in this quarter, another in that.* ἀλλήλων, recip. pron. § 64, from ἄλλος. *Of one another.*

ἄλλοθεν, adv. (fr. ἄλλος). *From another place,* § 119, 1, 2d.

ἄλλοθι, adv. (fr. ἄλλος). *Elsewhere, in another place.*

ἄλλομαι (R. ἄλ), f. ἄλοῦμαι, p. wanting, 1 a. ἡλᾶμην, 2 a. ἡλόμην. *To leap, to spring.*

ἄλλος, η, ο, adj. pron. *Another, other.*—τὸ ἄλλο, *us to the rest.*—τὰ ἄλλα, *in other respects,* κατὰ being understood.—οἱ ἄλλοι, *the rest.*

ἄλλοτε, adv. (fr. ἄλλος, and ὅτε, when). *At another time, at one time, at times.*—ἄλλοτ' ἐπ' ἄλλους, *now on these, now on those.*

ἄλλότριος, α, ον, adj. (fr. ἄλλος). *Belonging to another, unsuitable to, alienated,* § 143, Obs. 14, 1.

ἄλλοφῦλος, ον, adj. (fr. ἄλλος, and φύλη, a tribe). *Of another tribe, race, or nation, strange, foreign.*

ἄλλως, adv. (fr. ἄλλος). *Otherwise, besides.*—ἄλλως τε καὶ, *especially.*

ἀλόγιστος, ον, adj. (fr. ἄ, not, and λογίζομαι, to consider). *Inconsiderate, thoughtless, foolish.*

ἄλογος, ον, adj. (fr. ἄ, not, and λόγος, reason). *Without reason. irrational, senseless, absurd.*

ἀλοιᾶω, Att. ἀλοιάω (R. ἀλοία), f. ἡσώ, (poet. of ἀλοάω fr. ἄλως, a threshing-floor). *To thresh, to strike, or beat round.* ἀλουργής, ἐς, adj. (fr. ἄλς, the sea, and ἔργον, a production). *Purple, a dye obtained from the murex, a species of shell-fish.*

ἄλοχος, ον, ἡ (fr. ἄ for ἄμα, with and λῆχος, a couch, § 122, 1, 3d). *A wife.*

ἄλς, ἄλος, ὁ. *Salt, the sea.*—In pl. witty sayings, repartees.

ἄλσος, εος, τό. *A grove, a sacred grove.*

ἀλυσιτελής, ἐς, adj. (fr. ἄ, not, and λυσιτελής, profitable). *Unprofitable, disadvantageous, injurious.*

Ἄλφευς, ἴως, ὁ. *Alphæus, a giant, the son of Neptune and Canace.*

ἄλώπηξ, εκος, ἡ. *A fox.*

ἄλως, ω (Att. Dec.) and ωος, ἡ. *A threshing floor.*

ἄλωστος, ον, adj. (fr. ἄλσος, to take). *Easy to take or to capture.*

ἄλωσις, εως, ἡ (fr. the same). *A conquest, a capturing, a taking.*

ἄμα, adv. *At the same time, at once, as soon as.* Having the force of a preposition followed by the dative, § 165, R. XLIV., with, together with.—ἄμα μὲν.. ἄμα δέ, partly....partly.

Ἀμαζονίς, ἴδος, ἡ (fr. Ἀμαζών, an Amazon). *An Amazonian female, an Amazon.*

ἄμαθής, ἑς, adj. (fr. ἄ, not, and μαθαίνω, to learn). *Unlearned; ignorant.*

ἄμαξα, and ἄμαξα, ης, ἡ. *A wagon, the Wain or Great Bear, (Ursa Major).*

ἁμαρτάνω (R. ἁμαρτα, 2 ἁμαρτ), f. mid. ἁμαρτήσομαι, p. ἡμαρτηκα, 2 a. ἡμαρτον (as if from ἁμαρτίω, obsol.) *To miss, to err, to do wrong, to sin.*

ἁμάρτημα, ἄτος, τό (fr. ἁμαρτάνω). *A failure, a fault, an error, a sin.*

ἁμαρτία, ας, ἡ (from the same). *An error, a fault, a crime.*

ἄμαχσι, adv. (fr. ἄ, not, and μάχη, a battle). *Without a contest, without a blow.*

ἁμβλῆνω (R. ἁμβλιν), f. ἔνῳ, p. ἡμβλυκα (fr. ἁμβλύνς). *To blunt, to render dim of sight, to weaken.*

ἁμβλύνς, εἶα, ὅ, adj. *Blunt, dull, weak, feeble, obtuse.*

ἁμβλυνώτω (R. ἁμβλυνω), f. -ώσω (fr. ἁμβλύνς). *To be weak of sight, to be blind.*

Ἀμβρακιώτης, ου, ὁ. *The Ambraciote, i. e. belonging to Ambracia.*

ἁμβροσία, ας, ἡ (i. e. ἁμβροσία, τροφή, ambrosial food). *Ambrosia, the food of the gods.*

ἁμβρόσιος, α, ου, adj. (fr. ἁμβροτος, immortal). *Ambrosial, divine.*

ἁμείβω (R. ἁμειβ, 2 ἁμῖβ, 3 ἁμ-οῖβ), f. -ψω, p. ἡμειφα. *To change, to exchange, to repay, to requite.—MID. to answer.*

Ἀμεινίας, ου, ὁ. *Aminias, the brother of Æschylus.*

ἁμείνων, ου, adj. (irreg. comp. of ἀγαθός, § 57). *Better, braver, superior to.*

ἁμέλγω (R. ἁμελγ), f. -έλω, p. ἡμελχα. *To milk.*

ἁμίλει, adv. (properly imp. of ἁμελέω, be not concerned). *Certainly, assuredly.*

ἁμελέω (R. ἁμελε), f. -ήσω, p. ἡμέληκα (fr. ἁμελής, free from care). *To be free from care, to be unconcerned, to neglect.*

ἁμελῶς, adv. (fr. ἁμελής, careless). *Carelessly, negligently.*

ἄμεμπτος, ου, adj. (fr. ἄ, not, and μεμπτός, blamed). *Blameless, not to be blamed.*

ἄμετρος, ου, adj. (fr. ἄ, not, and μέτρον, measure). *Without measure, immoderate.—ἄμετρα, adv. immeasurably, greatly.*

ἀμηχανέω (R. ἀμηχανε), f. -ήσω, ἡμηχάνηκα (fr. ἀμήχανος, at a loss). *To be at a loss, to know not what to do, to be without means.*

ἀμήχανος, ου, adj. (fr. ἄ, not, and μηχανή, an expedient). *At a loss, helpless.—invincible by any expedient, irresistible, wonderful.*

ἀμίμητος, ου, adj. (fr. ἄ, not, and μιμητός, imitated). *Not imitated, inimitable.*

ἄμισθί, adv. (fr. ἄμισθος). *Without recompense or reward, for nothing.*

ἄμισθος, ου, adj. (fr. ἄ, not, and

μοθός, a reward). Unrewarded.  
 ἄμμα, ἄτος, τό (fr. ἄπτω, to fasten). A fastening, a band, a knot, a tie.  
 ἄμμε, Æol. and Dor. for ἡμᾶς.  
 ἄμμες, Æol. and Dor. for ἡμῖς.  
 ἄμνός, οὔ, ὅ. A lamb.  
 ἀμοιβή, ἥς, ἡ (fr. ἀμείβω, to exchange). A recompense, a return, exchange.  
 ἀμός, ἡ, ὅν, Æol. and epic. for ἑμός.  
 ἀμοχθος, ον, adj. (fr. ἄ, not, and μοχθος, toil). Without trouble or effort, easy.  
 ἀμπελος, ου, ἡ. The vine, a vineyard.  
 ἀμπετάννυμι, by syncope for ἀναπετάννυμι.  
 ἀμπέχω, and ἀμπίσχω, f. ἀμφέσω, p. ἡμπέσχηκα (ἀμφί and ἔχω, to hold). To surround, to inclose, 2. a. ἡμπισχον.—Mid. to cover one's self round, to put on.  
 ἀμύθητος, ον, adj. (fr. ἄ, not, and μυθίομαι, to utter). Unutterable; hence, immense, innumerable, infinite.  
 ἀμύμων, ον, adj. (fr. ἄ, not, and μῶμος, fault). Blameless, faultless:—eminent, distinguished.  
 ἀμύνω (R. ἀμνν), f. ὑνῶ, p. ἡμνυκα. To ward off, to repel, to defend, to assist, to avenge.  
 —Mid. to defend one's self.  
 ἀμύσσω, and ἀμύττω (R. ἀμνν) f. -ύξω, p. ἡμύχα. To scratch, to abrade, to wound slightly, as with the nails.  
 ἀμφί, prep. with the gen. dat. and

acc., see § 124, 1.—With the gen. About, round about, of, concerning;—with the dat., round, about, near, close to;—with the acc., round, round about, with respect to, nearly; see § 134, 12 and 13.—In composition, around.  
 ἀμφίβολος, ον, adj. (fr. ἀμφιβάλλω, to be in doubt). Doubtful, questionable, fluctuating.  
 Ἀμφιδάμας, ἄρτος, ὁ. Amphidāmas, son of Busiris.  
 ἀμφιδοκεύω, f. -εύσω, p. ἀμφιδέδοκευκα (ἀμφί and δοκεύω, obsol.) To watch, to spy all around, to look out on all sides.  
 ἀμφιέννυμι, f. ἀμφίσσω, p. pass. ἡμφισμαι and ἀμφιειμαι, (ἀμφί and ἔννυμι, to clothe, § 117). To put on, as clothes.—Mid. to clothe one's self, Att. f. ἀμφιῶ, § 101, 4 (1).  
 ἀμφιέπω, and ἀμφέπω, 2 a. ἄμφεπον and ἀμφίεπον.—Mid. ἀμφειπόμην, the only forms in use (fr. ἀμφί and ἔπω, obsol., to attend to). To be busy with, to attend to, to prepare.  
 Ἀμφίπολις, εως, ἡ. Amphipolis, a city of Thrace.  
 ἀμφίπολος, ου, ἡ (fr. ἀμφί, a round, and πείλω, to be). A handmaid, a female attendant.  
 ἀμφίς, adv. (fr. ἀμφί) Around, round about, on both sides.  
 ἀμφίστομος, ον, adj. (fr. ἀμφίς, and στόμα, a mouth). Having a mouth or outlet on both sides, or at both ends.

Ἀμφιτρίτη, ἡς, ἡ. *Amphitrite*, wife of Neptune.

Ἀμφιτρυῶν, ὄνος, ὁ. *Amphitryon*, a Theban prince.

Ἀμφίων, ὄνος, ὁ. *Amphion*, famed for his skill in music.

ἄμφοτερος, α, ον, adj. (fr. ἄμφω). *Both*.

ἄμφω, nom. and acc. dual,—gen. and dat. ἄμφοιν, of all genders.

*Both*, § 51, Obs. 3.

ἄμωμος, ον, adj. (fr. ἄ, *not*, and μῶμος, *a fault*). *Blameless, faultless*.

ἄν, conj. (for ἰάν, Attic poets, ἦν). *If*; see § 125, ἄν, 1.

ἄν, particle expressing *contin-  
gency or doubt*, used with all moods and tenses. See § 125, ἄν, 2-6. With pronouns it adds the force of *soever*; as, ὅς ἄν, *whosoever*.

ἀνά, prep., governs the accusative, and in the epic and lyric poets, the dative also. With the dative it means, *on, upon, at the top of*.—With the accusative, *through, throughout, along, up along, in*.—It makes numerals distributive; as, ἀνά δέκα, *ten by ten*.—In composition generally, *up, aloud, thoroughly, again, back*. See § 124, 2.

ἀναβαίνειν, f. ἀναβήσω, p. ἀναβέβηκα, 2 a. ἀνέβην, of the 2d conj. § 103, Obs. 4, (ἀνά and βαίνειν, from βᾶω, *to go*). *To go up, to ascend, to mount*:—*to embark*.

ἀναβάλλω, f. ἀναβῆλμι, p. ἀνα-

βέβηκα (by syncope for ἀναβέβηκα) 2 a. ἀνέβηλον (ἀνά and βάλλω, *to cast*, § 117). *To throw up, to heap up*:—*to put off*.—*Mid. to defer*:—*to risk, to hazard*.

ἀνάβασις, εως, ἡ (fr. ἀναβαίνειν). *An ascent, a going up*:—*a rising*.

ἀναβιβάζω, f. -ῆσω, (ἀνά and βιβάζω, from βᾶω, *to cause to go*).

*To raise or set up, to place on a seat, to put on horseback*; intr. *to go up*, &c. as ἀναβαίνειν.

ἀναβλέπω, f. -ψω p. ἀναβέβλεφα, (ἀνά and βλέπω, *to look*). *To look up at*.

ἀναβοάω, f. -ήσω, ἀναβεβόηκα, (ἀνά, *aloud*, and βοάω, *to cry*).

*To cry aloud, to shout, to crow*.

ἀναγιγνώσκω, f. mid. ἀνὰ γινώσκωμαι, 2. a. ἀνέγνω, of 2d conjugation (ἀνά, *through*, and γινώσκω, *to know*). *To know thoroughly, to know again, to recognize*:—*to read*.

ἀναγκάζω (R. ἀναγκαθ), f. ἀν αγκάσω, p. ἠνάγκασα (fr. ἀνάγκη, *necessity*). *To compel, to force*.

ἀναγκαῖος, α, ον, adj. (fr. ἀνάγκη). *Necessary, unavoidable*.

ἀνάγκη, ἡς, ἡ. *Necessity*.—κατ' ἀνάγκην, *from necessity*.

ἀναγορεύω, f. -εύσω, p. ἀνηγόρευκα (ἀνά, *aloud*, and ἀγορεύω, *to proclaim*). *To proclaim aloud, to make known publicly, to announce*.

ἀναγράφω, f. -ψω, p. ἀναγέγραφα (ἀνά, *up*, and γράφω, *to*

*write*). *To write up, to make a list of, to enrol, to record.*

ἀνάγω, f. ἀνάξω, p. ἀνήξα, 2 a. ἀνήγον, Att. Red. ἀνήγαγον (fr. ἀνά, up, and ἄγω, to bring).

*To bring up, to bring back.*—

*MID. to set sail.*

ἀναδέω, f. -δήσω, p. ἀναδέσθαι (ἀνά, up, and δέω, to bind).

*To bind up, to tie, to surround, to wreath.*

ἀναδίδωμι, f. ἀναδώσω, &c. 2 a. ἀνίδω (ἀνά, up, and δίδωμι, to give).

*To give up, to present:—to yield, to distribute.*

ἀναδύω, f. -δύσω, &c. 2 a. ἀνίδυν (ἀνά, up, and δύω, to enter).

*Lit. to ascend from one place to another, to emerge from, to rise up out of (the sea).*

ἀναεῖρω, f. ἀναεῶ, p. ἀνήρω (ἀνά, up, and αἰρώ, to raise).

*To raise, to lift up.*

ἀναξεύγνυμι, and ἀναξυνύω, f. ἀναξεύξω, p. ἀνέξυχα, (ἀνά, again, and ξεύγνυμι, to yoke).

*To yoke again, to break up an encampment, to decamp.*

ἀναζώννυμι, f. ἀναζώσω, &c. (ἀνά, up, and ζώννυμι, to gird).

*To gird up, to gird.*—ἀνεζωμένη, p. pt. pass., *girt with, arrayed in.*

ἀναθάλλω, f. -ψω, (ἀνά, again, and θάλλω, to warm). *To warm again, to warm thoroughly.*

ἀνάθημα, ἄτος, τό (fr. ἀνατίθημι, to set up). *A thing given up, a votive offering, an ornament.*

ἀναίθω, used only in pres. and imperf. (ἀνά, up, and αἶθω, to kindle). *To kindle up, to kindle.*

ἄναιμος, ον, adj. (fr. ἄ, without, and αἷμα, blood). *Bloodless.*

ἄναιμόσαρκος, ον, adj. (fr. ἄναιμος, and σάρξ, flesh). *Having flesh without blood.*

ἀναιρέω, f. -ήσω, &c. 2 a. ἀνείλον (ἀνά, up, and αἶρω, to take). *To take or lift up, to remove, to destroy.*

ἀναισθητός, ον, adj. (fr. ἄ, not, and αἰσθάνομαι, to perceive). *Without perceiving, without feeling, insensible.*

ἀναίσσω, f. ἀναίξω (Att. ἀνάσσει, f. ἀνάξω, p. ἀνήξα), (fr. ἀνά, up, and αἴσσω, to rush). *To rush up, to start or spring up, to move rapidly.*

ἀνακαίω, f. ἀνακαύσω, 1 a. pass. ἀνεκαύθην (ἀνά, and καίω, to burn). *To kindle up, to rekindle, to excite again.*

ἀνακαλέω, f. -έσω, p. ἀνακάληκα (ἀνά, again, and καλέω, to call). *To call again, to call back, to call aloud.*

ἀνακάμπω, f. -ψω, &c. (ἀνά, again, and κάμπω, to bend). *To bend back, to turn back, to return.*

ἀνάκοος, Dor. for ἀνήκοος.

ἀνακράζω, f. ἀνακράξω, &c. (ἀνά, aloud, and κράζω, to cry). *To cry aloud, to cry out.*

Ἀνακρέων, οντος, ὁ. Anacreon, a celebrated lyric poet of Teos.



**ἀνακρίνω**, f. -ῖναι, p. ἀνακρίνομαι (ἀνά, through, and κρίνω, to examine). To examine thoroughly, to investigate, to decide.

**ἀνακυλίω**, f. -ήσω, &c. (ἀνά, again, and κυλίω, to roll). To roll again and again, to roll round, to roll in a circle:—to intertwine, to repeat.

**ἀναλαμβάνω**, f. ἀναλήφομαι, &c. (ἀνά, up, and λαμβάνω, to take). To take up, to receive, to capture:—to resume, to recover, to regain.

**ἀναλίσκω**, f. ἀναλώσω, p. ἀνήλωκα, (ἀνά, up, and ἄλλωκα, obsol. to take). To take up, to expend, to consume, to waste, to destroy.

**ἀνάλλομαι**, 1 a. ἀνηλάμην, 2 a. ἀνηλόμην (ἀνά, up, and ἄλλομαι, to leap). To spring or leap up.

**ἀναμάρτητος**, ον, adj. (fr. ἀ, not, and ἁμαρτάνω, to err). Unerring, faultless, sinless, not liable to err.

**ἀναμένω**, f. -μενῶ, p. ἀναμεμένηκα (ἀνά, through, and μένω, to remain). To remain firm, to hold out, to persist, to wait.

**ἀνάμερος**, Dor. for ἀνήμερος.

**ἀνάμεστος**, ον, adj. (ἀνά, up, and μεστός, full). Full up, full, filled with. With the gen.

**ἄναξ**, αἰτίας, ὁ. A king, a ruler. **Ἀναξαγόρας**, ον, ὁ. Anaxagoras, a philosopher of Clazomene.

**Ἀνάξαρχος**, ον, ὁ. Anaxarchus,

a philosopher of Abdēra, intimate with Alexander

**ἀνάξιος**, α, ον, adj. (ἀ, not, and ἄξιος, worthy). Unworthy, undeserving.

**ἀνάπαυσις**, σως, ἡ (fr. ἀναπαύω) Cessation, rest, repose, quiet.

**ἀναπαύω**, f. ἀναπαύσω, &c. (ἀνά, again, and παύω, to cause to cease). To cause to cease, to put to rest, to still, to pacify.—Mid. to cease, to rest.

**ἀναπειθω**, f. -πείσω, &c. (ἀνά, thoroughly, and πείθω, to persuade). To convince, to prevail upon, to gain over.

**ἀναπέμπω**, f. -πέμψω, &c. (ἀνά, up, and πέμπω, to send). To send up, to send forth, to send away, to release.

**ἀναπεπταμένος**, p. pt. passive of

**ἀναπετάννυμι**, f. ἀναπετάσω, p. wanting, p. pass. ἀναπεπέτασμαι, by syncope, ἀναπεπιτάμαι (ἀνά, thoroughly, and πετάννυμι, to open). To open wide, to throw upon, to spread, to extend.

**ἀναπηδάω**, f. -ήσω, &c. (ἀνά, up, and πηδάω, to leap). To leap up, to spring upon.

**ἀναπίπτω**, f. ἀναπεσοῦμαι, Att. for ἀναπεσίσσομαι (§ 101, 4 (1), (ἀνά, back, and πίπτω, to fall). To fall back, to recline, to lie down.

**ἀναπλάττω**, and -σσω, f. ἀναπλάσω, &c. (ἀνά, again, and πλάσσω, to make). To form anew, to change the form, to

*form carefully, to shape, to represent.*

ἀναπλέω, f. ἀναπλεύσομαι, &c. (ἀνά, back, up, and πλέω, to sail). To sail back, to sail up, i. e. to sail out, to put to sea.

ἀνάπλεως, ων, adj. (Dor. Dec.) (ἀνά, up to the top, and πλέω, full). Full up, full.

ἀναπνέω, f. ἀναπνέσω, &c. (ἀνά, again, and πνέω, to breathe). To breathe again, to breathe forth, to recover breath.

ἀνάπτω, f. -άψω, &c. (ἀνά, up, and ἄπτω, to tie). To tie up, to bind up, to connect:—to kindle up, to set on fire.

ἀναρπάζω, f. ἀναρπάξω, &c. (ἀνά, up, and ἄρπάζω, to seize). To snatch up, to seize, to carry away, to plunder.

ἀναρρήττω, and ἀναρρήγνυμι, f. ἀναρρήξω, &c. (ἀνά, up, and ρήττω and ρήγνυμι, to tear). To tear up, to tear asunder, to burst open.

ἀναρρίπτω, f. -ρίψω, &c. (ἀνά, up, and ῥίπτω, to throw). To throw up, to fling up:—to risk, to incur.

ἀναρτάω, f. -ήσω, &c. (ἀνά, up, and ἄρτάω, to hang). To hang up, to suspend, to attach.

ἀνασκιρτάω, f. -ήσω, &c. (ἀνά, up, and σκιρτάω, to leap). To leap up, to jump, to frisk about.

ἀνασπάω, f. -άσω, &c. (ἀνά, up, back, and σπάω, to draw). To draw up, to draw, to draw back.

ἀνάσσω, (R. ἀνογ) f. ἀνάξω, p.

ἡνάχα (fr. ἄναξ, a ruler). To reign, to rule.

ἀναστενάζω, and ἀναστενάξω, f. -άξω, &c. (ἀνά, aloud, and στενάζω, to lament). To lament, aloud, to utter loud groans or lamentations.

ἀναστρέφω, f. -στρέψω, (ἀνά, up, back, and στρέφω, to turn). To turn back, to return, to turn about, to overturn, to subvert.

ἀναταράσσω, Att. -τιω, f. -άξω, &c. (ἀνά, up, and ταραάσσω, to stir). To stir up, to harass, to put into confusion, to rouse.

ἀνατείνω, f. ἀνατενῶ, p. ἀνατί-  
τακα (ἀνά, up, and τείνω, to hold). To hold up, to stretch upward, to raise:—to stretch out, to extend.

ἀνατίλλω, f. ἀνατελῶ, p. ἀνατί-  
τακα (ἀνά, up, and τίλλω, to produce). To cause to come forth, to come forth, to rise, to grow out of, 1 a. ἀνέτειλα.

ἀνατίθημι, f. ἀναθήσω, p. ἀνατί-  
θεικα (ἀνά, up, and τίθημι, to place). To place up or on:—to consecrate:—to ascribe, to lay up, to deposite.

ἀνατόλη, ης, ἡ (fr. ἀνατίλλω). The rising of the sun, the morning, the east.

ἀνατρέπω, f. -τρέψω, &c. (ἀνά, up, and τρέπω, to turn). To turn up, to overturn, to destroy.

ἀνατρέφω, f. ἀναθρέψω, &c. (ἀνά, up, and τρέφω, to nourish). To rear up, to nurture, to educate.

**ἀνατρέχω**, f. ἀνατρέξω, &c. (ἀνά, up, and τρέχω, to run). To run up, to hasten up.

**ἄναυδος**, ον, adj. (fr. ἄ, without, and αὐδή, a voice). Without voice, speechless.

**Ἄναυρος**, ου, ὁ. The Anaurus, a small river of Thessaly.

**ἀναφαίρω**, f. ἀναφανῶ, p. ἀναπίφαιρα (ἀνά, thoroughly, and φαίρω, to show). To show forth clearly, to explain, to make known.—Mid. to appear.

**ἀναφέρω**, f. ἀνολω, &c. (ἀνά, up, and φέρω, to bring). To bring or carry up:—to raise up, to raise, to advance, to promote:—to bear up against, to endure, to attribute.

**ἀναφύω**, f. -ῥω, &c. (ἀνά, up, and φύω, to produce). tr. To bring forth, to produce, to cause to grow, to beget.—Mid. intr. to grow up, to grow again, to revive.

**ἀναφωνέω**, f. -ήσω, &c. (ἀνά, aloud, and φωνέω, to call). To call aloud, to call out.

**Ἀνάχαρσις**, ου, ὁ. Anacharsis, a Scythian philosopher, who flourished about 600, B. C.

**ἀναχωρέω**, f. -ήσω, &c. (ἀνά, back, and χωρέω, to go). To go back, to retreat, to yield, to depart.

**ἀναψύχω**, f. -ψύξω, &c. (ἀνά, again, and ψύχω, to cool). To fan, to cool, to refresh, to revive.

**ἀνδάνω**, f. ἀδήσω, 2 a. ἔδον, and ἄδον, 2 p. ἔαδα, Ion. and poet.

for ἤδομαι. To please, to gratify, to delight. (R. ἄδε, 2 ἄδ).

**ἀνδραποδισμός**, ου, ὁ (fr. ἀνδραποδίζω, to enslave). An enslaving.

**ἀνδράποδον**, ου, τό (fr. ἀνήρ, a man, and πεδή, a fetter). A slave, a captive, taken in battle.

**ἀνδρεία**, ας, ἡ (fr. ἀνδρεῖος). Bravery, manliness, valour.

**ἀνδρεῖος**, α, ον, adj. (fr. ἀνήρ, a man). Manly, brave, courageous.

**ἀνδριαρτοποιία**, ας, ἡ (fr. ἀνδριάς, a statue, and ποίω, to make). The making of statues, the art of statuary.

**ἀνδριάς**, ἄντρος, ὁ (fr. ἀνήρ, a man). A statue, an image.

**Ἀνδρομέδα**, ας, ἡ. Andromēda, daughter of Cepheus, king of Æthiopia.

**ἀνδροφάγος**, ον, adj. (fr. ἀνής, a man, and φάγω, obsol. to eat). That eats or feeds on men, a cannibal.

**ἀνδρώδης**, ες, adj. (fr. ἀνής, a man, and εἶδος, the look). Of manly appearance, manly, noble.

**ἀνεγείρω**, f. ἀνεγερῶ, &c. (ἀνά, up, and ἐγείρω, to arouse). To rouse up, to awaken, to excite, to encourage.—2 a. inf. m. ἀνέγρεσθαι.

**ἀνέμι**, (ἀνά, up, &c. and εἶμι, to go). To go up, to ascend, to go back, to return.

**ἀνεκτός**, ὄν; and ἡ, ὄν, adj. (fr. ἀνέχομαι). Endurable, supportable, to be endured.

ἀνελεύθερος, *ον*, adj. (fr. ἀ, *not*, and ελεύθερος, *free*). *Not free, servile, illiberal, base, ignoble.*  
 ἀνελλιπής, *ης*, adj. (fr. ἀ, *not*, and ἐλλιπής, *failing*). *Unfailing, continued, incessant.*  
 ἄνεμος, *ον*, ὁ. *Wind*; hence, ἀνεμόω, (R. ἀνεμο) *φ*. -ώσω, *π*. ἡρέμωκα. *To blow, to inflate, to swell out with wind.*—*PASS.* *To be swelled forth with wind.*  
 ἀνεμοῦδης, *ες*, adj. (fr. ἄνεμος, and εἶδος, *appearance*). *Windy.*  
 ἀνεμώνη, *ης*, ἡ (fr. ἄνεμος). *The anemone or wind rose.*  
 ἀνέρχομαι, *φ*. ἀνελύσσομαι, &c. (ἀνά, *up*, and ἔρχομαι, *to come*, &c.). *To come up, to go up, to mount, to go on board, to embark.*  
 ἀνερωτάω, *φ*. -ήσω, *π*. ἀνρωτήκα (ἀνά, *thoroughly*, and ἐρωτάω, *to inquire*). *To inquire thoroughly, to question repeatedly, to ask, to inquire.*  
 ἄνευ, *adv.* (gov. gen.). *Without.*  
 ἀνευρίσκω, *φ*. ἀνευρήσω, &c. (ἀνά, *thoroughly*, and εὕρισκω, *to find*). *To find out, to discover.*  
 ἀνέχω, *φ*. ἀνέξω, or ἀνασχήσω, *π*. ἀνίστηκα (ἀνά, *back*, and ἔχω, *to hold*). *To hold back, to restrain, to hold up.*—*MID.* *lit. "to hold up one's self," i. e. to endure, to bear.*  
 ἀνειπός, *οὔ*, ὁ. *A cousin.*  
 ἀνιθον, *ον*, τό. *Arise.*  
 ἀνήμετος, *ον*, adj. (fr. ἀ, *not*, and ἀίσιμαι, *to heal*). *Incurable, irreconcilable, not to be remedied.*

ἀνήκοος, *ον*, adj. (fr. ἀ, *not*, and ἀκοή, *hearing*). *Not hearing, not listening, not attending to. Passively, not heard.*  
 ἀνῆκω, *φ*. ἀνήξω, &c. (ἀνά, *up*, and ἔκω, *to come*). *To come up to, to reach to, to extend to.*—*τά ἀνήκοντα, suitable for.*  
 ἀνήλιος, *ον*, adj. (fr. ἀ, *without*, and ἥλιος, *the sun*). *Sunless, not illumined by the sun.*  
 ἀνήμερος, *ον*, adj. (fr. ἀν for ἀ, *not*, and ἡμερος, *tame*). *Not tame, wild, savage, uncultivated, harsh, severe.*  
 ἀνῆρ, ἀνέρος, *contr.* ἀνδρός, ὁ. *A man.*  
 ἀνθίω (R. ἀνθις), *φ*. -ήσω, *π*. ἡνθηκα, 2 *π*. ἀνῆρθα (as fr. ἀνιδω). *To bloom, to flourish, to flower, to abound.*  
 ἀνθίστημι, *φ*. ἀντιστήσω, *π*. ἀνθίστηκα (ἀντί, *against*, and ἵστημι, *to place*). *To place against, to oppose:—to compare, to resist; perf. and 2 a. act. intr., to withstand.*  
 ἄνθος, *ος*, τό. *A flower.*  
 ἀνθρωπίειος, *εια*, *ειον*, adj. (fr. ἄνθρωπος). *Of man, human.*  
 ἀνθρωπῆνος, *η*, *ον*, adj. *Human, from*  
 ἄνθρωπος, *ον*, ὁ and ἡ. *A human being, a man.*  
 ἀνθρωποφάγος, *ον*, adj. (fr. ἄνθρωπος, and φάγω, *to eat*). *Man-devouring, cannibal.*  
 ἀντάω (R. ἀντα), *φ*. -άσω, *Ion.* -ήσω (fr. ἀντα, *trouble*). *To trouble, to vex, to grieve.*  
 ἀνίημι, *φ*. ἀνήσω, *π*. ἄνεια (ἀνα

up, and ἵμι, to send). To send up, to send forth, to let loose, to relax:—to yield, to give up:—ἀνεμίνος, loose, hanging down.

ἄνικα, Doric for ἥνικα.

ἀνιπτάμαι (ἀνά, up, and ἵπταμαι, to fly). To fly up, to bound up.

ἀνίστημι, f. ἀναστήσω, &c. (ἀνά, up, and ἵστημι, to place). To set up, to raise, to establish; 2 a. ἀνίστην, p. ἀνίστηκα, both intr., I stood up.—ἀναστάς, 2 a. pt., having arisen.

ἀνίσχω, same as ἀνίχω, used in the pres. and imperf. only.

Ἄννων, υἱος, ὁ. Hanno, a Carthaginian.

ἀνόητος, ον, adj. (fr. ἄ, not, and νοῖω, to think). Thoughtless, senseless, not understood, unintelligible.

ἄνοια, ας, ἡ (fr. ἄνους, foolish). Foolishness, want of understanding, ignorance.

ἀνοίγω (R. ἀνοίγ), f. ἀνοίξω, p. ἀνοίξω, 1 a. ἀνοίξα, 1 a. inf. ἀνοίξαι, 2 p. ἀνοίξα. To open, to uncover, to reveal.

ἀνομία, ας, ἡ (ἄ, not, and νόμος, law). Lawlessness, licentiousness, injustice.

ἀνόμοιος, ον, adj. (fr. ἄν, for ἄ, not, and ὁμοιος, like). Unlike, different.

ἀνόσιος, ον, and α, ον, adj. (fr. ἄν for ἄ, not, and ὁσιος, holy). Unholy, wicked.

ἄντα, adv. (fr. ἀντί). Opposite. ἀνταγωνίζομαι, f. -ίζομαι, &c. (ἀντί and ἀγανίζομαι, to con-

tend). To contend against, or with, to fight against; hence, ἀνταγωνιστής, οὔ, ὁ. An antagonist, an opponent, competitor.

Ἀνταῖος, ον, ὁ. Antæus, a giant of Lybia, killed by Hercules.

Ἀνταλκίδας, α (ῥ 16, Obs. 1), Antalcidas, a Spartan, who made a disadvantageous peace with the Greeks and Persians. ἀντάξιος, ον, adj. (ἀντί, equally, and ἄξιος, worth). Of equal value, equivalent.

ἀνταποδίδωμι, f. ἀνταποδώσω, &c. (ἀντί, in return, and ἀποδίδωμι, to give). To give in return, to repay, to retaliate.

ἀντί, prep. governs the gen. and acc., ῥ 124, 3. Primarily, in front of, against, contrary to; hence, for, instead of. In composition, instead of, against, in return, in reply, equally.

Ἀντίγονος, ον, ὁ. Antigonus, one of Alexander's generals.

ἀντιγράφω, f. -γράφω, &c. (ἀντί, in reply, and γράφω, to write). To write in reply, to answer in writing.

ἀντιδίδωμι, f. ἀντιδώσω, &c. (ἀντί, in return, and δίδωμι, to give). To give in return, to give in exchange, to repay ἀντίδοσις, εως, ἡ (fr. ἀντιδίδωμι) An exchange, a giving in return, a retribution.

ἀντιθεραπεύω, f. -εύω, &c. (ἀντί, in return, and θεραπεύω, to serve). To requite a kindness, to serve in return.

**ἀντικρούω**, f. -κρούσω, &c. (ἀντί, against, and κρούω, to strike).

To oppose, to clamour against.

**ἀντιλαμβάνω**, f. ἀντιλήψομαι, &c. (ἀντί, in exchange, and λαμβάνω, to take). To take, or receive in exchange.—Mid. to take to one's self, to appropriate, to seize.

**ἀντιλέγω**, f. -λέξω, &c. (ἀντί, against, and λέγω, to speak).

To speak against, to contradict, to deny:—to oppose, to dispute.

**Ἀντιόπη**, ἥς, ἧ. Antiope, mother of Amphion and Zethus by Jupiter.

**ἀντίος**, α, ον, adj. (fr. ἀντί, opposite). Coming towards, coming against, meeting, contrary.—ἀντίον and ἀντία, adv., against, face to face.—ἀντίον εἶμι, I go to meet.—ἀντίον εἰπεῖν, to contradict.—ἀντίον ἰδεῖν, to see before one.

**ἀντιπᾶλος**, ον, adj. (fr. ἀντί, against, and πᾶλη, wrestling). Wrestling with, contending against.—Subst. an opponent, an antagonist, a rival, a match.

**ἀντιπαρασκευάζομαι**, f. -ἔσομαι, &c. (ἀντί, against, and παρασκευάζω, to prepare). To prepare against, to prepare for resistance.

**ἀντιποιέω** (R. ποιε), f. -ήσω, &c. (ἀντί, in turn, and ποίεω). To act in turn, to repay a benefit.—Mid. to strive in opposition to a rival, to oppose, to

appropriate to one's self, to claim, to aim at.

**Ἀντισθένης**, ου, ὁ. Antisthenes, an Athenian philosopher.

**ἀντιστασιωτής**, ου, ὁ (fr. ἀντιστασιάζω, to belong to an opposite party). One of an opposite party, or faction.

**ἀντίσχω**, poetic form of ἀντέχω (ἀντί, against, and ἔχω, to hold). To hold against, to resist, to endure.

**ἀντιτάσσω**, Att.-τιω, f. ἀντιτάζω, &c. (ἀντί, against, and τάσσω, to marshal). To marshal against, to draw up against.—Mid. to oppose, to resist.—οἱ ἀντιτεταγμένοι, the enemy.

**ἀντιτίθημι**, f. ἀντιθήσω, &c. (ἀντί, against, in return, and τίθημι, to place). To place against, or opposite, to compare:—to substitute.

**ἀντιφωνέω**, f. -ήσω, &c. (ἀντί, in return, and φωνέω, to speak). To reply, to answer:—to contradict.

**ἀντιχαρίζομαι**, f. -ῖσομαι, &c. (ἀντί, in return, and χαρίζομαι, to do a favour). To do a favour in return, to be grateful.

**ἄντρον**, ου, τό. A cave, a grotto.

**ἄνυδρος**, ον, adj. (fr. ἄν, for ἄ, not, and ὕδωρ, water). Without water, dry, barren.

**ἀνυπόδητος**, ον, adj. (fr. ἄν, for ἄ, not, and ὑπόδω, to fasten under). Without sandals, bare-foot.

**ἄνυστός**, όν, adj. (fr. ἀνύω, to effect). Effected, completed,

*practicable.*—ὡς ἀνυστόν ἐστι, *as much as possible.*  
 ἄνω, *adv.* governs the *gen.* (fr. ἀνά, *up*). *Above, on high.*—  
 ἄνω καὶ κάτω, *upward and downward.*  
 ἀνώγω (R. ἀνωγ), *f.* -ώσω, *p.* ἄνωγα, § 117. *To order, to bid, to command.*  
 ἀνωθεν, *adv.* (ἄνω, andθεν, *from*, § 119, 1, 2d). *From above.*  
 ἀξία, *as, ἡ* (fr. ἄξιος, *worthy*). *Worth, merit, desert.*—παρ' ἀξίαν, *undeservedly.*  
 ἀξιοθαύμαστος, *ον, adj.* (fr. ἄξιος, *worthy*, and θαυμάζω, *to admire*). *Worthy of admiration, admirable.*  
 ἄξιος, *α, ον, adj.* *Worthy, sufficient for, good, deserving.*—ἄξιος πολλοῦ, *worth much, valuable.*—ἄξιος μηδενός, *of no value, worthless.*  
 ἀξιόω (R. ἀξίω), *f.* -ώσω, *p.* ἡξιώκα (fr. ἄξιος). *To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request:—to think right.*  
 ἀξίωμα, *ατος, τό* (fr. ἀξιόω). *Dignity, rank, importance.*  
 ἀξίως, *adv.* (fr. ἄξιος). *In a worthy manner, deservedly, suitably.*  
 ἄξων, *ονος, ὁ* (fr. ἄγω, *to drive*). *An axle-tree, the wheels, the chariot.*  
 αἰοιδά, *ας, ἡ*, Dor. for αἰοιδή (fr. αἰείω, *to sing*). *A song, a strain.*  
 αἰοιδός, *οῦ, ὁ* (fr. same). *A bard.*  
 αἰόκητος, *ον, adj.* (fr. αἰ, *not*, and

οἰκῶ, *to inhabit*). *Uninhabited, uninhabitable.*  
 ἀόρατος, *ον, adj.* (fr. ἀ, *not*, and ὁράω, *to see*). *Not seen, invisible, not to be seen, i.e. forbidden (to be seen).*  
 ἀπαγγέλλω, *f.* -ελῶ, *p.* ἀπήγγελα (ἀπό, *from*, and ἀγγέλλω, *to announce*). *To bring tidings from, to announce, to declare.*  
 ἀπαγορεύω, *f.* -εύσω, &c. (ἀπό, *from*, and ἀγορεύω, *to declare*). *To deny, to forbid, to prohibit:—to give up or over (through fatigue), to be discouraged.*  
 ἀπαγριόω, *f.* -ώσω, &c. (ἀπό, *from*, and ἀγρίω, *to render wild*). *To render perfectly wild, to exasperate.*  
 ἀπάγω, *f.* ἀπάξω, &c. (ἀπό, *from*, and ἄγω, *to lead*). *To lead away, to carry away, to drive off.*  
 ἀπαθής, *ης, adj.* (fr. ἀ, *not*, and πάθος, *suffering*). *Free from suffering, unconcerned, uninjured, insensible, tranquil.*  
 ἀπαίδευτος, *ον, adj.* (fr. ἀ, *not*, and παιδεύω, *to instruct*). *Not instructed, uneducated, ignorant, inexperienced.*  
 ἀπαιτέω, *f.* -ήσω, *p.* ἀπήτηκα (ἀπό, *from*, and αἰτέω, *to ask*). *To ask from, to demand back, to seek, to claim.*  
 ἀπαλλάγῃ, *ης, ἡ* (fr. ἀπαλάττω). *Release, deliverance, discharge.*—ἀπαλλάγῃ τοῦ βλου, *death.*  
 ἀπαλλάττω, and -σσω, *f.* -ξω, &c. (ἀπό, *from*, and ἀλλάττω, *to change*). *To deliver from, to*

*Send away.*—*MID.* to depart.  
ἀπάλλομαι, f. -οῦμαι, &c. (ἀπό,  
and ἄλλουαι.) *To spring from.*  
ἀπαλός, ἡ, ὄν, adj. *Tender, soft.*  
ἀπαλότης, ητος, ἡ (fr. ἀπαλός).

*Tenderness, delicacy, softness.*  
ἀπαλύνω (R. ἀπαλυν), f. -ῶν, p.  
ἡπάλυγα (fr. ἀπαλός). *To*  
*soften, to render mild, or calm.*  
*MID.* to grow calm, to become  
tranquil.

ἀπᾶνευθε, adv. (ἀπό, from, and  
ἄνευθε, apart). *Far apart*  
*from, far away:—apart, away*  
*from.*

ἀπανθρακώω, f. -ώσω, &c. (ἀπό,  
from, and ἀνθρακώω, to burn  
to coals). *To burn completely*  
*to a coal, to reduce to a cinder.*

ἀπαντάω, f. -ήσω, &c. (ἀπό,  
from, and ἀντάω, to meet). *To*  
*go to meet, to meet, to encoun-*  
*ter:—infir. to occur, to succeed.*

ἅπαξ, adv. *Once, for once, once*  
*for all.*

ἀπαραιτήτος, ον, adj. (fr. ἀ, not,  
and παραιτέω, to conciliate).  
*That cannot be conciliated,*  
*inflexible, inexorable, inevi-*  
*table.*

ἀπαρασκευάστος, ον, adj. (fr.  
ἀ, not, and παρασκευάζω, to  
prepare). *Unprepared, unpro-*  
*vided.*

ἅπας, ἅσα, ὅν, adj. (fr. ἅ, for  
ἅμα, together, and πᾶς, all).  
*All together, all, the whole,*  
*every one.*

ἀπαῖτάω (R. ἀπαῖτα), f. -ήσω, p.  
ἡπάτηκα. *To lead aside, or*  
*astray, to deceive.*

ἀπάτη, ης, ἡ. *Deceit, deception,*  
*fraud, artifice.*

ἀπειδον, (ἀπό, from, and εἶδον.  
2 a. of εἶδω, obsol. to see). Pri-  
marily, *to look from; hence,*  
*to look at attentively, to re-*  
*guard.*

ἀπειθέω (R. ἀπειθε), f. -ήσω,  
p. ἡπειθήκα (fr. ἀπειθής, dis-  
obedient). *To be disobedient,*  
*not to be persuaded.*

ἀπεικάζω, f. -ἄσω, &c. (ἀπό,  
from, and εἰκάζω, to liken). *To*  
*imitate, to liken, to compare.*

ἀπειλέω (R. ἀπειλε), f. -ήσω, p.  
ἡπείληκα. *To threaten, to inti-*  
*midate, to drive by threats.*

ἄπειμι, irregular and def., imper.  
ἄπιθι, inf. ἀπιέναι, pt. ἀπιών  
(ἀπό, from, and εἶμι, to go,  
§ 112, II). *To depart, to go*  
*away.*

ἄπειμι, irreg. f. ἀπέσομαι (ἀπό,  
from, and εἶμι, to be). *To be*  
*away from, to be absent, to be*  
*away.*

ἀπειπον, inf. ἀπειπεῖν (ἀπό,  
from, and εἶπον, 2 a. of εἶπω,  
obsol. to say, used as 2 a. to  
ἀπαγορεύω.) *To forbid, to dis-*  
*own, to abandon, to renounce.*

ἀπειρία, ας, ἡ (fr. ἀπειρος, infi-  
nite). *Infinity, immensity.*

ἄπειρος, ον, adj. (fr. ἀ, not, and  
πεῖρας, an end). *Endless, infi-*  
*nite, boundless.*

ἄπειρος, ον, adj. (fr. ἀ, not, and  
πεῖρα, a trial). *Not having*  
*made trial of, ignorant of, in*  
*experienced, unskilled.*

ἀπειρώς, adv. (fr. ἄπειρος). *End*



*lessly, infinitely*:—ignorantly, in an unskilful manner.

ἀπειλαίνω, f. ἀπείλω, &c. (ἀπό, from, and ἔλαινω, to drive).

To drive away, to drive off.

ἀπεμπολάω, f. -ήσω, (ἀπό, from, and ἐμπολάω, to trade). To sell off, to sell.

ἀπεργάζομαι, f. -άζομαι, &c. (ἀπό, from, and ἐργάζομαι, to work). To work off, to complete, to finish, to bring to perfection.

ἀπερείδω, f. -είσω, &c. (ἀπό, from, and ἐρείδω, to fix on).

To place down upon, to fix steadily.—Mid. to place one's self upon, to lean upon, to lie upon.

ἀπερείσιος, α, ον, adj. (fr. ἄπειρος, infinite). Infinite, countless, immense.

ἀπερέω, obsol. in pres. f. ἀπερῶ, contr. for ἀπερέσω, § 101, 4, (1.) Used as a future to ἀπόφημι, as 2 a. ἀπέιπον, (ἀπό, from, and ἐρῶ, to declare). To say forth, to relate, to forbid, to deny, &c.

ἀπερύκω, f. ἀπερύξω, &c. (ἀπό, from, and ἐρύκω, to keep off). To keep off from, to drive off, to prevent.

ἀπέρχομαι, f. ἀπελεύσομαι, p. ἀπηλύθα, (ἀπό, from, and ἔρχομαι, to go). To go away, to depart, to withdraw.

ἀπερῶ, contracted future. See ἀπερέω.

ἀπεχθάνομαι, f. ἀπεχθήσομαι p. ἀπήχθημι (ἀπό, from, and ἔχθωμαι, same as ἔχθωμαι, to

be hated). To be bitterly hated, to be odious to.—Also, actively, to hate.

ἀπεχθής, ἑς, adj. (fr. ἀπό, from, and ἔχθος, hatred). Odious, hateful, hostile.

ἀπέχω, f. ἀφίξω, and ἀποσχήσω, p. ἀπίσχηκα (ἀπό, from, and ἔχω, to have or hold). To hold or keep off, to repel, to receive:—intr. to keep away from, to be distant.—Mid. to keep one's self from, to refrain.

Ἀπίκιος, ον, ὁ. Apicius, a Roman noted for gluttony.

ἀπιστέω (R. ἀπιστε), f. -ήσω, p. ἠπίστηκα (fr. ἄπιστος). To disbelieve, to mistrust, to disobey.

ἄπιστος, ον, and Dor. ἀπίστως, ον, adj. (fr. ἄ, not, and πίστις, belief). Unbelieving.—Passively, unworthy of confidence, faithless, perfidious, incredible.

ἄπλετος, ον, Ion. ἀπλᾶτος, ον, adj. (by syncope for ἀπέλᾶτος, fr. ἄ, not, and πλέω, to approach). Not to be approached, hence, immense, terrible, vast.

ἀπλόος, ὄν, ὄον, contr. οὗς, ἡ, οὖν, adj. (fr. ἄ, not, and πλέω, obsol. whence, πλέω, to fold). Without a fold.—Hence, simple, upright, honest.

ἀπό, prep. governs the genitive only, § 124, 4. From, away from, through, by, by means of, with. In composition, it denotes separation, negation, completion, origin.—Ἀπο μηδενός, in no respect.

ἀποβαίνω, f. -βήσομαι, &c. (ἀπό, and βαίνω, to go). tr. To cause to go down, to lead down. Intr. to descend, to come forth from, to disembark, to result, to happen.

ἀποβάλλω, f. ἄλλω, &c. (ἀπό, and βάλλω, to cast). To cast away, to cast off, to loose.

ἀπόβασις, εως, ἡ (fr. ἀποβαίνω). Descent, disembarkation, departure.

ἀποβλέπω, f. -βλέψω, &c. (ἀπό, and βλέπω, to look). Primarily to look away, viz. from other objects to fix the attention on one. Hence, to look at attentively, to regard, to observe, to look towards.

ἀπογεισσόω, f. -ώσω, &c. (ἀπό, completely, and γεισσόω, to furnish with eaves). To furnish completely with coping or eaves.—Mid. to jut out.

ἀπογινώσκω, f. -γνώσομαι, p. ἀπέγνωκα (ἀπό, and γινώσκω, to know). Not to acknowledge, to renounce, to relinquish, to despair of.

ἀπογράφω, f. -γράψω, &c. (ἀπό, from, and γράφω, to write). To write from (one book into another), to copy, to transcribe, to enter into a register.

ἀποδείκνυμι, f. ἀποδείξω, &c. (ἀπό, from, and δεικνύμι, to show). To show forth, to declare, to appoint, to assign.

ἀποδείξις, εως ἡ (fr. ἀποδείκνυμι). A showing forth, demonstration, proof.

ἀποδέρω, f. ἀποδερά, p. ἀποδαράω (ἀπό, from, and δέρω, to flay). To strip off the skin, to flay.

ἀποδέχομαι, f. -δέχομαι, &c. (ἀπό, from, and δέχομαι, to receive). To receive from, to admit, to assume.

ἀποδημέω (R. ἀποδημι), f. -ήσω, &c. (fr. ἀπόδημος, absent from home). To be in a foreign country, to go abroad.

ἀποδιδράσκω, f. ἀποδράσομαι, p. ἀποδιδράκω, 2 a. ἀπείδρα, ας, α, Ion. ἀπείδρα, &c. (ἀπό, from, and διδράσκω, to run away). To run away from, to escape, to avoid, to shun.

ἀποδίδωμι, f. ἀποδώσω, &c. (ἀπό, from, and δίδωμι, to give). To give back, to restore, to repay, to recompense, to assign, to render.

ἀποθεν, adv. (fr. ἀπό). From afar, far off, at a distance.

ἀποθερίζω, f. -ήσω, &c. (ἀπό, from, and θερίζω, to reap). To cut down, to reap, to mow.

ἀποθίω, f. -θύσομαι (ἀπό, from, and θίω, to run). To run from, to run away.

ἀποθεωρέω, f. -ήσω, &c. (ἀπό, from, and θεωρέω, to behold). To behold from a distance, to contemplate, to watch closely, to observe.

ἀποθησαυρίζω, f. -ήσω, &c. (ἀπό, from, and θησαυρίζω, to treasure up). To treasure up, to preserve carefully.

ἀποθλίβω, f. -θλίψω, &c. (ἀπό,

from, and θλίβω, to press).  
To press out;— to bruise, to afflict.

ἀποθνήσκω, f. -θανοῦμαι, &c. (ἀπό, from, and θνήσκω, to die). To die, to perish, to lose one's life.

ἀποικία, ας, ἡ (fr. ἀποικος, away from home). Departure from home, emigration:—a colony.

ἀποικοδομέω, f. -ήσω, &c. (ἀπό, from, and οἰκοδομέω, to build). To block up by a wall, to build up, to obstruct.

ἀποκαθάραις, εως, ἡ (fr. ἀποκαθαίρω, to purify). Cleansing, purification, expiation.

ἀποκαθίστημι, f. ἀποκαταστήσω, &c. (ἀπό, κατά, down, and ἵστημι, to place). To replace, to restore.

ἀποκαλέω, f. -ίσω, &c. (ἀπό, from, and καλέω, to call). To call forth, to call, to name.

ἀπόκειμαι, f. -κείσομαι, &c. (ἀπό, from, and κείμαι, to lie). To be laid away, or treasured up, to be thrown aside, to be neglected.

ἀποκινέω, f. -ήσω, &c. (ἀπό, from, and κινέω, to move). To move from, to remove, to displace.

ἀποκλείω, f. -κλείσω, &c. (ἀπό, from, and κλείω, to shut up). To shut up from, to confine.

ἀποκομίζω, f. -ίσω, &c. (ἀπό, from, and κομίζω, to carry). To carry away, to transport.

ἀποκόπτω, f. -κόψω, &c. (ἀπό, from, and κόπτω, to cut). To cut off, to mutilate, to shorten.

ἀποκραμάννυμι, f. -κραμάσω, &c.

(ἀπό, from, and κρεμάννυμι, to hang). To suspend from, to attach to.

ἀποκρίνω, f. ἀποκρίνω, &c. (ἀπό, from, and κρίνω, to separate). To separate from, to select.

Mid. to answer, to reply, to adjudge.

ἀποκρύπτω, f. -κρύψω, &c. (ἀπό, from, and κρύπτω, to hide). To hide from, to conceal.

ἀποκτείνω, f. -κτενῶ, &c. (ἀπό, from, and κτείνω, to kill). To kill, to slay, to destroy, to put to death.

ἀποκνέω, f. -κνήσω, &c. (ἀπό, from, and κνέω, to be pregnant). To bring forth, to produce.

ἀπολαμβάνω, f. -λήφομαι, &c. (ἀπό, from, and λαμβάνω, to take). To receive from, to obtain, to intercept, to seize upon.

ἀπόλαυσις, εως, ἡ (fr. ἀπολαύω). Advantage, pleasure, enjoyment.

ἀπολαύω, f. -λαύσω, &c. (ἀπό, from, and λαύω, obsol. to take). To partake of, to enjoy.

ἀπολείπω, f. -λείψω, &c. (ἀπό, from, and λείπω, to leave). To leave behind, or remaining, to abandon, to leave out, to cease.—Mid. to remain behind, to quit, to fail of, to be absent from.

ἀπολις, ι, gen. ἴδος, adj. (fr. ἀ, not, and πόλις a city). Without a city.

- ἀπολοθαιῖνω, f. -ολισθήσω, &c. (ἀπό, from, and ὀλισθαίνω, to slide). To slide away, to slip from, to escape.
- ἀπόλλυμι, f. -οἴσω, p. ἀπώλεκα, Att. red. ἀπολώλεκα (ἀπό, from, and ὀλλύμι, to destroy). To destroy utterly, to ruin, to lose. —Mid. intr. to perish, to be undone, to be lost, to die.
- Ἀπόλλων, υἱος, ὁ. Apollo, son of Jupiter and Latona, the god of archery, poetry, music, and medicine.
- Ἀπολλώνιος, ου, ὁ. Apollonius, (Rhodius,) a poet of Alexandria.
- ἀπολύω, f. -λύσω, &c. (ἀπό, from, and λύω, to loose). To loose from, to set free, to acquit, to discharge.
- ἀπομαθάνω, f. -μαθήσομαι, &c. (ἀπό, from, and μαθάνω, to learn). To unlearn, to forget.
- ἀπομαρταίνω, f. -μαρῶ, &c. (ἀπό, from, and μαρταίνω, to wither). Tr. to dry up, to wither up, to cause to decay. —Mid. intr. to decay, to perish.
- ἀπονέμω, f. -νεμῶ, &c. (ἀπό, from, and νέμω, to divide). To share among, to allot, to assign, to distribute.
- ἀπογενομένηως, adv. (fr. p. pt. pass. of ἀπονέμεται, to lose one's senses). Madly, foolishly, inconsiderately.
- ἀπονίπτω, f. -νίψω, &c. (ἀπό, from, and νίπτω, to wash). To wash off, to cleanse by washing.
- ἄπορος, ου, adj. (fr. ἄ, not, and πόρος, toil). Not toiling, indolent, easy to be performed, not laborious; hence,
- ἄπόνως, adverb. Without toil, easily.
- ἀποξύω, f. -ξύσω, &c. (ἀπό, from, and ξύω, to scrape). To scrape off, to polish, to sharpen.
- ἀποπαύω, f. -παύσω, &c. (ἀπό, from, and παύω, to cause to cease). To cause to cease, to hinder. —Mid. to cause one's self to cease, i. e. to cease, to desist, to refrain from.
- ἀποπέμπω, f. -πέμψω, &c. (ἀπό, from, and πέμπω, to send). To send away, to send back, to dismiss.
- ἀποπίπτω, f. -πρσοῦμαι, &c. (ἀπό, from, and πίπτω, to fall). To fall from, to fail.
- ἀποπλέω, f. -πλεύσομαι, &c. (ἀπό, from, and πλέω, to sail). To sail away, to set sail, to sail back.
- ἀποπνέω, f. -πνέσω, &c. (ἀπό, from, and πνέω, to breathe). To breathe forth life, to expire.
- ἀποπνίγω, f. -πνίξω, &c. (ἀπό, intensive, and πνίγω, to strangle). To strangle, to suffocate.
- ἀποπτάμενος, pt. of ἀπόπτωμαι, not used (ἀπό, from, and ἵπταμαι, to fly). Flying away, disappearing quickly.
- ἀπορέω (R. ἄπορος), f. -ήσω, p. ἠπόρηκα (fr. ἄπορος, at a loss). To be at a loss, to be perplexed, to be without means of, not to know how.

ἀπορία, α, ἡ (fr. ἀ, not, and πόρος, a way through). Perplexity, embarrassment, want, uncertainty.

ἀπορρήγνυμι, f. -ρήξω, &c. (ἀπό, from, and ῥήγνυμι, to break).

To tear asunder, to break in pieces, to tear off, to cast away.

ἀπόρητος, ον, adj. (fr. ἀπό, from, and ῥέω, to speak). That cannot be spoken, secret, prohibited, forbidden.—Pl. τὰ ἀπόρητα, secrets.

ἀπορήπτω, f. -ρήψω, p. ἀπέρηφα (ἀπό, from, and ῥίπτω, to cast). To cast away, to tear off, to reject with disdain.

ἀποσβέννυμι, f. -σβίσω, &c. (ἀπό, intens., and σβέννυμι, to extinguish). To extinguish, to suppress, to quench.

ἀποσειώ, f. -σεισω, &c. (ἀπό, from, and σειώ, to shake). To shake down from, to shake off.

ἀποσιωπάω, f. -ήσω, &c. (ἀπό, from, and σιωπάω, to be silent.) To become silent, to remain silent.

ἀποσκεδάννυμι, f. -σκεδάσω, &c. (ἀπό, from, and σκεδάννυμι, to scatter). To scatter, to disperse, to banish.

ἀποσκευή, ἥς, ἡ (fr. ἀποσκευάζω, to pack up in order to send away). A packing up for removal, baggage.

ἀποσπάω, f. -ήσω, &c. (ἀπό, from, and σπάω, to drag). To tear off, to pull asunder, to drag away by force.

ἀποσπάζω, f. -σπάξω, p. ἀπίστα-

χα (ἀπό, from, and στάζω, to drop). To fall in drops, to exude, to distil from.

ἀποστέλλω, f. -στελῶ, p. ἀπέσταλκα (ἀπό, from, and στέλλω, to send). To send away to, or from, to dismiss:—to send on a mission, to invest with command abroad.

ἀποστερέω, f. -ήσω, p. ἀπαστέρηκα (ἀπό, from, and στερέω, to deprive). To deprive of, to spoil.

ἀποστεφάνω, f. -ώσω, &c. (ἀπό, from, and στεφανώ, to crown). To deprive of a crown.—Mid. to lay aside a crown, or garland.

ἀποστιλβόω, f. -ώσω, &c. (ἀπό, from, and στιλβόω, to make shining). To make brilliant, to glitter, to reflect.

ἀπόστολος, ον, ὁ (fr. ἀποστέλλω). One sent, an apostle:—an expedition, a commander of an expedition.

ἀποστρέφω, f. -στρέψω, &c. (ἀπό, from, and στρέφω, to turn). Tr. to turn from, to remove, to turn back.—Mid. intr. to turn back, to return.

ἀποστροφή, ἥς, ἡ (fr. ἀποστρέφω). A turning away from, aversion, a defection, a turning aside.

ἀποστύγέω, f. -ήσω, and ὀπ-  
στύξω, p. ἀπαστύγηκα, and ἀπέ-  
στυχα, 2 a. ἀπαστύχων (ἀπό, from, and στυγέω, to hate). To hate bitterly, to abhor, to detest.

ἀποσφάζω, f. -σφάξω, &c. (ἀπό,

from, and σφάζω, to slay). To kill, to butcher, to slaughter, to murder.

ἀποσφενδονάω, f. -ήσω, &c. (ἀπό, from, and σφενδονάω, to sling). To cast, or hurl from a sling.

ἀποσώζω, f. -σώσω, &c. (ἀπό, from, and σώζω, to save). To save from (danger), to preserve, to bring back in safety.

ἀποτείνω, f. -τενῶ, p. ἀποτίτῃα (ἀπό, from, and τείνω, to stretch). To stretch out, to extend, to lengthen.

ἀποτελέω, f. -έσω, &c. (ἀπό, from, and τελέω, to finish). To perform completely, to accomplish, to terminate, to produce, to fulfil.

ἀποτέμνω, f. -τεμῶ, &c. (ἀπό, from, and τέμνω, to cut). To cut off, to retrench, to divide, to separate from;—2 a. ἀπέτῃμον and ἀπέτεμον.

ἀποτίθημι, f. -θήσω, &c. (ἀπό, from, and τίθημι, to place). To lay aside, to deposit, to put away, to reject.

αποτρέπω, f. -τρέψω, &c. (ἀπό, from, andτρέπω, to turn). To turn aside from, to dissuade,

ἀποτρέχω, f. -τρέξω, &c. (ἀπο, andτρέχω, to run). To run away, to escape.

ἀπότροπος, ον, adj. (fr. ἀποτρέπω). Averted, displeased: odious.

ἀποτυγχάνω, f. -τεύξομαι, &c. (ἀπό, from, and τυγχάνω, to meet). Not to meet, to fail of obtaining, to miss, to lose.

ἀποτυμπανίζω, f. -ίσω, p. ἀποτυμπανήκα (ἀπό, from, and τυμπανίζω, to strike with a club). To kill by beating, to kill, to destroy.

ἀπούρας, (1 aor. p. act. of ἀπουράω, obsol., to despoil). Having taken away, having deprived of.

ἀποφαίνω, f. -φῶ, &c. (ἀπό, from, and φαίνω, to show). To make appear, to expose to view, to display, to produce, to declare.—Mid. to exhibit one's self, to announce, to proclaim:—to appear.

ἀποφέρειω, f. ἀπολίσω, &c. (ἀπό, from, and φέρω, to bear). To carry away, to transport, to bring forward, to produce.

ἀποφεύγω, f. -φεύξομαι, &c. (ἀπό, from, and φεύγω, to flee). To flee from, to escape, to save one's life.

ἀποφράττω, and -σσω, f. -φράξω, p. ἀποπέφραχα (ἀπό, from, and φράττω, to stop up). To obstruct, to block up, to stop up.

ἀποχέω, f. -χύνω, &c. (ἀπό, from, and χέω, to pour). To pour out, to spill:—to cast away.

ἀποχράομαι, f. -χρήσομαι, p. ἀποκέχρησμαι, and -χρημαι (ἀπό, from, and χράομαι, to use). Not to use properly, to abuse: also, to make use of, to be contented with.

ἀποχωρέω, f. -ήσω, &c. (ἀπό, from, and χωρέω, to depart).

*To go away from, to withdraw, to retire.*

ἀποψύχω, f. -ψύξω, &c. (ἀπό, from, and ψύχω, to breathe). *To breathe out, to breathe forth, to cool, to refresh.*

ἀπραγμων, ον, adj. (fr. ἀ, not, and πρᾶγμα, business). *Without occupation, averse to action, quiet, peaceable, indolent.*

ἀπρακτος, ον, adj. (fr. ἀ, not, and πράσσω, to perform). *Not capable of performing, weak. Passively, that cannot be performed, impracticable.*

ἀπρεπής, ἐς, adj. (fr. ἀ, not, and πρέπω, to become). *Unbecoming, unseemly, disgraceful.*

ἄπτερος, ον, adj. (fr. ἀ, not, and πτερόν, a wing). *Without wings, without feathers.*

ἄπτω (R. ἄφ), f. ἄψω, p. ἤφα, p. pass. ἤμμαι. *To bind to, to fasten to, to apply to, as fire, hence, to kindle.—Mid. to lay hold of, to seize, to touch, to enjoy.*

ἀπωθίω, and ἀπώθω, f. ἀπώσω, &c. (ἀπό, from, and ὠθίω, to push). *To drive away, to repel, to exclude.*

ἄρ, epic for ἄρα, and used before a vowel.

ἄρα, conj. *Then, therefore, yet.*

ἄρα, interrogative. *Is it that? is it so? whether?—Sometimes, forsooth, to wit.*

Ἀράβιᾱ, ας, ἡ. *Arabia, a large country of Asia.*

Αράβιος, ἰᾱ, ιον, adj. *Arabian.*

Ἀραβικός, ἡ, ὄν, adj. *Arabian.*

ἀραιός, ἄ, ὄν, adj. *Thin porous, fine.*

ἀράσσω (R. ἀραγ), f. -άξω, &c. *To strike, to knock, to dash.*

Ἀρβάκης, ου, ὁ. *Arbaces, a satrap of Media.*

Ἀργανθώνιος, ου, ὁ. *Argantho-nius, king of Tartessus in Spain.*

ἀργιᾶ, ας, ἡ (fr. ἀργίω, to be idle). *Idleness, indolence, inactivity, quiet.*

Ἀργιλεωνίς, ἰδος, ἡ. *Argileonis, the mother of Brasidas.*

Ἀργοναῦται, ὧν, οἱ. *The Argonauts.*

Ἄργος, ου, ὁ. *Argus, celebrated for his hundred eyes.*

Ἄργος, εος (contr. ους), τό. *Argos, the capital of Argolis.*

ἀργός, ὄν, and ἀργός, ἡ, ὄν, adj. (contr. from ἀεργός, from ἀ, not, and ἔργον, work). *Doing no work, idle, inactive.—Of land, waste, unproductive.*

ἀργυρεος, ον, and ἀργυρέος, ἑα, ἰον, contr. -οῦς, ᾱ, οῦν, adj. (fr. ἄργυρος, silver). *Made of silver, silver.*

ἀργύριον, ον, τό (dim. of ἄργυρος, silver). *A small piece of silver, a silver coin, silver.*

ἄργυρος, οὔ, ὁ. *Silver.*

ἀργυρος, ον, adj. (fr. ἀργός, shining). *White.*

Ἀργώ, ὄος, contr. οῦς, ἡ. *The ship Argo, built by Argus for Jason, when he went to recover the golden fleece.*

Ἀρέθουσα, ης, Dor. ας, ἡ. *Arcthusa, a nymph of Elis;—also a fountain in the island of Or-*

tygia, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god Alphæus.

**Ἀρεια**, ας, ἡ (fr. **Ἀρης**, Mars).

**Αῖα**, a fountain in Bœotia sacred to Mars.

**ἀρέσκω** (R. **ἄρε**), f. **ἀρέσω**, p. **ἤρεκα** (fr. **ἄρω**, to fit). *To suit, to please, to gratify, to appease.*

**ἀρετή**, ἥς, ἡ (fr. **ἀρέσκω**, to fit). Primarily, *fitness, ability.*—

Hence, *virtue, merit, valor, bravery, excellence* of any kind.

**ἀρή**, ἥς, Ion. for **ἄρά**, ας, ἡ. *A curse, an imprecation.*—Hence, *evil, injury, ruin.*

**ἀρήγω** (R. **ἄρηγ**), f. **ἀρήξω**, p. **ἤρηχα**. *To ward off from, to lend aid to, to assist.*

**ἀρήν** (Nom. not in use), gen. **ἀρός**, dat. pl. **ἀράσι**, Homeric, **ἀρεσσι**. *A ram, mostly a lamb.*

**Ἀρης**, εος (contr. οὐς, Ion. ἥος), ὁ. *Mars, the son of Jupiter and Juno, and god of war.*

**ἄρθρον** (R. **ἄρθρο**), f. **ἄρθρῶσα**, &c. (fr. **ἄρθρον**, a joint). *To fasten by joints, to articulate distinctly.*

**Ἀριάδρη**, ἥς, ἡ. *Ariadne*, daughter of Minos, king of Crete.

**Ἀριαῖος**, ον, ὁ. *Ariæus*, an officer in the army of Cyrus the younger.

**ἀριθμέω** (R. **ἀριθμε**), f. **ἤσω**, p. **ἤριθμηκα** (fr. **ἀριθμός**). *To count, to number, to reckon.*

**ἀριθμός**, οὔ, ὁ. (fr. **ἀριθμός**, union). *A regular order, a*

*series of numbers, enumeration, number.*

**ἀριστεπής**, ἐς, adj. (fr. **ἀρι**, intens., and **πρίτω**, to be eminent). *Very eminent, very distinguished.*

**Ἀριστάγորας**, ον, ὁ. *Aristagoras*, a nephew of Histæus, tyrant of Miletus.

**Ἀρισταῖος**, ον, ὁ. *Aristæus*, son of Apollo, and father of Actæon.

**ἀριστάω** (R. **ἀριστα**), f. **ἤσω**, p. **ἤρίστηκα** (fr. **ἄριστον**, breakfast). *To breakfast.*

**ἀριστεῖον**, ον, τό (fr. **ἀριστεύω**). *The palm of valour, the prize of bravery.*

**ἀριστερός**, ὁ, ὄν, adj. *The left.*—*ἡ ἀριστερά* (χειρ), *the left hand.*—*ἐν ἀριστερᾷ* (χειρὶ), *on the left, to the left.*

**ἀριστεύς**, ἴως, ὁ (fr. **ἄριστος**, the best). *The bravest warrior.*

**ἀριστεύω** (R. **ἀριστεν**), f. **ἀριστεύσω**, p. **ἤριστηκα** (fr. **ἄριστος**, best). *To be the best, to be eminent, to excel, to be distinguished for valour.*

**Ἀρίστιππος**, ον, ὁ. *Aristippus*, a disciple of Socrates, and founder of the Cyrenaic sect.

**Ἀριστόδημος**, ον, ὁ. *Aristodæmus*, called the Less, a disciple of Socrates.

**ἀριστοποιέω** (R. **ἀριστοποιε**), f. **ἤσω**, p. **ἤριστοποίηκα** (fr. **ἄριστον**, breakfast, and **ποιέω**, to prepare). *To prepare breakfast.*—*ΜΙΔ. to breakfast.*

**ἄριστος**, η, ον, adj. (sup. of **ἀγα-**



θός, good, § 57). *Best, most virtuous, bravest, most excellent.*—ἄριστα, adv. *best.*  
 Ἀριστοτέλης, εὖς, ὁ. *Aristotle, a celebrated philosopher, born at Stagyra, 384 B. C.*  
 Ἀριστοφάνης, εὖς, contr. οὖς, ὁ. *Aristophānes, a famous comic poet of Athens, born at the island of Ægina.*  
 Ἀρκαδία, ας, ἡ. *Arcadia, a country in the centre of Peloponnesus.*  
 Ἀρκαδίος, ια, ιον. *Belonging to Arcadia.*—ὁ, An Arcadian.  
 Ἀρκάς, ἕδος, ὁ. *An Arcadian.*  
 ἀρκέω, (R. ἀρκε), f. ἀρκέσω, p. ἤρκεα. *To ward off, to keep off, to avert, to hinder, to restrain.*—With the dat. *to aid, to assist.*—Intr. *to suffice, to be sufficient for.*—Impersonal, ἀρκεῖ, *it is sufficient.*—Mid. *to be content with, to acquiesce in.*  
 ἄρκτος, ου, ὁ and ἡ. *A bear.*  
 Ἄρκτος, ου, ἡ. *The greater bear, the Ursa Major, the north.*  
 ἄρμα, ἄτος, τό (fr. ἄρω, to join). *A chariot.*  
 ἀρμάμαξα, ης, ἡ (fr. ἄρμα, and ἄμαξα, a wagon). *A covered chariot, for women and children, a coach, a travelling coach.*  
 ἀρματηλατέω, (R. ἀρματηλατε), f. -ήσω, &c. (fr. ἄρμα, and ἐλαίνω, to drive). *To drive a chariot, to drive.*  
 ἀρμόδιως, adv. (fr. ἀρμόδιος, fitting). *In a fitting manner, conveniently, suitably.*

ἀρμόζω (R. ἀρμοδ), f. ἀρμόσω, p. ἤρμοκα (fr. ἄρω, to fit). *To fit, to adapt, to be fitted for, suited to.*—Mid. *to adapt one's self to, to construct for one's self.*  
 Ἀρμονία, ας, ἡ. *Harmonia, more commonly called Hermione, the daughter of Mars and Venus, and wife of Cadmus.*  
 ἀρνέομαι (R. ἀρνε), f. ἀρνήσομαι. *To refuse, to deny.*  
 ἄρνυμαι, Dep. Mid. from ἀρνῦμι, obsol. used only in the present and imperf. *To obtain, to acquire, to strive to gain—to sustain, to maintain, to protect.*  
 ἀροτός, οὔ, ἡ. *Arable land (properly an adj. from ἀρόω, to plough, with γῆ understood).*  
 ἀροτρεύς, ἴως, ὁ (fr. ἀρόω, to plough). *A ploughman, a farmer.*  
 ἄρουρα, ας, ἡ (fr. same). *Tilled or cultivated land, a field.*  
 ἀρπᾶγή, ἡς, ἡ (fr. ἀρπάζω). *Robbery, rapine, pillage.*  
 ἀρπάζω (R. ἀρπάγ), f. ἀρπάξω (Attic, ἀρπάσω), p. ἤρπαξα, and ἤρπακα, 2 α. ἤρπαγον, p. pass. ἤρπασμαι. *To seize, to carry off by violence, to rob, to plunder.*  
 ἄρπη, ης, ἡ. *A sickle.*  
 Ἄρπυιαι, ὧν, αἱ (fr. ἄρπω, obsol. for ἀρπάζω). *The harpies, three winged monsters, having the faces of women and the bodies of vultures.*  
 ἀρρένικός, ἡ, ὄν, adj. (fr. ἄρρην, male). *Masculine, male.*  
 ἀρρένωπος, ὄν, adj. (fr. ἄρρην,

*male, and ἄψ, the aspect). Of a manly aspect, of a bold look.*

**ἀρόρηκτος**, *ον*, adj. (fr. ἄ, *not*, and ῥήγνυμι, *to break*). *Unbroken, not to be broken, impenetrable.*

**ἀρόρην**, *εν*, adj. *Male, manly.*—οἱ ἀρόρεις, *the males.*

**ἀρόρητος**, *ον*, adj. (fr. ἄ, *not*, and ῥητός, *said*). *Unsaid, unuttered:—not to be said, not fit to be said, shameful.*

**ἀρόρωστέω** (R. ἀρόρωσι), *φ. -ήσω, π. -ηκα* (fr. ἄρρωστος). *To be feeble, to be sick, hence*

**ἀρόρώστημα**, *ἄτος, τό*. *Sickness, a disorder.*

**ἀρόρωστος**, *ον*, adj. (fr. ἄ, *not*, and ῥώννυμι, *to be strong*). *Weak, sick, feeble.*

**ἄρσην**, *εν*, adj. (Attic form of ἄρσεν). *Male, masculine:—manly, brave, vigorous.*

**Ἀρτιάγερσης**, *ον, ὁ*. *Artagerxes, an officer in the army of Artaxerxes.*

**Ἀρταξέρξης**, *ον, ὁ*. *Artaxerxes, king of Persia, son of Darius, and brother of Cyrus the younger.*

**Ἀρταπάτης**, *α (ῥ 16, Obs. 1), ὁ*. *Artapātes, a faithful adherent of Cyrus, who fell with him in the battle of Cunaxa.*

**ἀρτιάω** (R. ἄρτια), *φ. ἀρτήσω, π. ἤρηκα* (fr. ἄρω, *to join*). *To attach, to hang to, to connect.—PASS. to be connected, or attached.*

**Ἀρτεμις**, *ἴδος, ἡ*. *Artēmis, a name of Diana.*

**ἄρτι**, *adv. Lately, just now.*—ἄρτι.... ἄρτι, *now.... now.*

**ἄρτος**, *ου, ὁ*. *Bread, wheaten bread.*—Barley bread is *μᾶζα*.

**ἀρύω**, and **ἀρύτω** (R. ἄρυ or ἄρυτ), *φ. ἀρύσω, π. ἤρυκα*. *To draw up.*—MID. *to draw up for one's self.*

**ἀρχαῖος**, *α, ον, adj. (fr. ἀρχή). Ancient, old.*—οἱ ἀρχαῖοι, *the ancients.*

**Ἀρχελαῖος**, *ον, ὁ*. *Archelāus, a king of Macedonia, and friend of Euripides.*

**ἀρχή**, *ἡς, ἡ*. *The beginning, an origin:—the kingdom, the government.*—αἱ ἀρχαί, *the magistrates.*—ἐξ ἀρχῆς, *from the beginning, from the first.*

**ἀρχηγός**, *ου, ὁ* (fr. ἀρχή, and ἄγω, *to lead*). *A chief, a leader:—an author, a founder, an inventor.*

**Ἀρχιδάμος**, *ον, ὁ*. *Archidāmus, the son of Agesilāus.*

**Ἀρχιλόχος**, *ον, ὁ*. *Archilōchus, a Greek poet, noted for his keen satire. He flourished 688, B. C.*

**ἀρχιτέκτων**, *ονος, ὁ* (fr. ἄρχω, and τέκτων, *a builder*). *A head builder, an architect.*

**ἄρχω** (R. ἀρχ), *φ. ἄρξω, π. ἤρχα, π. pass. ἤρχμαι*. *To begin, to take the lead, to rule, to govern.*—MID. *to begin, for one's self.*

**ἄρχων**, *οντος, ὁ* (properly the pres. pt. of ἄρχω). *A ruler:—an Archon.*

**ἀσαφής**, *ές, adj. (fr. ἄ, not, and*

σαφής, clear). Not clear, obscure, uncertain.  
 ἀσέβεια, ας, ἡ (fr. ἀσεβής). Impiety, irreverence towards the gods.  
 ἀσεβής, ἐς, adj. (fr. ἄ, not, and σέβω, to worship). Impious, irreligious.  
 ἀσέλγητος, ον, adj. (fr. ἄ, not, and σελήνη, the moon). Without the moon, dark.  
 ἄσημος, ον, adj. (fr. ἄ, not, and σημα, a mark). Not marked, undistinguished, obscure, unimportant.  
 ἀσθενεία, ας, ἡ (fr. ἀσθενής, weak). Weakness, feebleness, illness.  
 ἀσθενέω (R. ἀσθενε), f. -ήσω, p. ἡσθένηκα (fr. ἀσθενής). To be weak, to be feeble, to be sick, &c.  
 ἀσθενής, ἐς, adj. (fr. ἄ, not, and σθένος, strength). Without strength, weak, feeble, sick.  
 ἄσθμα, ἄτος, τό (fr. ἄω, to blow). Breath, breathing, asthma, difficult breathing.  
 Ἀσία, ας, ἡ. ~ Asia, Asia Minor.  
 ἄσitos, ον, adj. (fr. ἄ, not, and σίτος, food). ~ Without food, fasting.  
 Ἀσκανία (λίμνη), ἡ. The Ascanian lake, in Asia Minor.  
 ἀσκέω (R. ἀσκε), f. ἀσκήσω, p. ἥσκηκα. To exercise, to practise.  
 ἀσκησις, εως, ἡ (fr. ἀσκέω). Exercising, practising, practice, exercise.  
 ἀσκητέος, ἐα, ἰον (fr. ἀσκέω).

To be practised, that ought to be practised.—ἀσκητέον (ἡμῖν), we must practise.

Ἀσκληπίος, οὔ, ὁ. Esculapius son of Apollo, and the god of medicine.

ἀσκός, οὔ, ὁ. A wine-skin, a bottle made of goat's skin.

Ἄσκρα, ας, Ion. Ἀσκη, ἡς, ἡ. Ascra, a town of Boeotia, the residence of Hesiod.

ἄσμενος, η, ον, adj. (fr. ἡσμένος, pleased, p. pt. pass. of ἡδομαι). Willing, glad, with pleasure.

ἄσμένως, adv. (fr. ἄσμενος). Willingly, gladly, &c.

ἀσπάζομαι (R. ἀσπαδ), f. ἀσπάζομαι, p. ἡσπασμαι (fr. ἄ, intens. and σπᾶω, to draw). To draw close to one, to embrace, to greet.—βίον ἀσπάσασθαι, to adopt a mode of living.

ἀσπείρω (R. ἀσπαιρ, 2 ἀσπαρ), f. ἀσπᾶρῶ, p. ἡσπαρκα (ἄ, intens. and σπαίρω, to pant). To pant heavily, to be convulsed, to struggle against.

ἀσπίδοφόρος, ον, adj. (fr. ἀσπίς, a shield, and φέρω, to bear). bearing a shield:—Subst. a shield-bearer, a soldier.

ἀσπίς, ἶδος, ἡ. A shield:—an asp. ἀστεροπή, ἡς, ἡ (poetic for ἀστραπή). Lightning.

Ἀστός, οὔ, ὁ. Astus, the name of a dog.

ἀστράπτω (R. ἀστραπ), f. -ψα, p. ἡστραφα (fr. ἄ, intens. and στράπτω, for στρέφω, to whirl). To lighten, to flash forth lightning.

ἀστρολογέω (R. ἀστρολογε), f. -ήσω, p. ἡστρολόγηκα (fr. ἄστρον and λέγω, to discourse).

To study astronomy; hence, ἀστρολόγος, ον, ὁ. An astronomer:—an astrologer.

ἄστρον, ον, τό. A star, a constellation.

ἄστυ, εος, τό. A city:—the city of Athens.—ἄστυδε, adv. to the city, § 119, 1, 3d.

Ἀστυάγης, εος, contr. ονς, ὁ, acc. Ἀσινύαγην. Astyāges, son of Cyaxāres, and last king of Media.

ἄσυνεσιᾶ, ας, ἡ (fr. ἄ, not, and σύνεσις, understanding). Want of understanding, folly, stupidity.

ἀσφάλεια, ας, ἡ. Security, safety; from

ἀσφαλής, ἐς, adj. (fr. ἄ, not, and σφάλλομαι, to totter). Safe, secure, steadfast.

ἀσφαλῶς, adv. (fr. ἀσφαλής). Safely, securely, with safety.

ἀσχαλάω (R. ἀσχαλα), f. -ήσω, p. ἡσχήληκα;—and ἀσχάλλω (R. ἀσχαλ), f. ἀσχάλλω, p. ἡσχαλκα. To be indignant, or impatient at, to bear impatiently.

ἀσχετος, ον, adj. (ἄ, not, and σχέω, to hold). Intolerable.

ἀσχημοσύνη, ης, ἡ (ἀσχήμων, unseemly). Indecency, deformity.

ἄσωτος, ον, adj. (ἄ, not, and σωζω, to save). Not to be saved, abandoned, profligate.

ἀτακτέω (R. ἀτακτε), f. -ήσω, p. -ηκα (fr. ἄτακτος). To be in disorder, not to keep the ranks.

ἄτακτος, ον, adj. (fr. τάσσω, to arrange). In disorder, irregular, dissolute.

Ἀταλάντη, ης, ἡ. Atalanta, daughter of Schœneus, famed for her speed in running.

ἀτάρ, conj. But.

ἄτε, conj. (fr. ὅστε, as if καθ' αἶτε). Since, inasmuch as, seeing that, because, whereas.

ἀτεκμάρτως, adv. (fr. ἀτέκμαρος, inconsiderate). Inconsiderately, without distinction.

ἄτεκνος, ον, adj. (fr. ἄ, not, and τέκνον, a child). Childless.

ἄτέρμων, ον, adj. (fr. ἄ, not, and τέρμα, a limit). Unlimited, boundless.

ἄτη, ης, ἡ (fr. ἀάω, to injure). Injury, harm, evil, wrong:—a curse, a calamity, a misfortune.

ἀτιθάσεντος, ον, adj. (fr. ἄ, not, and τιθασεύω, to tame). Untameable, untamed, fierce.

ἀτιμάζω (R. ἀτιμαδ), f. -ήσω, p. ἡτιμάκα (fr. ἄ, not, and τιμῶ, to honor). Not to honor, to despise, to disgrace.

ἄτιμος, ον, adj. (fr. ἄ, not, and τιμή, honor). Unhonoured, deprived of civil rights, infamous.

Ἀτλαντίς, ἴδος, ἡ (a patronymic from Ἄτλας). A daughter of Atlas.

ἄτοπος, ον, adj. (fr. ἄ, not, and τόπος, a place). Out of place, misplaced; hence, unbecoming, improper, silly:—uncommon, extraordinary.

Ἀτρείδης, ον, ὁ (a patronymic

from Ἀτρεΐς). *Son of Atreus.*  
—Ἀτρεΐδαι, ὄν, οἱ, the *Atridae*,  
or, sons of *Atreus*, viz. *Agamemnon* and *Menelaus*.

ἀτρεκέως, adv. (fr. ἀτρεκής, ex-act). *Truly, faithfully.*

ἀτρέμα, before a vowel ἀτρέμας, adv. (fr. ἀ, not, and τρέμα, to tremble), *Without emotion, quietly, gently, softly.*

ἀτρωτος, ὄν, adj. (fr. ἀ, not, and τρωσκω, to wound). *Not wounded, invulnerable.*

Ἀττική, ἥς, ἡ (Ἀττική γῆ). *Attica*, a country of *Greece*.

Ἀττικός, ἡ, ὄν, adj. *Attic*, of *Attica*.

ἀτυχέω (R. ἀτυχε), f. -ήσω, p. ἡτύχηκα. *To be unfortunate ; from,*

ἀτυχής, ἐς, adj. (fr. ἀ, not, and τυχη, fortune). *Unfortunate, unhappy.*

ἀτυχία, ας, ἡ (fr. ἀτυχέω). *Misfortune, adversity, failure.*

ἀν, adv. *Primarily back ; hence, again, back again, anew :—on the contrary.*

Ἀνγείας, ὄν, ὁ. *Augēas*, king of *Elis*, the cleansing of whose stables was effected by *Hercules* in one day, by turning a river into them.

Ἀνγείος, α, ὄν, adj. *Augēan*, of *Augēas*.

αὐθάδης, ες, adj. (fr. αὐτός, and ἡδομαι, to please). *Self-pleasing, self-sufficient, arrogant, proud, stubborn :—rash, cruel.*

αὐθαδῶς, adv. (fr. αὐθάδης). *Arrogantly, obstinately, &c.*

αὐθις, adv. (another form of αὐθ). *Again, anew, &c.*

αὐλέω (R. αὐλε), f. -ήσω, p. ἡύληκα (fr. αὐλός, a pipe). *To play on a pipe :—to buzz, to hum, as insects.*

αὐλή, ἥς, ἡ (fr. αὐω, to blow). *A courtyard :—a porch, or hall, a palace.*

αὐλητής, οὔ, ὁ (fr. αὐλέω). *A piper, a musician.*

αὐλός, οὔ, ὁ (fr. αὐω, to blow). *A pipe.*

αὐξάνω and αὐξω (R. αὐξε), f. αὐξήσω, p. ἡύξηκα. *Tr. to increase, to cause to grow.*—*Mid. intr. to increase in size, in popularity, in power, &c.*

αὐξησις, εως, ἡ (fr. αὐξω). *Increase, growth :—the act of promoting growth.*

ἄπνους, ὄν, adj. (fr. ἀ, not, and ὕπνος, sleep). *Sleepless, wakeful, watchful.*

αὔρα, ας, ἡ (fr. αὐω, to blow). *A breeze, a soft wind.*

ἄρριον, adv. *To-morrow, on the morrow.*

Ἀῤσονες, ὄν, οἱ. *The Ausōnes*, an ancient nation of *Italy*.

ἀντάρ, conj. (*Æol.* for ἀτάρ). *But, also, besides, for, meanwhile.*

ἀντάρκης, ες, adj. (fr. αὐτός, self and ἀρκέω, to suffice). *Satisfied, contented :—sufficient, competent to.*

ἀντε, adv. (αὐ, and τε). *Back again, again, thereupon :—in turn, on the other hand, on the contrary :—moreover, farther*

**ἄυτεπάγγελτος**, ου, ὁ (fr. αὐτός, *self*, and ἐπαγγέλλω, *to promise*). A voluntary undertaker, one who promises of his own accord.

**αὐτίκα**, adv. (fr. αὐτός, *this*). This instant, immediately, straightway.

**αὖτις** (Ion. and Dor. for αὖθις).

Again.

**αὐτοῦθι**, adv. (poetic for αὐτοῦ, adv.) There, in that very place.

**αὐτοκράτωρ**, ορος, adj. (fr. αὐτός, *self*, and κρατέω, *to rule*). One who is his own master, acting from his own authority.

—Subst. an autocrat.

**Αὐτόλυκος**, ου, ὁ. Autolycus, a son of Mercury. Also the name of an Athlete at Athens.

**αὐτομολέω** (R. αὐτομολε), f. -ήσω, &c. (fr. αὐτός, *self*, and μολέω, *to go*). To go of one's own accord, to desert to an enemy;—hence,

**αὐτόμολος**, ου, ὁ. A deserter.

**Αὐτονόη**, ης, ἡ. Autonoe, daughter of Cadmus, and mother of Actæon.

**αὐτόνομος**, ον, adj. (fr. αὐτός, *self*, and νόμος, *a law*). Self-lawed, independent.—Of animals, feeding at large.

**αὐτός**, ἡ, ὁ. *Self, he himself, she herself, itself*.—In the oblique cases without a substantive, *him, her, it*.—With the article prefixed, *same*:—ταὐτό for τὸ αὐτό, *the same thing*.—ταὐτά, for τὰ αὐτά, *the same things*.

**αὐτοῦ**, adv. (gen. of αὐτός, as if

ἐπ' αὐτοῦ τοῦ τόπου). On the very spot:—*here, there*.

**αὐτοῦ**, contr. for αὐτοῦ, § 63, 4.

**αὐτουργός**, ὄν, adj. (fr. αὐτός, *self*, and ἔργον, *work*). Doing one's own work, that lives by his own labour, not by that of servants, accustomed to labour.

**αὐτόχθων**, ον, adj. (fr. αὐτός, and χθών, *the earth*). Sprung from the earth, born in the land, native, indigenous.

**αὐτῶς**, and αὐτως, adv. (fr. αὐτός). Thus, so:—*like, in vain*.

**αὐχὴν**, ἑνός, ὁ. The neck.

**αὐχμηρός**, ἄ, ὄν, adj. (fr. αὐχμός). Dry, squalid, ill-looking, dirty, poor, rude, rough.

**αὐχμός**, οὔ, ὁ (fr. αὐῶ). Dryness, drought, squalidness.

**αὐῶ** (R. αὐ), f. αὐῶω, p. ἡῶκα. To dry up, to parch.

**ἀφαιρέω**, f. ἀφαιρήσω, &c. (ἀπό, *from*, and αἰρέω, *to take*). To take away, to remove, to deprive, to rob, to abrogate.

**ἀφάνης**, ἐς, adj. (fr. ἀ, *not*, and φαίνομαι, *to appear*). Unseen, not visible, unknown, obscure.—ἔξ ἀφανούς, adv., *unobserved*.

**ἀφανίζω** (R. ἀφανιδ), f. -ίσσω, p. ἡφάνιχα (fr. ἀφάνης). To render invisible, to conceal, to annihilate.—MID. to disappear, to vanish.

**ἄφαντος**, ον, adj. (fr. ἀ, *not*, and φαίνομαι, *to appear*). Not visible, out of sight.

**ἀφαρπάζω**, f. ἀφαρπάσω, &c. (ἀπό, *from*, and ἁρπάζω, *to*

seize). To seize, or snatch from, to rob, to plunder.

ἀφαιρός, ἄ, ὄν, adj. (fr. ἀφαίω, to dry up). Weak, feeble, powerless.

ἀφειδής, ἐς, adj. (fr. ἀ, not, and φειδομαι, to spare). Unsparing, lavish, profuse, liberal, wasteful:—rigorous, harsh, cruel.

ἀφειδώς, adv. (fr. ἀφειδής). Unsparingly, profusely, &c., rigorously, &c.

ἀφεκτέος, εἰα, εἶον, adj. (fr. ἀπέχω, to keep from). To be abstained from.—ἀφεκτέον (ἡμῖν), we must abstain from.

ἀφέλεια, ας, ἡ (fr. ἀφελής, simple, clear). Simplicity, candour, sincerity:—purity, brightness.

ἀφελῶς, adv. (fr. same). Simply, brightly, purely.

ἀφή, ἥς, ἡ (fr. ἄπτω, to touch). Touch, the sense of touch, feeling.

ἄφθογγος, ὄν, adj. (fr. ἀ, not, and φθόγγος, sound). Without sound, dumb, mute, silent.

ἄφθονία, ας, ἡ (fr. ἄφθονος). Abundance, opulence.

ἄφθονος, ὄν, adj. (fr. ἀ, not, and φθόνος, envy). Not penurious, abundant, opulent.

ἀφίημι, f. ἀφήσω, p. ἀφείκα (ἀπό, from, and ἵημι, to send). To send away, to dismiss, to let go, to throw away, to abandon, to omit, &c.—1 a. ἀφήκα, § 110, 2.

—2 a. ἀφήκα, § 112, III.

ἀφικνέομαι, f. ἀφίξομαι, p. ἀφίγ-

μαι, 2 aor. m. ἀφικόμην (ἀπό, from, and ἵκνέομαι, to come).

To come from, to come to, to reach.

ἀφίπταμαι, f. ἀποπτήσομαι, 1 a. ἀπεπτάμην, pt. ἀποπτάμενος, 2 a. ἀπέπτην, from ἀφίπτημι, not used in the pres. (ἀπό, from, away, and ἵπταμαι, to fly). To fly away, to escape.

ἀφίστημι, f. ἀποστήσω, p. ἀφέστηκα (ἀπό, from, and ἵστημι, to place). To put away from, to put aside, to remove, to repel.—Mid. to give up, to withdraw, to retire.

ἄφλαστον, ὄν, τό. The bent part of the poop of a vessel, decorated with ornaments.—τὰ ἄφλαστα, the stern ornaments.

ἄφνειός, ὄν, adj. (fr. ἄφενος, wealth). Rich, opulent.

ἄφνω, adv. Suddenly.

ἀφοράω, f. ἀφορῶ, and ἀπόφομαι, &c. (ἀπό, from, and ὁράω, to see). To see far off, to look down, to look from.

ἀφορία, ας, ἡ (fr. ἄφορος, unfruitful). Unfruitfulness, unproductiveness.

Ἀφροδίτη, ἥς, ἡ. Aphrodite, or Venus, the goddess of love and beauty, said to have sprung from the foam (ἀφρός) of the sea.

ἄφροντις, ἴδος, adj. (fr. ἀ, not, and φροντίς, care). Free from care.

ἀφρός, οὗ, ὁ. Foam.

ἀφροσύνη, ἥς, ἡ (fr. ἄφρων). Want of sense or reason, folly.

ἄφρων, *ον*, adj. (fr. ἄ, *not*, and φρόν, *judgment*). *Without judgment or reason, foolish.*

ἀφύλακτος, *ον*, adj. (fr. ἄ, *not*, and φυλάσσω, *to watch*). *Not watched, unguarded, not on his guard.*

Ἀχαιία, *ας, ἡ*. Achaia, a country of the Peloponnesus; hence,

Ἀχαιοί, *ά, όν*, adj. *Belonging to Achaia*.—οἱ Ἀχαιοί, *the Achæans, or people of Achaia.*

ἀχαριστία, *ας, ἡ* (fr. ἀχάριστος). *Ingratitude, unthankfulness.*

ἀχάριστος, *ον*, adj. (fr. ἄ, *not*, and χαρίζομαι, *to thank*). *Ungrateful, thankless.*—Passively, *unrewarded.*

Ἀχερούσιος, *α, ον*, adj. *Acherusian.*

Ἀχέρων, *οντος, ό* (fr. ἄχος, *sorrow*, and ῥέω, *to flow*, as if “the river of sorrow”). Acheron, a river of Epirus, flowing into the Ionian sea.—According to the mythologists, it is placed in the lower regions—the river of Hades.

ἄχθομαι (R. ἄχθε), *ι. ἀχθέσομαι*, and ἀχθήσομαι, *π. ἤχθημαι*, 1 a. pass. ἤχθησθην (fr. ἄχος, *a burden*). *To be burdened with sorrow, to grieve: to be disgusted, to be displeased.*

Ἀχιλλεύς, *εως, ό* (and Ion. Ἀχιλλεύς, *ης, ό*) Achilles, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war.

ἀχλύς, *ύος, ἡ*. Gloom, darkness.

ἄχνημι (R. ἄχνη). Active not used.—Mid. ἄχνημαι, *ι. ἀχνήσομαι*, *π. ἤχνησμαι* (fr. ἄχνης, same as ἄχος). *To grieve, to be sad, to be distressed:—to be indignant, to be angry.*

ἄχος, *εος, τό*. Grief, pain.

ἄχρηστος, *ον*, adj. (ἄ, *not*, and χρηστός, *useful*). *Useless, unprofitable, valueless.*

ἄχρι (before a vowel, ἄχρις), *adv.* Up to, even to, as far as; ἄχρις οὔ, *until*; ἄχρι νῦν, *until now.*

ἄχώ, Dor. for ἤχώ.

ἄψ, *adv.* Back, backward.

ἄψανστος, *ον*, adj. (fr. ἄ, *not*, and ψάνω, *to touch*). *Not touched, not to be touched.*

Ἀψυρτος, *ον, ό*. Absyrtus, son of Æetes, and brother of Medæa.

ἄψυχος, *ον*, adj. (fr. ἄ, *not*, and ψυχή, *life*). *Without life, lifeless, inanimate, senseless.*

ἀώς, *όος, contr. οὔς, ἡ*, (Doric for ἡώς). The dawn.

## B.

Βαβυλών, *ώνος, ἡ*. Babylon, capital of the Babylonian empire, situated on the Euphrates.

Βαβυλωνία, *ας, ἡ, (γῆ)*. Babylonia, the region of Babylon.

Βαβυλώνιος, *α, ον*, adj. *Babylonian.*

βαδίζω (R. βαδιδ), *ι. βαδισω*, *π. βεβάδικα*, (fr. βάδος, *a step*). *To go, to move along, to travel.*



**βάθος**, εος, τό (fr. βαθύς). *Depth*.  
**βαθύκολπος**, ον, adj. (fr. βαθύς, and κόλπος, a bosom). *Deep-bosomed*.

**Βάθυλλος**, ου, ὁ. *Bathyllus*, a favourite of Anacreon.

**βαθύς**, εἶα, ὅ, adj. *Deep, dense*.—  
**βαθύν κοιμᾶσθαι**, to sleep soundly.

**βαίνω** (R. βα), f. βήσομαι, p. βέβηκα, 2 a. ἔβην. To go.

**βαιός**, ἄ, ὄν, adj. *Small*.

**βακτηρία**, ας, ἡ (fr. obsol. βάζω, to go). *A staff*.

**Βάκτριος**, α, ον, adj. *Bactrian*.

**βάκτρον**, ου, τό (fr. same as βακτηρία). *A staff*.

**βακχεύω** (R. βακχευ), f. -εύσω, p. βεβάκχευκα (fr. Βάκχος). To be inspired by Bacchus, to rave, to celebrate the orgies of Bacchus.

**Βάκχη**, ης, ἡ. *A female Bacchante, a Bacchantess, from*

**Βάκχος**, ου, ὁ. *Bacchus*, the god of wine. He was the son of Jupiter and Semele.

**βάλανεϊον**, ου, τό. *A bath*.

**βάλλω** (R. βαλ and βάλε, 2 βάλ, 3 βολ), f. βάλω, p. βέβληκα, 2 a. ἔβαλον. To throw, to cast, to strike, to beat down, to lay down.

**βάπτω** (R. βάφ), f. βάψω, p. βέβαψα. To dip, to plunge, to immerse:—hence, to dye.

**βάραθρον**, ου, τό. *A gulf, an abyss, a deep cavern*.

**βαρβαρικός**, ἡ, ὄν, adj. (βαρβάρος). *Barbaric, foreign, -tongued*, adv., in a foreign tongue.

**βαρβάρος**, ον, adj. *One who is not a Greek, foreign*;—hence, *uncultivated, rude, barbarous*; hence,

**βαρβάρος**, ου, ὁ. *A foreigner, a barbarian*, applied particularly to the Persians.—οἱ **βαρβαροί**, *foreign troops, auxiliaries*.

**βαρβίτιον**, ου, ὁ, ἡ, & **βαρβίτιον**, τό, *A lyre*.

**βαρέω** (R. βῶρε) f. βῶρῃσω, p. βεβάρηκα (fr. βάρος, a heavy burden). To burden, to load heavily, to weigh down;—hence, to oppress, to afflict.

**βαρέως**, adv. (fr. βαρύς, heavy). *Heavily, grievously, hardly*.

**βάρος**, εος, τό. *A weight, a load, a burden*;—hence, *affliction, distress*.

**βαρύνω** (R. βαρυν), f. βαρύνω, p. βεβάρυνκα (fr. βαρύς). To load heavily, to burden, to press down, to incommode:—hence, to grieve, to afflict, to distress.

**βαρύς**, εἶα, ὅ, adj. (fr. βάρος) *Heavy, burdensome, grievous*.

**βαρύντης**, ητος, ἡ (fr. βαρύς). *Weight, heaviness, distress, difficulty*.

**βάσανος**, ου, ὁ. *A touchstone*;—hence, *a test, a trial, an inquiry*.

**βασιλεία**, ας, ἡ (fr. βασιλεύω) *The sovereign power, royalty, a realm, a kingdom*.

**βασιλειᾶ**, ας, ἡ (fr. βασίλειος) *A queen*.

**βασιλειον**, ου, τό, pl. βασιλειᾶ, ας, τὰ. *A royal mansion, a palace*.

(properly an adj. with δῶμα, or δώματα, understood; from βασιλείος, ον, adj. (fr. βασιλεύς).

*Kingly, royal.*

βασιλεύς, εὖς, ὁ. *A king, a monarch,—the king of Persia.*

βασιλεύω (R. βασιλεῖν), f. -εύσω, &c. (fr. βασιλεύς). *To reign.*

βασιλικός, ἡ, ὄν, adj. (fr. βασιλεύς). *Kingly, royal, regal.*

βασκαίνω (R. βασκαῖν), f. βασκανῶ, p. βεβάσκαγκα (fr. βάσκαω, to speak). *To bind with a spell, to bewitch.*

βαστάζω (R. βασταδ), f. βαστάσω, p. βεβάστῃκα. *To lift up, to carry, to hold, to support.*

βαφή, ἡς, ἡ (fr. βάπτω, to dye). *Dyeing, dye, dyestuff.*

βεβαίος, α, ον, adj. *Secure, firm, steady, permanent, to be relied on.*

βεβαιόω (R. βεβαιο), f. -ώσω, p. βεβαίωκα (fr. βίβαιος). *To render secure, to make firm, to strengthen, to confirm.*

βεβαίως, adv. (fr. βίβαιος). *Firmly, securely, permanently.*

βέλεμον, ον, τό (poetic for βέλος). *An arrow, a dart.*

βέλος, εος, τό (fr. βάλλω, to cast). *An arrow, a javelin, a dart.—Generally, any missile thrown at a distance.*

βελτίων, ον, adj. (comp. irreg. to ἀγαθός). *Better, braver, more virtuous, preferable.—Superl. βέλτιστος, η, ον. Best, bravest, &c. § 57.*

Βῆλος, ου, ὁ. *Bélus, a king of Egypt.*

βῆμα, ἄτος, τό (fr. βαῖνω, to go). *A step, a pace, a step (to mount upon);—hence, a judgment seat, a tribunal.*

βία, ας, ἡ. *Strength, force, power, violence, constraint.*

βιάζω (R. βιαδ) f. βιάσω, p. βεβιάκα (fr. βία). *To force, to compel, to perform by violence.*

βίαιος, α, ον, adj. (fr. βία). *Violent, powerful, oppressive;—hence,*

βιαίως, adv. *Violently, powerfully, &c.*

βιβλίον, ον, τό. *A small book, a treatise, a tablet, a letter.—Dim. of*

βίβλος, ου, ἡ, *A book, properly, the inner bark of the papyrus.*

βιβρώσκω (R. βρω), f. βρώσω, p. βέβρωκα, 2 aor. ἔβρων, from βρώμι. *To eat, to devour, to consume.*

βίκος, ου, ὁ. *A wine vase (with two handles).*

βίος, ου, ὁ. *Life, a mode of life, means of supporting life, a livelihood.*

βιός, οὔ, ὁ. *A bow.*

βιοτεύω (R. βιοτεν), f. -εύσω, p. βεβιώτενκα (fr. βίος). *To live, to procure a livelihood or subsistence.*

βίотος, ου, ὁ. *Life, means of subsistence, livelihood, condition of life.*

βιόω (R. βιο), f. βιώσω, p. βεβίωκα (fr. βίος). *To live;—2 a. ἐβίον, pt. βιούς,*

*Βίαν, ανος ὁ. Bion, a Greek*

- poet; see p. 237.—Also, a native of Borysthenes.
- βλάβη, ης, ἡ (fr. βλάπτω). *Injury. wrong, harm.*
- βλάβω, same as βλάπτω (R. βλαβ), f. βλάψω, p. βέβλαφα. *To injure, to harm, to wrong.*
- βλαστάνω, and βλαστῶ (R. βλαστι, 2 βλαστι), f. βλαστήσω, p. βεβλάστηκα. *To bud, to sprout, to shoot forth, to grow; hence, βλάστημα, ἄτος, τό, and βλάστημος, ου, ὁ. A bud, shoot, sprig, branch:—leaf.*
- βλασφημέω (R. βλασφημε), f. -ήσω, p. βεβλασφήμηκα (fr. βλάσφημος, defaming). *To defame, to slander, to calumniate, to blaspheme.*
- βλέμμα, ἄτος, τό (fr. βλέπω). *An object seen, an aspect, a look, a glance.*
- βλέπω (R. βλέπ, 2 βλέπ, 3 βλοπ), f. βλέψω, p. βέβλεφα. *To see, to behold, to look at, or towards; hence,*
- βλεφαρίς, ἴδος, ἡ, pl. βλεφαρίδες, ων, αἱ. *The eye-lashes.*
- βλέφαρον, ου, τό (fr. βλέπω). *An eyelid.*
- βοάω (R. βοα), f. βοήσω, p. βεβόηκα (fr. βοή, a loud cry). *To cry aloud, to shout, to call upon for aid, to roar, to chirp, to cackle.*
- βοέα, ας, ἡ, Ion. βοήη, ης, contr. βοή, ης, ἡ (properly an adjective with δορά, a skin, understood). *An ox's hide, a shield (made of ox's hide).*
- βοεία, ας, ἡ, Ion. βοήη, ης, same as βοεία.
- βόεος, α, ον, adj. (fr. βούς, an ox). *Made of ox's hide, ox hide.*
- βοή, ης, ἡ. *A loud cry, a shout, a cry for help, a noise, a shout, βοήθεια, ας, ἡ (fr. βοηθῶ). Assistance, succour, support.*
- βοηθῶ (R. βοηθε), f. βοηθήσω, p. βεβοήθηκα (fr. βοη, and θῶ, to run). *To run at one's cry for aid, to bring assistance, to aid, to help.*
- βοήθημα, ἄτος, τό (fr. βοηθῶ). *Assistance, aid, a remedy.*
- Βοιωτία, ας, ἡ. Βαϋῳτία, a country of Greece, N.W. of Attica.
- Βοιώτιος, α, ον, adj. Βαϋῳτιαν.
- Βοιωτίς, ἴδος, ἡ. *A Bæotian woman;—adj. f. Bæotian.*
- βορά, ἄς, ἡ (fr. βιβράσκω, to eat). *Food, fodder, provisions.*
- Βορέας, ου, ὁ (Att. Βορῆας, ᾧ, ὁ). *Boreas, the north wind, the north.*
- βόρειος, α, ον, and ος, ον, adj. (fr. βορέας). *Of the north, northern.*
- βόσκημα, ἄτος, τό (fr. βόσκω, to feed). *A herd.*
- βόσκω (R. βοσκει), f. βοσκήσω, p. βεβόσκηκα (fr. βόω, obool or βούς, an ox). *Tr. to cause to feed, to graze, to supply with fodder.—Mid. intr. to feed, to graze, &c.*
- Βόσπορος, ου, ὁ (fr. βούς, an ox, and πόρος, a passage). *Bosphorus, a narrow strait over which an ox may swim.*
- βόστρυχος, ου, ὁ. *A lock of hair, a tress.*

βότρυς, νος, ὁ. *The grape, a cluster of grapes.*

βουκολέω (R. βουκολε), f. βουκολήσω, p. βεβουκόληκα. *To pasture oxen, to tend a herd, to be a herdsman; from*

βουκόλος, ου, ὁ (fr. βοῦς, an ox, and κόλον, food). *A herdsman.*

βούλευμα, ἄτος, τό (fr. βουλεύω). *The result of deliberation, a resolve, counsel.*

βουλεύω (R. βουλευ), f. βουλεύσω, p. βεβούλευκα (fr. βουλή, counsel, will). *To counsel, to deliberate, to advise, to plan.—MID. to deliberate with one's self, to determine.*

βουλή, ἥς, ἡ. *Will, counsel, intention, purpose, resolution.*

βούλησις, εως, ἡ (fr. βούλωμαι, to wish). *Wish, desire, intention.*

βουληφόρος, ου, adj. (fr. βουλή, and φέρω, to bring). *Giving counsel, presiding in counsel.*

βούλωμαι (R. βουλε), f. βουλήσομαι, p. βεβούλημαι (fr. βούλη, will). *To will, to wish, to desire, to resolve, to prefer.*

βοῦς, βοός, ὁ. *An ox, a bull.—ἡ βοῦς, a cow.—Also, cattle.*

Βούσιρις, ἴδος, ὁ. *Bustiris, a king of Egypt.*

Βοώτης, ου, ὁ. *Boötes, a northern constellation.—Also, a ploughman.*

βραδέως, adv. (fr. βραδύς). *Slowly, heavily.*

βραδύνω (R. βραδυν), f. βραδύνω, p. βεβράδυνκα. *To render slow, to retard; intr. to delay, to wait, to loiter; from*

βραδύς, εἶα, ὕ, adj. *Slow, tardy, heavy, dull, stupid.*

Βράσιδας, ου, ὁ. *Brasidas, a famous Lacedemonian general.*

βραχίων, ονος, ὁ. *The arm.*

βράχος, εος, τό (fr. βραχύς). *A shoal, a quicksand.—τὰ βράχεια, shoals, quicksands.*

βραχύς, εἶα, ὕ, adj. *Short, small, little, brief, scanty.—βραχύν, neut. as adv., briefly, shortly, &c.—ἐν βραχεῖ, in a short time.*

βρέφος, εος, τό. *An infant, a young child, a child.*

βρέχω (R. βρεχ, 2 βραχ, 3 βροχ), f. βρέξω, p. βέβρεχα, 2 p. βέβροχα, 2 a. ἔβραχον. *To wet to moisten, to bedew, to shower upon, to soften.*

βριάρός, ἄ, ὄν, adj. (fr. βριάω, to strengthen). *Strong powerful, violent.*

βροντάω (R. βροντα), f. βροντήσω, p. βεβρόντηκα (fr. βροντή, thunder). *To thunder*

Βρόμιος, ου, ὁ. *Bromius, a name of Bacchus.*

βροντή, ἥς, ἡ. *Thunder, the noise of thunder, as opposed to καταιγής, the thunderbolt, i. e. lightning.*

βροτός, οὔ, ὁ. *A mortal, a mortal being, a man.*

βρυχάομαι (R. βρυχα), f. βρυχήσομαι, p. βεβρυχημαι (fr. βρύχω, to roar). *To roar, to bel- low, to low, to howl.*

βρυχηθμός, οὔ, ὁ (fr. βρύχω, to roar loudly). *A roaring.*

βρύχω (R. βρυχ), f. -ξω, &c. *To roar.*

βρύω (R. βρεῦ), f. βρέσω, p. β-

βρῦκα. To bubble up:—to spring up, to bud forth, to be in full bloom.

βυθός, οὔ, ὁ (Æolic for βᾶθος).

Depth, the deep, the sea.

βύρσα, ης, ἡ. A hide, a skin.

βωκόλος, ου, ὁ, Dor. for βουκόλος, ου, ὁ. A herdsman.

βωμός, οὔ, ὁ (fr. βαίω, to go).

A step, an elevation, an altar.

βωστρέω (R. βωστρε), f. βωστρήσω, p. βεβώστηκα (fr. βοάω, to call out). To call aloud for, to make proclamation for.

βώτας, α, Dor. for βούτης, ου, ὁ. A herdsman.

## Γ.

γα, Dor. for γῆ.

γαῖθι, for ἀγαῖθι, voc. of ἀγαῖθος.

γαῖα, ας, ἡ (poetic for γῆ). The earth.

γάλα, ακτος, τό (as if primarily γάλαξ). Milk.

γάλαξίας, ου, ὁ (fr. γάλα). The milky way, the galaxy.

Γαλαῖται, ὧν, οἱ. The Galatians.—Also, the Gauls.

γάλήνη, ης, ἡ. A calm at sea, a calm.

Γαλλῆκοί, ὧν, οἱ. The Gauls, the people of Gaul.

γαμέω (R. γαμε and γαμ), f. γαμήσω, and γαμέσω, p. γεγάμηκα, Att. f. γάμω, 1 a. ἐγάμησα, and ἔγημα. To take to wife, to marry (said of the man).—Mid. To marry, to be given in marriage (said of the woman).

γάμήλιος, ον, adj. (fr. γάμέω). Of or belonging to marriage nuptial.

γάμος, ου, ὁ (fr. γάμέω). The marriage ceremony, marriage, nuptials.

Γανυμήδης, εος, contr. ους, ὁ. Ganymēdes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jupiter, and made cupbearer of the gods in the room of Hebe.

γάρ, conj. For.—It introduces a reason for something expressed or understood before it. With interrogative words it often adds emphasis, and may be rendered, then: as, τίς γάρ, who then? § 125.

γαστήρ, τέρος, by syncope, γαστήρ, ἡ. The belly, the stomach:—hence, appetite, greediness.

Γαυλίτης, ου, ὁ. Gaulites, a Samian of great fidelity in the army of Cyrus.

γανυρίαω (R. γανυρια), f. -άσω, p. γεγανυρίακα (fr. γαῖρος, proud). To be puffed up with pride, to exult.—Mid. to bound, to rear.

γανυρόω (R. γανυρο), f. -ώσω, p. γεγανυρόωκα (fr. same). Tr. to make proud.—Mid. intr. to behave arrogantly, or proudly.

γέ, enclitic particle, which limits or renders emphatic. Indeed, truly, at least, yet, &c.—ἔγωγε, I for my part, I at least, § 125. γίνομαι (R. γιν), poetic form

of *γένω*, obsol. Used only in pres. imperf. and 1 a. *To beget, to bring forth, to bear, to be born*, 1 a. *ἐγείναμην*, all ways, tr.

*εἰτών*, *ον*, adj. (fr. *γέα*, *γῆ*). *Neighbouring, contiguous*.—Subst. *a neighbour*.

*γελάω* (R. *γέλα*), f. *-ᾶσω*, p. *γεγέλακα*. Intr. *To laugh, to smile*.—Tr. *to laugh at, to deride, to ridicule*.

*γελοῖος*, *α, ον*, adj. (fr. *γελάω*). *Laughable, ridiculous*.

*γέλως*, *ωτος, ὁ* (fr. *γελάω*). *Laughter, a laugh, a smile*.

*γέμω* (R. *γεμ*, 2 *γαμ*, 3 *γομ*), f. *γεμῶ*, p. *γεγέμηκα*, § 97, 3, Exc. *To be filled, to be loaded, to be full*.

*γενεά*, *ᾱ, ῆ* (fr. *γένος*). *Generation, birth, a family, a race*.

*γενειήτης*, *ον, ὁ* (fr. *γενειάω*, *to have a beard*). *Bearded*.

*γένειον*, *ον, τό*. *A chin, a beard*.

*γένεσις*, *εως, ῆ* (fr. *γένω*, obsol. *to beget*). *Generation, origin, birth*.

*γενετή*, *ῆς, ῆ* (fr. *γένος*). *Birth, origin*.

*γενναῖος*, *α, ον*, adj. (fr. *γέννα*, poetic for *γένος*). *Of a noble race, noble, excellent, generous, brave*.—Subs. *γενναῖον*, *ον, τό*, *a noble disposition, a generous sentiment*.

*γενναίως*, adv. (fr. *γενναῖος*). *Generously, nobly, bravely*.

*γεννάω* (R. *γεννα*), f. *-ήσω*, p. *γεγέννηκα* (fr. *γένος*). *To beget, to bring forth, to produce*.

*γένος*, *εος*, contr. *ους*, *τό* (fr. *γένω*, obsol. *to beget*). *Birth, a race, descent, a family, a tribe, a species*.

*γεραίος*, *ᾱ, ὄν*, adj. (fr. *γερεῖς*, old age). *Old, venerable*.—Subs. *An old man, an elder*.

*γεραίτερος*, comp.;—*γεραιῦτος*, superl. of *γεραίος*, § 59, 1.

*γέρανος*, *ον, ὁ*. *A crane*.

*γέρας*, *ἄτος* (by syncope, *γέρας*, contr. *γέρως*, § 35, Obs. 3), *τό*. *A reward (of merit), honour, dignity, rank, &c.*

*γέρρον*, *ον, τό*. *A shield (made of osier twigs interwoven)*.

*γερρόφορος*, *ον, ὁ*. *A soldier wearing a shield (γέρρον), a shield-bearer*.

*γέρων*, *ον*, adj. *Old, aged*.—Subs. *an old man*;—*οἱ γέροντες*, *the aged*.

*γεύω* (R. *γευ*), f. *γεύσω*, p. *γεγευκα*. *To give to taste*.—Mid. *to taste, to partake of, to enjoy*.

*γέφυρα*, *ας, ῆ*. *A mound, a bridge*.

*γεφυρόω* (R. *γεφυρο*), f. *-ώσω*; p. *γεγεφύρωκα* (fr. *γέφυρα*).

*To make a bridge, to connect by a bridge, to bridge*.

*γεωγραφέω* (R. *γεωγραφει*), f. *-ήσω*, p. *γεγεωγράφηκα* (fr. *γέα*, *γῆ*, *the earth*, and *γράφω*, *to describe*). *To describe the earth, to be a geographer*.

*γεωργέω* (R. *γεωργει*), f. *-ήσω*, p. *γεγεώργηκα* (fr. *γεωργός*). *To cultivate land, to be a husbandman*.

*γεωργία*, *ας, ῆ* (fr. *γεωργέω*). *Cul-*

tivation of the soil, husbandry.

—Pl. agricultural operations.

γεωργός, οὔ, ὁ (fr. γέα, γῆ, the earth, and ἔργον, work). A husbandman, a farmer.

γῆ, γῆς (contr. for γέα, γέας, § 19, R. 1). ἡ, The earth, the ground, land, soil; — also a proper name, Gæa, a divinity.

γηγενής, ἐς, adj. (fr. γῆ, and γένος, a race). Earth-born, sprung from the earth, aboriginal.

γηθείω, and γήθω (R. γηθς), f. ἥσω, p. γεγήθηκα (fr. γαίω, to rejoice). To rejoice, to be glad. — 2 perf. γέγηθα (fr. γήθω), with a pres. signification.

γηραιός, ἄ, ὄν, adj. (fr. γῆρας).

Old, aged, advanced in years.

γῆρας, ἄτος, (by syncope, γήραος, contr. γήρας, § 35, Obs. 3), τό.

Old age.

γηράσκω, and γηράω (R. γηρα), f. -άσω, p. γεγήρακα (fr. γῆρας).

To grow old, to be old.

Γηρυόνης, ου, ὁ. Geryon, a monster having three bodies and three heads.

γίγας, αντος, ὁ (§ 25, Obs. 2). A giant.

γίγνομαι, and γίνομαι (R. γενε, 2 γεν, 3 γον), f. γενήσομαι, p. γεγένημαι (fr. γένω, obsol. to beget). To become, to exist, to be, to be born, to arise.

γινώσκω, and γινώσκω (R. γνο), f. γνώσομαι, p. ἔγνωκα, 2 α. ἔγνω (fr. γνώμι), pt. γνούς (fr. γνοίω, same as νοίω, to perceive). To know, to perceive, to understand, to decide.

Γλαῦκος, ου, ὁ. Glaucus. 1. A son of Minos, king of Crete; he was smothered in a vessel of honey. 2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.

γλαυκῶπις, ἴδος, ἡ (fr. γλαυκός, azure, and ὤψ, the eye). Blue-eyed, or azure-eyed, an epithet of Minerva.

γλαφῆρος, ἄ, ὄν, adj. (fr. γλάφω, to hollow out). Hollowed out, as if by a chisel, finely wrought; — hence, polished, elegant.

γλυκερός, ἄ, ὄν, adj. (poet. form of γλυκός). Sweet, agreeable, &c.

γλυκός, εἶα, ὕ, adj. Sweet, agreeable, pleasant, kind, gentle.

γλῶσσα, ης, Att. γλώττα, ης, ἡ. The tongue.

γνάθος, ου, ἡ (fr. κνάω, to scrape) The jaw, the cheek, the jaw-teeth.

γναφεῖον, ου, τό (fr. γνάπτω, to card wool). A fuller's shop.

γνήσιος, α, ὄν, adj. (contr. from γενέσιος, natal). Of the same origin, or race.

γνησίως, adv. (fr. γνήσιος). Purely descended, naturally, genuinely.

γνώμη, ης, ἡ (fr. γιγνώσκω, to know). Judgment, reason, good sense, opinion, knowledge, counsel, deliberation.

γνώμων, ὄν, adj. (fr. same). Discerning, discovering. — Subst. a discoverer, an investigator, a judge, a gnomon, or index of a dial.

γνωρίζω (R. γνωρίδ), f. -ίτω,

**π. ἐγνώριξα** (fr. γνῶω, to know).  
*To know, to recognize.*  
**γνώριμος**, *ον*, adj. (fr. γνωρίζω).  
*Known, recognized, famous, distinguished.*  
**γοάω** (R. γοά) f. γοήσω, p. γεγό-  
 ηκα, 1 a. irreg. ἐγόνηα; 2 a.  
 ἔγοον. *To lament, to bewail,*  
*to deplore.*  
**γομφίος**, *ου, ὁ* (fr. γόμφος, a peg).  
*A back tooth, a grinder.*  
**γονεύς**, *ἑως, ὁ* (fr. γένω, obsol. to  
 beget). *A father.—Pl. parents.*  
**γονύ**, γόνυτος, poet. gen. γούνυτος,  
 τό. *The knee.*  
**γόος**, *ου, ὁ*, and γόη, *ης, ἡ* (fr.  
 γοάω). *Lamentation, wailing,*  
*mourning.*  
**Γοργίας**, *ου*, Dor. *ᾱ, ὁ*. Gor-  
 gias, a celebrated rhetorician  
 of Athens, called *Leontinus*,  
 from Leontini, in Sicily, the  
 place of his birth.  
**Γοργώ**, *ῶος*, contr. *οὐς, ἡ*. Gorgo,  
 the daughter of Cleomenes.  
**Γοργώ**, *ῶος*, contr. *οὐς*, and Γορ-  
 γών, *ῶνος, ἡ*. *A Gorgon; οἱ*  
*Γοργόνες*, the Gorgons, three  
 sisters, *Stheno, Euryale, and*  
*Medusa.*  
**γοῦν**, adv. (for γε, οὖν). *Then*  
*at least, therefore, certainly,*  
*then, for, at least, now, accord-*  
*ingly.*  
**γραῖα**, *ας, ἡ* (properly fem. of  
 γραῖος, for γεραιός, old, with  
 γυνή understood). *An old*  
*woman.*  
**γράμμα**, *ᾱτος, τό* (fr. γράφω, to  
 write). *A written character*  
*or figure, a letter of the alpha-*

*bet.—Pl. letters.—Hence, an*  
*epistle, literature, learning, &c.*  
**γραυς**, *αός, ἡ* (fr. γεραός, old)  
*An old woman, an aged female*  
*attendant.*  
**γραψῖον**, *ου, τό* (fr. γράφω, to  
 write). *A stylus or style, an*  
*instrument for writing.*  
**γραφή**, *ἡς, ἡ* (fr. γράφω). *A writ-*  
*ing, a drawing, an indictment,*  
*or accusation.*  
**γραφικός**, *ἡ, ὄν*, adj. (fr. γραφή).  
*Pertaining to writing, graphic,*  
*γραφική τέχνη*, art of painting.  
**γράφω**, (R. γράφ) f. γράψω, p  
 γέγραφα. *To scratch, to trace*  
*marks or lines;—hence, to*  
*paint, to draw;—to write, to*  
*write down, to prepare a law.*  
*—Mid. to accuse, to prosecute.*  
**Γρύλλος**, *ου, ὁ*. Gryllus, a son  
 of Xenophon, slain at the bat-  
 tle of Mantinea.  
**γρύψ**, ὑπός, ὁ. *A griffon, a fa-*  
*bulous animal, partly lion and*  
*partly eagle.*  
**γυῖον**, *ου, τό*. *A limb, a member.*  
**γυμνάζω** (R. γυμναδ) f. γυμνάσω,  
 p. γέγυμνακα (fr. γυμνός,  
 naked). *To strip naked:—to*  
*exercise naked:—to exercise,*  
*to practise.*  
**γυμνάσιον**, *ου, τό* (fr. γυμνάζω).  
*A place for gymnastic exer-*  
*cises, a school for exercise, a*  
*gymnasium;—pl. gymnastic*  
*exercises.*  
**γυμναστικός**, *α, ον*, adj. (fr. γυμ-  
 νάζω). *Exercised, to be exer-*  
*cised;—γυμναστίον*, we must  
*exercise.*



γυμνής, ἥτις, ὁ (fr. γυμνός). *Naked, poorly clad, bare.*

γυμνήτης, ου, ὁ, and γυμνήτις, ἴδος, ἡ (fr. γυμνός). *Naked, bare, destitute.*

γυμνικός, ἡ, ὄν, adj. (fr. γυμνός). *Pertaining to gymnastic exercises, gymnastic.*

γυμνός, ἡ, ὄν, adj. *Naked, bare, thinly clothed, without an outer garment:—destitute, poor;—hence,*

γυμνῶ (R. γυμνο), f. -ῶσω, p. γεγύμνωκα. *To make bare, to strip, to uncover, to expose to view.*

γυναικεῖος, α, ον, adj. (fr. γυνή). *Of, or pertaining to women, feminine, female, effeminate.*

γυνή, γυναικός (from old nom. γύναιε), ἡ. *A woman, a female, a wife. Voc. γύναι.*

γύψ, γυψός, ὁ. *A vulture.*

Γωβρύας, ου, ὁ. *Gobryas, a Persian nobleman.*

γωνός, ου, ὁ, and γωνία, ας, ἡ. *An angle, a corner, a retired place.*

#### A.

δαιδάλος, α, ον, adj. (fr. δαίδαλλω, to work skilfully). *Skilfully wrought, highly ornamented, variegated.*

Δαίδαλος, ου, ὁ. *Dædālus, a famous Athenian artist, who built the Cretan labyrinth for king Minos. Having been confined in it with his son Ica-*

*rus, they made their escape by means of wings, formed of feathers and wax.*

δαιμονάω (R. δαιμονα), f. -ήσω, p. δεδαιμόνηκα (fr. δαιμων). *To be in a state of frenzy, to rave like one possessed with a demon, to act foolishly.*

δαιμόνιον, ου, τό. *The Divinity, Providence:—a tutelary genius.*

δαιμόνιος, α, ον, and ος, ον, adj. (fr. δαίμων). *Proceeding from the divinity, divine, godlike:—strange, infatuated.*

δαίμων, ονος, ὁ. *A divinity, a deity, a genius, or guardian spirit.—Also, fortune, chance, fate.*

δαῖς, δαῖδος, contr. δάς, δαδός, ἡ. *A torch, see δάς.*

δαιτός, υός, ἡ (Ion. for δαῖς, a feast, from δαίω, to divide). *A feast, entertainment, a banquet.*

δάκνω (R. δηκ, 2 δακ) f. m. δήξομαι, p. δέδνηκα, 2 a. ἔδνηκον. *To bite, to sting, to wound.*

δάκρυ, υός, τό (poetic for δάκρυον). *A tear; pl. tears, lamentations, &c.*

δακρύνεις, εσσα, εν, adj. (fr. δάκρυον). *Shedding tears, weeping, tearful; neut. as adv., tearfully, amid tears.*

δάκρυον, ου, τό. *A tear, weeping, a drop (exuded from trees).*

δακρύνω (R. δακρυ), f. -ύσω, p. δεδάκρυνκα (fr. δάκρυον). *To weep, to shed tears, to lament.*

δακτυλήθρα, ας, ἡ (fr. δάκτυλος,

the finger). A covering for the fingers, a glove, a ring.

δακτύλιος, ου, ὁ (fr. δακτύλος).

A finger-ring, a ring.

δάκτυλος, ου, ὁ. A finger.—ὁ

μέγας δάκτυλος, the thumb.—

δάκτυλος ποδός, a toe.

δαμάζω, and δαμάω (R. δαμαδ,

and δαμα), f. -άσω p. δέδμηκα

(fr. δέμω), 2 a. ἐδάμον. To tame,

to subdue, to bring under the

yoke, to break (as horses).

δάμαλλις, εως, ἡ. A heifer, a calf.

δαμάω, see δαμάζω.

Δανᾶη, ης, ἡ. Danae, mother

of Perseus by Jupiter.

Δανᾶός, ου, ὁ. Danaüs, an

Egyptian, who, with his fifty

daughters, settled at Argos,

and from whom the people

were called Δαναοί.

δαπανᾶω (R. δαπανᾶ), f. -ήσω,

p. δεδαπανῆκα (fr. δαίω, to di-

vide). To expend, to squander,

to lavish.

δαπανη, ης, ἡ (fr. δαπανᾶω).

Expense, waste, prodigality,

cost.

δάπεδος, ου, τό (fr. δᾶ, Dor. for

γῆ, earth, and πέδον, a basis).

A floor, a pavement, a founda-

tion, a piece of ground.

Δαρδᾶνεις, ων, οἱ. Dardanians,

inhabitants of Dardania.

Δαρειός, ου, ὁ. Darius, the name

of three kings of Persia.

δαρεικός, ου, ὁ (fr. Δαρειός). A

daric, a Persian gold coin,

worth about three dollars and

a half.

δάς, δεδός, ἡ (contr. fr. δαίς, and

that from δαίω, to burn). A

torch, a firebrand.

δασμός, ου, ὁ (fr. δαίω, to divide).

Division, allotment:—tax, tri-

bute.

δάσις, εἶα, ἡ, adj. Thick, close

set:—covered with hair, brist-

ly, shaggy.

δάφνη, ης, ἡ. Laurel, bay:—lau-

rel tree, a bay tree.

Δάφνη, ης, ἡ. Daphnē, daughter

of the river Penēus. She was

changed into a laurel to avoid

the pursuit of Apollo.

δέ (a particle). But, however,

yet, moreover, therefore, while,

now. Usually opposed to μὲν,

in the first clause of a sentence.

See § 125, μὲν and δέ.

δε, an enclitic particle annexed

to the accusative of nouns, and

denotes motion, to or towards;

as, ἀγρόνδε, to the field, § 119, 1.

δεδοίκα (poetic, formed from

δεῖδω, perf. δέδοικα): I fear.

δέησις, εως, ἡ (fr. δέω, to want).

Want, need:—Also, prayer,

supplication.

δεῖ (impersonal), f. δεήσει, 1 a.

έδεήσει, &c. pres. inf. δεῖν, pt.

δέιον (fr. δέω, to want). It is

necessary, it is fitting, or pro-

per, it must.—Δεῖ τινα, one

should, one must.—δεῖ τινος,

there is want of something.—

μικροῦ δεῖν, to want but little;

used as an adverbial phrase,

meaning, almost, nearly.

δεῖγμα, ἄτος, τό (fr. δείκνυμι). A

specimen, an example, a sam-

ple.

- δεῖδω (R. δεῖδ, 2 διδ, 3 δοιδ), f. δέισω, p. δέδεια, 2 perf. δέδοικα (for δέδοικα), δέδια, and δέδια, imp. δεῖδιθα. *To fear, to dread, to stand in awe of:—to be anxious, see § 117.*
- δείκνυμι, and δεικνύω (R. δεικ), f. δείξω, p. δέδειχα. *To show, to point out, to represent.*
- δειλαιος, α, ον, adj. (fr. δειλός). *Fearful, timid, wretched, miserable.*
- δεῖλη, ης, ἡ. *The evening, the decline of day, the afternoon.*
- \*δειλία, ας, ἡ (fr. δειλός). *Timid-ity, cowardice.*
- δειλιάω (R. δειλια), f. -άσω, p. δεδειλιάω (fr. δειλός). *To be timid, to act in a cowardly manner.*
- δειλός, ἡ, όν, adj. (fr. δεῖδω). *Fearful, timorous, cowardly: wretched, miserable.—Subst. ó δειλός, the coward.*
- δαιμαίνω (R. δαιμαιν, 2 δαιμᾶν), f. δαιμᾶνῶ, p. δεδειμαγκα (fr. δῆμα, fear). *To fear, to stand in awe, to be terrified.*
- δεινός, ἡ, όν, adj. *Frightful, terrible, dreadful:—strong, powerful:—dire, vexatious:—wonderful.—Neut. pl. as subst. τὰ δεινά, evils, calamities.—Neut. sing. as adv. δεινόν, sternly, &c.*
- δεινότης, ης, ἡ (fr. δεινός). *The power of causing terror:—power, force, skill, cunning:—difficulty, danger.*
- δεινῶς, adv. (fr. δεινός). *Terribly, dreadfully, greatly, &c.*
- δεῖπνέω (R. δεῖπνῃ, f. -ήσω, p. δεδειπνηκα, Att. 2 p. δέδειπνα (fr. δεῖπνον). *To take supper, to dine.*
- δεῖπνον, ου, τό. *A supper, a meal, a feast, an entertainment.* The δεῖπνον was the principal meal among the Greeks, and was taken about 3, p. m.
- δειπνοποιέω (R. δεῖπνοποιε), f. -ήσω, p. δεδειπνοποίηκα (fr. δεῖπνον, and ποιέω, to make). *To prepare supper.—Mid. to sup.*
- δείρω, another form of δέρω, which see.
- δέκα, num. adj. indec. *Ten.*
- δεκάπηχυς, υ, adj. (fr. δέκα, and πῆχυς, a cubit). *Ten cubits long.*
- δέκατος, η, ον, num. adj. ordinal (fr. δέκα). *The tenth.—Neut. sing. as adv. tenthly.*
- δέλεαρ, ατος, τό, *A bait, a lure.*
- δελφίν, and δελφίς, ἴνος, ό. *A dolphin.*
- Δελφοί, ών, οί. *Delphi, a small city of Phocis, on the south side of Mount Parnassus, famous for the celebrated oracle of Apollo.*
- δενδράεις, εσσα, εν, adj. Doric for δενδρήεις (fr. δένδρον). *Abounding in trees, woody.*
- δένδρον, ου, and δένδρος, εος, τό. *A tree.*
- δεξία, ας, ἡ (fem. of δεξιός, with χεῖρ understood). *The right hand.—έν δεξία, on the right.*
- δεξιόομαι (R. δεξιο), f. -ώσομαι, p. δεδεξιώμαι (fr. δεξιός). *To take by the right hand.*

δεξιός, ἄ, ὄν, adj. (fr. δέχομαι, to take). *The right, on the right:—dexterous, auspicious.—τὰ δεξιὰ (μέρη), the right.*

δεξιτερός, ἄ, ὄν, adj. (poetic for δεξιός). *On the right, &c.*

δέομαι (R. δεε), f. δέησομαι (mid. of δέω). *To need, to wish anxiously for, to solicit, to implore, to supplicate.*

δέος, εος, τό (fr. δειδω, to fear). *Fear, dread.*

δέρας, ἄτος, and δέρος, εος, τό (poetic for δέρμα). *A skin, a hide.*

δέρμα, ἄτος, τό (fr. δέρω). *A hide, a skin.*

δέρω (R. δερ, 2 δαρ, 3 δορ), f. δερῶ, p. δίδαρκα, 2 a. ἔδαρον, 2 p. δέδορα. *To skin, to flay, to bare:—to flay by scourging, to scourge.*

δέσμα, ἄτος, τό (fr. δέω, to bind). *A bond, a fastening.—Pl. τὰ δέσματτα, ornaments for the head.*

δεσμεύω (R. δεσμεν), f. -εύσω, p. δεδέσμευκα (fr. δεσμός). *To fetter, to bind.*

δεσμός, οὔ, ὅ (fr. δέω, to bind). *A fetter, a chain, a bond.—Neuter in plur. τὰ δεσμά.*

δεσμοκτήριον, ου, τό (fr. δεσμός, to bind). *A prison.*

δεσμοκτήρ, ἥρος, and δεσμώτης, ου, ὅ (fr. same). *A prisoner, one in bonds.*

δεσπότης, ου, ὅ (fr. δεσπόζω, to rule absolutely). *A lord, a master, a despot.*

Δευκαλίων, ωνος, δ. *Deucalion,*

son of Prometheus. When Jupiter destroyed mankind by a flood, Deucalion and his wife Pyrrha alone were saved.

δεῦρο, adv. *Hither, as a note of encouragement, addressed to one.*

δεῦτε, adv. *Hither, as a note of encouragement, addressed to more than one.*

δεύτερος, α, ον, num. adj. *Second.—Neut. as adv. secondly.*

δεύω (R. δευε), f. δευήσω, p. δεδύηκα (poetic for δέω). *To want.—Mid. to be in want.*

δέχομαι (R. δεχ), f. δέξομαι, p. δέδεγμαι. *To receive, to take, to succeed to:—to receive an attack:—to lie in wait for.*

δέω (R. δε), f. δήσω, p. δέδεκα, p. pass. δέδεμαι. *To bind, to chain, to fetter.*

δέω (R. δεε), f. δεήσω, p. δεδέηκα. *To want, to need.—Usually impersonal in the active.—Mid. see δέομαι.*

δή, conj. *Now, certainly, truly, indeed:—yet, but then, in fine.—Ironically, forsooth, § 125, δή.—Ἄλλ' ἄγε δή, but come then.—πῇ δή, where then?—καὶ δή, and even.—ἐνταῦθα δή, thereupon, then.*

δήκω, obsol., for which see δάκνω. *δηλονότι, adv. (for δηλον ὅτι, it is evident that). Evidently, without doubt, namely.*

Δήλος, ου, ἡ. *Delos, one of the Cyclādes, the birth-place of Apollo and Diana.*

δῆλος, η, ον, adj. *Manifest, evident, clear, visible, known.*

δηλώω (R. δηλο), f. -ώσω, p. δεδήλωκα (fr. δῆλος). *To make manifest, to show forth, to explain, to announce.*

Δημάδης, ου, ὁ. *Demades*, an Athenian orator.

Δημάρατος, ου, ὁ. *Demarātus*, the son and successor of Ariston on the throne of Sparta, B. C. 526.

Δημήτηρ, τρος, contr. τρος, and Δημήτρα, ας, ἡ. *Demeter*, same as *Ceres*, the goddess of corn.

Δημήτριος, ου, ὁ. *Demetrius*, the name of several individuals, as *Demetrius Poliorcetes*, the destroyer of cities; *Demetrius Phalareus*, i. e. of Phalerum; and *Demetrius*, a cynic philosopher.

δημιουργέω (R. δημιουργε), f. -ήσω, p. δεδημιουργηκα (fr. δῆμιος, *public*, and ἔργον, *work*). *To exercise a trade, to make, to produce, to perform.*

δημιουργός, οὔ, ὁ (fr. same.) *One who exercises a trade, an artisan.*

δημοκρατία, ας, and δημοκρατεία, ας, ἡ (fr. δῆμος, and κρατέω, *to rule*). *A government in which the people rule, a democracy.*

Δημόνικος, ου, ὁ. *Demonīcus*, the son of Hipponīcus, an Athenian, to whom Isocrates addressed his Discourse, containing "Counsels for the Young."

ἄῆμος, ου, ὁ. *The people, the populace, a territory, a democracy.*

Δημοσθένης, ου, ὁ. *Demosthenes* a celebrated Grecian orator.

δημόσιος, α, ον, adj. (fr. δῆμος) *Public, belonging to the people.*

δημοῖκος, ἡ, ὄν, adj. *Of the people:—well-disposed, affable.*

Δημόναξ, ατος, ὁ. *Demonax*, a philosopher of Crete.

δῆτα, particle (for δῆ). *Then, now, in a word, without doubt, surely, very likely, probably.—Ironically, forsooth.*

διά, prep. governing the gen. and acc. § 124, 5.—*With the gen: Through, by means of, in, by.—With the accusative, Through, on account of.—Hence διὰ τοῦτο, on this account.—διὰ τί; on what account? wherefore?—In composition, through, asunder, over;—intensive, thoroughly.*

διαβαίνω, f. -βήσομαι, &c. (διά and βαίνω, *to go*). *To go through or over, to cross.*

διαβάλλω, f. -βάλλω, &c. (διά, and βάλλω, *to cast*). *To throw, or cast through, to pierce,—to slander.*

διάβασις, εως, ἡ (fr. διαβαίνω). *A crossing, a passing over.*

διαβάτος, ἡ, ὄν, adj. (fr. same). *To be crossed, or passed, passable.*

διαβίωω, f. -ώσω (διά, & βιοῶ, *to live*). *To live through, to pass.*

διαβλέπω, f. -ψω, &c. (διά, and βλέπω, *to look*). *To look earnestly, to see clearly.*

- διαβοάω**, f. -ήσω, &c. (διά, thoroughly, and βοάω, to shout). To shout aloud, to noise abroad, to render famous, or infamous. ---PASS. to be celebrated, to become famous.
- διαβοητός**, όν, adj. (fr. διαβοάω). Noised abroad, celebrated, rendered famous:—notorious, infamous.
- διαβολή**, ης, ή (fr. διαβάλλω, to slander). Slander, calumny, a slanderous accusation.
- διαγγέλλω**, f. διαγγεῖλω, &c. (διά, through, and ἄγγέλλω, to bring intelligence). To announce publicly, to spread a report.
- διαγίγνομαι**, f. διαγενήσομαι, &c. (διά, through, and γίγνομαι, to exist). To hold out, to subsist, to continue:—to intervene, to elapse.
- διαγιγνώσκω**, f. διαγνώσομαι, &c. (διά, thoroughly, and γινώσκω, to know). To know thoroughly, or accurately, to distinguish, to discriminate, to ascertain, to decide.
- διάγνωσις**, εως, ή (fr. διαγιγνώσκω). The act of distinguishing, discernment, distinction, determination.
- διαγράφω**, f. διαγράψω, &c. (διά, throughout, and γράφω, to write, to delineate). To delineate, to describe:—to draw up a list:—to distribute, to assign.
- διαίγω**, f. διάξω, &c. (διά, through, and ἄγω, to lead). To lead through, to transport:—to pass, to spend one's time, to continue.
- διαγωνίζομαι**, f. διαγωνίσομαι, &c. (διά, thoroughly, and ἄγωνίζομαι, to contend). To contend earnestly, to fight vigorously, to strive resolutely.
- διάδημα**, ἄτος, τό (fr. διαδέω, to bind round). A diadem, a band or fillet around the brow.
- διαδιδράσκω**, f. διαδράσομαι, &c. (διά, through, and διδράσκω, to run). To run away, to escape, 2 a. PASS. διίδρη.
- διαδίδωμι**, f. διαδώσω, &c. (διά, through, and δίδωμι, to give). To transmit, to pass from one to another, to spread, to distribute.
- διαζώννυμι**, f. διαζώσω, &c. (διά, thoroughly, and ζώννυμι, to encircle). To encircle, to gird about.
- διάθεσις**, εως, ή (fr. διατίθημι, to arrange). Condition, state:—delivery, action, gesture.
- διαθήκη**, ης, ή (fr. same). A will, a testament.
- διαίρέω**, f. διαίρῃσω, &c. (διά, through, and αἰρέω, to take). To cut through, to divide, to separate:—to distinguish, to determine.
- διαίρω**, f. διαῖρῃ, &c. (διά, through, and αἶρω, to raise). To lift up, to raise, to encourage.
- δίαίτα**, ης, ή. A mode or plan of life, subsistence, diet, regimen, a dwelling, an apartment.
- διαιτάω** (R. διαίτα), f. -ήσω, p. δεδιήτηκα (fr. διαίτα). To feed, to maintain:—to act as umpire, to settle differences.

**διαιτητής**, οὔ, ὁ (fr. διαιτάω). *A judge, an umpire, an arbitrator.*

**διακαθαίρω**, f. διακαθάρῳ, &c. (διά, thoroughly, and καθαίρω, to cleanse). *To cleanse thoroughly, to purify.*

**διακαλύπτω**, f. διακαλύψω, &c. (διά, asunder, and καλύπτω, to cover). *To uncover.*

**διακείμαι**, f. διακείσομαι, &c. (διά, thoroughly, and κείμαι, to lie). *To be established, or fixed, to be disposed, or affected.*—ἐν διακείσθαι, to be well in health, to be well disposed.—κακῶς, to be ill in health, to be ill disposed, or affected.

**διακινδυνεύω**, f. -εύσω, &c. (διά intens. and κινδυνεύω, to incur danger). *To risk, to hazard, to expose greatly to danger.*—Mid. to expose one's self to danger, to be in danger.

**διακληρώω**, f. -ώσω, &c. (διά, throughout, and κληρώω, to cast lots). *To distribute by lot, to choose by lot.*—Mid. to obtain by lot, to draw lots.

**διακομίζω**, f. -ίσω, &c. (διά, through, and κομίζω, to carry). *To convey through or over, to transport.*—Mid. to pass over, to pass.

**διακονέω** (R. διακονε), f. -ήσω, p. δεδιακόνημα (fr. διάκονος). *To wait upon, to serve, to manage, to perform a service for another.*

**διακονίω**, f. -ίτω, &c. (διά, tho-

roughly, and κονίω, to cover with dust). *To cover with dust.*—Mid. to cover one's self with dust, as the Athletæ before combat.—Hence, to prepare for combat, to raise a dust.

**διάκονος**, ου, ὁ and ἡ. *An attendant, a servant, one who acts for another.*

**διακόπτω**, f. διακόψω, &c. (διά, asunder, and κόπτω, to cut). *To cut asunder, to cut off, to cut in pieces.*

**διακόσιοι**, αι, α, num. adj. *Two hundred.*

**διακόσμησις**, εως, ἡ (fr. διακοσμήω, to arrange). *Arrangement, regulation, administration.*

**διακρίνω**, f. διακρίνῳ, &c. (διά, between, and κρίνω, to judge). *To judge between, to separate, to discern, to determine.*

**διακῡμαίνω**, f. διακῡμαίνῳ, p. διακεῡμαγκα (διά, thoroughly, and κυμαίνω, to raise in waves). *To raise in waves, to render stormy.*

**διακωλύω**, f. -ήσω, &c. (διά, thoroughly, and κωλύω, to restrain). *To hinder, to restrain, to keep from.*

**διαλαμβάνω**, f. διαλήψομαι, &c. (διά, asunder, and λαμβάνω, to take). *To take a share, to participate in, to divide, to distinguish between:—to occupy, to keep.*

**διαλάμπω**, f. διαλάμψω, &c. (διά through, and λάμπω, to shine). *To shine through, to appear.*

διαλανθάνω, f. διαλήσω, &c. (διά, thoroughly, and λανθάνω, to be concealed). To be completely concealed, or unknown, to escape.

διαλέγω, f. -λέξω, &c. (διά, between, and λέγω, to choose). To choose between, to select, to set apart.—MID. to discover, to converse.

διαλείπω, f. -λείπω, &c. (διά, asunder, and λείπω, to leave). To intermit, to omit, to leave off, to forbear.

διάλεκτος, ου, ὅ (fr. διαλέγω). A dialect, a language, discourse.

διαλλάγῃ, ἥς, ἥ (fr. διαλλάσσω). A reconciliation.

διαλλάσσω, Att. -τιω, f. διαλλάξω, &c. (διά, thoroughly, and ἀλλάσσω, to change). To change, to substitute, to depart from, to distinguish.—MID. to become reconciled, to exchange with one another.—PASS. to be reconciled.

διάλυσις, εως, ἥ (fr. διαλύω, to separate). A separation, of contending parties:—hence, a reconciliation, a pacification.

διαλύω, f. -λύω, &c. (διά, thoroughly, and λύω, to loose). To dissolve, to separate thoroughly, to loosen, to discharge, to destroy, to reconcile.—MID. to become reconciled, to enter into a treaty.

διαμένω, f. διαμενῶ, &c. (διά, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.

διαμνάομαι, f. διαμνήσομαι, &c. (διά, thoroughly, and μνάομαι, to remember). To remember distinctly, to continue to recollect.

διαμνημονεύω, f. -εύσω, &c. (διά, intens. and μνημονεύω, to remember). To remember, to recollect, to call to one's mind, to relate.

διανέμω, f. διανεμῶ, &c. (διά, asunder, and νέμω, to assign). To divide, to distribute, to assign.

διανίστημι, f. διαναστήσω, &c. (διά, thoroughly, and ἀνίστημι, to pluce up). To make to stand up, to arouse, to erect:—to stand upright.

διανοέομαι, f. διανοήσομαι, &c. (διά, thoroughly, and νοέομαι, to reflect). To reflect carefully, to conceive in the mind, to design, to intend.

διάνοια, ας, ἥ (fr. διανοέομαι). Thought, reflection, consideration.

διανύω, f. -ύσω, &c. (διά, thoroughly, and ἀνύω, to perform). To do completely, to finish.—διανύειν ὁδόν, to perform a journey, to travel over.

διαπαντός, adv. (fr. διά, through, and παντός, i. e. παντός χρόνου, all time). Always, continually:—every where (scil. παντός τόπου). Thoroughly, wholly.

διαπέμπω, f. διαπέμψω, &c. (διά, through, and πέμπω, to send). To send through, across, or over, to send away.—MID. to send for, to send to each other



διαπέτομαι, f. διαπετήσομαι, by syncope, διαπτήσομαι, &c. (διά, through, and πέτομαι, to fly).

To fly through, to fly.

διαπίπτω, f. διαπεσοῦμαι, &c. (διά, through, and πίπτω, to fall). To fall through, to fall to pieces, to decay, to fall away.

διαπλέκω, f. -πλέξω, &c. (διά, through, and πλέκω, to weave). To interweave, to intertwine, to weave, to braid.

διαπλέω, f. -πλεύσομαι, &c. (διά, through, and πλέω, to sail). To sail through, to sail over, to sail to.

διαπνέω, f. -πνέσω, &c. (διά, through, and πνέω, to breathe, to blow). To breathe through, to blow through, to recover breath, to revive.

διαπονέω, f. -ήσω, &c. (διά, thoroughly, and πονέω, to labor). To labor diligently, to perfect, to toil, to procure by toil, &c.

διαπορέω, f. -ήσω, &c. (διά, thoroughly, and ἀπορέω, to be at a loss). To be in great perplexity, want, or trouble, to be embarrassed, to be greatly at a loss.

διαπραύσσω, Att. -τιω, f. διαπράξω, &c. (διά, thoroughly, and πράσσω, to do). To finish, to complete, to effect, to put an end to, to destroy.

διαπρεπής, ές, adj. (διά, thoroughly, and πρέπω, to become). Very becoming, distinguished, conspicuous, remarkable, excellent.

διαπνιθάνομαι, f. διαπενύσομαι, &c. (διά, thoroughly, and πνιθάνομαι, to inquire). To make diligent inquiry, to examine thoroughly, to inquire.

διάπῦρος, ον, adj. (fr. διά, thoroughly, and πῦρ, fire). Glowing, red hot, fiery.

διαρκής, ές, adj. (fr. διαρκέω, to suffice). Sufficient equal to, lasting, durable, constant.

διαρπάζω, f. -ἄσω, and -ἄξω, &c. (διά, thoroughly, and ἀρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.

διαρρέω, f. διαρρέυσω, &c. (διά, through, and ρέω, to flow). To flow through, or away, to escape, to perish.

διαρρήγνυμι, f. διαρρήξω, &c. (διω, thoroughly, and ρήγνυμι, to break). To break in pieces, to tear, to burst asunder, to break through.

διάρρητος, ον, adj. (fr. διαρρέω). Well watered.

διασκάπτω, f. -σκάψω, &c. (διά, through, and σκάπτω, to dig). To dig through, to dig into, to undermine.

διασπάω, f. -ἄσω, &c. (διά, asunder, and σπάω, to draw). To draw or pull asunder, to tear in pieces, to distract, to harass.

διασπείρω, f. διασπερῶ, &c. (διά, thoroughly, and σπείρω, to sow). To scatter widely, to disseminate, to disperse.

διάστασις, εως, ή (fr. διά, apart, and ἵσθαι, to stand). Dis-

- tance, intermediate space, an interval:—disagreement, discord.*
- διάστημα, ἄτος, τό (fr. same). *Intermediate space, distance, &c.*
- διαστρώννυμι, f. διαστρώσω, p. διέστρωκα (διά, thoroughly, and στρώννυμι, to spread). *To spread out, to smooth down, to lay out, to prepare.*
- διασώζω, f. -ώσω, &c. (διά, thoroughly, and σώζω, to save). *To save (from danger), to carry through safely.*
- διατάσσω, Att. -ττω, f. διατάξω, &c. (διά, thoroughly, and τάσσω, to arrange). *To arrange in order, to regulate, to appoint:—to draw up an army in battle array.—Mid. to ordain, to decree, to determine.*
- διατείνω, f. διατενῶ, &c. (διά, through, and τείνω, to extend). *To stretch out, to extend, to aim at, to tend to, &c.*
- διατελέω, f. -έσω, &c. (διά, thoroughly, and τελέω, to complete). *To finish completely:—to continue, to persevere, to remain.—διατελέω ποιῶν, I continue doing, § 177, 4.*
- διατέμνω, f. διατεμῶ, &c. (διά, through, and τέμνω, to cut). *To cut through, to split, to divide, to sever.*
- διατί, adv. for διὰ τί, see διὰ.
- διατίθημι, f. διαθήσω, &c. (διά, and τίθημι, to place). *To dispose, to arrange, to set in order.*
- διατρέφω, f. διαθρέψω, &c. (διά, thoroughly, and τρέφω, to nourish). *To nourish, to support, to bring up, to provide for.*
- διατρίβη, ἥς, ἡ (fr. διατρίβω). *Delay:—a mode of life, abode, sojourn, occupation:—a place of amusement.*
- διατρίβω, f. -τρίψω, &c. (διά, thoroughly, and τρίβω, to spend). *To abide, to tarry, to live, to spend time.*
- διανγής, ἐς, adj. (fr. διά, intens., and ἀνγή, splendor). *Brilliant, splendid, bright.*
- διαφανής, ἐς, adj. (fr. διά, thoroughly, and φαίνομαι, to appear). *Transparent, clear, bright, manifest.*
- διαφερόντως, adv. (fr. διαφέρω, to excel). *Conspicuously, especially, eminently, remarkably.*
- διαφέρω, f. διοίσω, &c. (διά, through, and φέρω, to bring). *To bring through, to carry:—to differ (from another), to surpass, to excel, to be eminent.*
- διαφεύγω, f. m. διαφεύξομαι, &c. (διά, through, and φεύγω, to flee). *To flee through, to flee across, to escape.*
- διαφθείρω, διαφθερῶ, &c. (διά, thoroughly, and φθείρω, to destroy). *To ruin totally, to destroy, to corrupt.*
- διαφορά, ὤς, ἡ (fr. διαφέρω). *A difference, a change:—a controversy, a feud.*
- διάφορος, ον, adj. (fr. same). *Different, distinguished, eminent, excelling.*
- διαφυλάσσω, Att. -ττω, f. -φν

λάξω, &c. (διά, thoroughly, and φυλάσσω, to guard). To preserve, to watch over carefully, to watch, to observe narrowly.

διαχάινω, f. -χᾶνῶ, &c. (διά, thoroughly, and χάινω, to gape).

To gape widely, to gape.

διαχειρίζω, f. -ῖζω, &c. (διά, thoroughly, and χειρίζω, to handle). To handle, to manage, to take care of.

διδασκαλεῖον, ου, τό (fr. διδάσκαλος). A school, a place of instruction.

διδασκαλίον, ου, τό (fr. same). The fee of a teacher, tuition fee.

διδάσκαλος, ου, ὁ (fr. διδάσκω). A teacher.

διδάσκω (R. διδάχ, and διδάσκει), f. διδάξω, p. δεδιδῶχα. To teach, to instruct.—Mid. to cause to be instructed.

διδόω (R. διδο), f. διδώσω. To give, same as δίδωμι.

διδυματοκόος, ου, adj. (fr. διδύμος, twin, and τιττω, to bring forth). Bringing forth twins, the mother of twins.

Δίδυμοι, ου, οἱ. The Twins, the constellation Gemini.

διδύμος, ου, adj. (fr. δις, twice). Double, twin.—Subst. ὁ and ἡ.

A twin child.

δίδωμι (R. δο), f. δώσω, p. δέδωκα, 1 a. ἔδωκα, § 110, 2; 2 a. ἔδων. To give, to bestow, to grant; p. pass. δέδομαι, § 110.4.

δίειμι, f. διέσομαι, &c. (διά, and εἶμι, to go). To go through, to penetrate—to relate.

νίειμι, f. διέσομαι, &c. (διά, and εἶμι, to be). To be alive.

διέξιμι, f. -είσομαι, &c. (διά, completely, and ἔξιμι, to go forth). To go altogether out of, to pass through, to go over:—to read over, to narrate.

διεξέρχομαι, f. διεξελεύσομαι, &c. (διά, through, and ἐξέρχομαι, to go). To go completely out of, to go through, to pass over, to come forth.

διεργάζομαι, f. διεργάσομαι, &c. (διά, thoroughly, and ἐργάζομαι, to achieve). To perfect, to accomplish:—to destroy.

διέρχομαι, f. διελεύσομαι, &c. (διά, through, and ἔρχομαι, to go). To go through, to cross over:—to consider, to relate, to treat.

διέχω, f. διέξω, &c. (διά, asunder, and ἔχω, to have, or hold). To divide, to open, to cleave.—Intr. To stand asunder, to be distant.

διηγέομαι, f. -ήσομαι, &c. (διά, through, and ἡγέομαι, to lead). To lead through; hence, to relate, to recount, to declare.

διήγημα, ἄτος, τό (fr. διηγέομαι). A narration, a recital.

διήκω, f. -ήξω, &c. (διά, through, and ἵκω, to come). To come through, to traverse, to reach through, to extend to.

διηκεής, ἑς, adj. (fr. διά, through, and ἵκεής, extended). Extended throughout, continuous, perpetual:—persevering.

Διδύραμβος, ου, ὁ. Dithy-

*rambus*, a name of Bacchus. Hence odes in honour of Bacchus are called *Dithyrambics*.  
**διόστημα**, f. διαστήσω, &c. (διά, *asunder*, and ἵστημι, *to place*). *To separate, or put asunder, to cause dissension.*—Intr. *to be distant, to be at variance.*  
**δικάζω** (R. δικαδ), f. δικᾶσω, p. δεδικᾶκα (fr. δίκη, *justice*). *To render justice, to judge, to decide.*—Mid. *to go to law, so as to obtain justice for one's self.*  
**δίκαιος**, α, ον, adj. (fr. same). *Just, upright.*—ὁ δίκαιος, *the Just*, an epithet of Aristides.—παρὰ τὸ δίκαιον, *contrary to justice.*—ἐκ τοῦ δικαίου, *justly.*  
**δικαιοσύνη**, ης, ἡ (fr. δίκαιος). *Justice.*  
**δικαίως**, adv. (fr. δίκαιος). *Justly, with reason.*  
**δικαστήριον**, ου, τό (fr. δικάζω). *A judgment-seat, a tribunal.*  
**δικαστής**, ου, ὁ (fr. same). *A judge.*  
**δίκη**, ης, ἡ. *Justice, right, a law-suit:—penalty, atonement.*—Adverbially, κατὰ δίκην, or δίκην. *After the manner of, like.*  
**Δίκη**, ης, ἡ. *Dicē*, the goddess of justice.  
**διμήνης**, ον, adj. (fr. δὶς, *twice*, and μήν, *a month*). *Of two months, two months old.*  
**διμορφος**, ον, adj. (fr. δὶς, *twice*, and μορφή, *a form*). *Having a double form, of a mixed nature.*  
**διό**, conj. (for δι' ὃ, *on account of which*). *On which account,*

*wherefore:—therefore, on this account.*  
**Διογένης**, εος, contr. ους, ὁ. *Dio-gēnes*, a celebrated cynic philosopher.  
**διοικέω**, f. -ήσω, &c. (διά, *thoroughly*, and οἰκέω, *to manage*). *To manage carefully, to regulate, to direct, to govern.*  
**διοίκησις**, εως, ἡ (fr. διοικέω). *Management of a household, management, administration.*  
**Διομήδης**, εος, ὁ. *Diomēdes*, a king of Thrace, who fed his horses with human flesh.  
**Διονύσιος**, ου, ὁ. *Dionysius*, the tyrant of Syracuse.  
**Διόνυσος**, ου, ὁ. *Bacchus.*  
**διόπερ**, conj. (δι' ὅπερ, *on account of which*). *Wherefore, on which account, whence:—therefore.*  
**διορθόω**, f. -ώσω, &c. (διά, *thoroughly*, and ὀρθόω, *to straighten*). *To make straight, to rectify, to restore, to remedy.*  
**διορίζω**, f. -ίσω, &c. (διά, *between*, and ὀρίζω, *to limit*). *To set limits between, to bound, to separate, to divide.*  
**διορύσσω**, Att. -ττω, f. διορύξω, &c. (διά, *through*, and ὀρύσσω, *to dig*). *To dig through.*  
**διός**, α, ον, adj. contr. for δῖος (fr. Διός, gen. of Ζεύς, *Jupiter*). *Divine, godlike, illustrious, distinguished.*  
**Διόσκουροι**, ων, οἱ (fr. Διός, gen. and κοῦροι, *sons*). *Dioscūri, Castor and Pollux, sons of Jupiter.*

**διότι**, conj. (for δι' ὅτι, on which account). *Wherefore, on this account, because, therefore, that.*—Interrogatively, *wherefore? why?*

**διπλάσιος**, α, ον, adj. (fr. δις, twice, and πλῆσιος, equal). *Twice as much, double.*

**διπλός**, ὅη, ὅον, contr. οὗς, ἥ, οὔν, adj. (fr. δις, twice, and πλέω, for πλέω, to fold). *Twofold, double.*—Hence, *ample, spacious.*

**δίπους**, ον, gen. -ποδος, adj. (fr. δις, and πούς, a foot). *Two-footed.*

**δῖς**, num. adv. *Twice, double, separately.*

**δίσκος**, ου, ὁ (fr. δᾶκν, to sting). *A discus, a quoit, a disc.*

**δισσός**, ἡ, ὄν, and Att. διττός, ἡ, ὄν, adj. (fr. δις). *Double.*—Pl. *two.*

**δισχίλιοι**, αι, α, num. adj. (fr. δις, and χίλιοι, a thousand). *Two thousand.*

**διφθέρα**, ας, ἡ (fr. διφω, to moisten). *A skin, a hide, &c*

**δίφρος**, ου, ὁ, by syncope for διφῶρος (fr. δις, double, and φέρω, to bear). *A chariot seat holding two persons, a double seat, a throne.*

**διφυής**, ἐς, adj. (fr. δις, double, and φυή, nature). *Of a twofold nature.*

**δίχηλος**, ον, adj. (fr. δις, double, and χηλή, a cloven foot). *Cloven-footed, two-toed.*

**δίψα**, ης, ἡ. *Thirst:—longing.*

**διψάω** (R. διψα), f. -ήσω, p. δεδιψα (fr. διψα). *To thirst, to be thirsty, to long for.*

**δίψος**, εὖς τό. *Thirst.*

**δίω**, imperf. ἔδιον, 2 p. in the sense of the present, **δέδια** (an old epic form for δειδω). Intr. *to fear, to be afraid, to flee.*

**διωγμός**, οὔ, ὁ (fr. διώκω). *Pursuit, prosecution, persecution.*

**διωκτέος**, α, ον, adj. (fr. διώκω). *To be pursued, &c.*—**διωκτέον**, we must pursue.

**διώκω** (R. διωκ), f. διώξω, p. **δεδιώχα**. *To pursue, to prosecute, to expel.*

**διώξις**, εως, ἡ (fr. διώκω). *Pursuit, prosecution.*

**διωρνῆς**, ὕχος, ἡ (fr. διορύσσω, to dig through). *A canal, a trench.*

**δοκέω** (R. δοκε and δοκ), f. δοκήσω, and δόξω, p. **δέδοχα**, p. pass. **δέδογμα**. *To think, to be of opinion, to appear, to seem, to suppose, to pretend.*—Impers. δοκεῖ, &c. *it seems, it seems good, or proper, it pleases, it appears.*

**δόλιος**, α, ον, adj. (fr. δόλος, a stratagem). *Cunning, artful, deceitful.*

**Δόλοπες**, ον, οἱ. *Dolopians, a people of Thessaly.*

**δόμος**, ου, ὁ (fr. δέμω, to construct). *A building, a house, a mansion.*

**δόναξ**, ἄκος, ὁ (fr. δονέω, to shake). *A reed.*

**δονέω** (R. δονε), f. -ήσω, p. **δεδόνχα**. *To bend, to shake, to disturb.*

**δόξα**, ης, ἡ (fr. δοκέω, to think). *Opinion, belief, fame, glory, esteem.*

δορά, ἄς, ἡ (fr. δέρω, to flay). *A skin, a hide.*

δορκάς, ἄδος, ἡ (fr. δέρκομαι, to see, p. m. δέδορκα). *An antelope, an animal of quick sight.*

δόρπον, ου, τό. *Supper.*

δόρν, δόρᾱτος, Ion. δοῦρᾱτος, contr. δουρός, τό. *A spear.*—Pl. δοῦρα, ων, &c.

δορυφόρος, ου, ὁ (fr. δόρν, and φέρω, to carry). *A spearman.*

δόσις, εως, ἡ (fr. δίδωμι, to give). *A gift, a present.*

δουλεύω (R. δουλεῖν), f. -εύσω, p. δεδούλευκα (fr. δοῦλος). *To be a slave, to serve.*

δούλη, ης, ἡ (fr. δοῦλος). *A female slave.*

δοῦλος, ου, ὁ (fr. δέω, to bind). *A slave.*

δουλόω (R. δουλο), f. -ώσω, p. δεδούλωκα (fr. δοῦλος). *To enslave, to subjugate.*

δονπέω (R. δονπε, 3 δονπ), f. δονπήσω, 2 p. δέδουπα (fr. δοῦπος). *To make a heavy noise (as in falling), to fall in battle.*

δοῦπος, ου, ὁ. *A heavy sound, clash, noise.*

δουρός. See δόρν.

δρακων, οντος, ὁ (fr. δέρκομαι, to see, 2 R. δαρκ, by Metath. δρακ). *A dragon, said to be of piercing sight, a serpent.*

Δράκων, οντος, ὁ. *Draco, an Athenian lawgiver, noted for the extreme severity of his laws.*

δραῖμα, ἄτος, τό (fr. δράω, to act). *An action, a representation of an action, a play, a drama.*

δραπέτης, ου, ὁ (fr. διδράσκω, to run). *A runaway slave, a fugitive.*

δραπετιδάς, ου, Dor. for δραπετιδης, ου, ὁ (fr. same). *A runaway slave, a runaway.*

δραχμή, ἥς, ἡ. *A drachma, an Athenian coin, worth about 17 cents.*

δράω (R. δρα), f. δράσω, p. διδράσκω. *To do, to be active, to deal with.*

δρεπᾶνηφόρος, ου, adj. (fr. δρεπᾶνη, a sickle, and φέρω, to carry). *Bearing a sickle, or scythe.—δρεπᾶνηφόρον ἄρμα, a chariot armed with scythes.*

δρέπᾶνον, ου, τό (fr. δρέπω, to break off). *A sickle, a scythe, a curved sword, a goad.*

δριμύλος, ου, adj. (fr. δριμύς). *Somewhat sharp, painful, pungent.*

δριμύς, εἶα, ὅ, adj. *Sharp, cutting, painful, pungent, fierce, severe.*

δρομαῖος, α, ου, and ος ου, adj. (fr. δρόμος). *Of, or for running, running, on a run.*

δρόμος, ου, ὁ (fr. δρέμω, obsol. to run, 3 R. δρομ). *Running, the course, a race course, a chase.—ἵππου δρόμος, a day's journey on horseback.*

δρόσος, ου, ἡ. *Dew.*

Δρύας, αντος, ὁ. *Dryas, the father of Lycurgus.*

δρυμός, οὔ, ὁ (fr. δρυς). *A forest, a wood.*—Pl. poetic, δρυμά

δρυς, ἑος, ἡ. *An oak tree, a tree.*

δύνᾶμαι (R. δυνᾶ), f. δυνήσομαι

- π. δεδύνημαι. *To be able, to have power, can, to avail, to be worth, to mean.*  
 δύνᾱμις, εως, ἡ (fr. δύνᾱμαι). *Power, ability, influence, force, efficacy, worth.*—Pl. *forces, troops.*  
 δυναστεία, ας, ἡ (fr. δυναστεύω). *Authority, government, rule.*  
 δυναστεύω (R. δυναστευ), f. -είσω, π. δεδυνάστευκα (fr. δυνάστης, a sovereign). *To exercise sovereign power, to govern, to rule.*  
 δυνᾶτός, ἡ, όν, adj. (fr. δύνᾱμαι). *Able, powerful, capable, influential.*—ός δυνᾶτόν, *as far as possible, as much as possible.*  
 δύο, num. adj. indecl. *Two.*  
 δύς, An inseparable particle, denoting *difficulty, evil, misfortune*, and very often in a privative sense, denoting *not, un-, in-, mis-, dis-, &c.*  
 δυσδαίμων, ονος, adj. (fr. δύς, *not*, and δαίμων, *fortunate*). *Unfortunate.*  
 δυσείδεια, ας, ἡ (fr. δυσειδής). *Deformity, ugliness.*  
 δυσειδής, ές, adj. (fr. δύς, *ill*, and είδος, *appearance*). *Ill-favoured, deformed, ugly.*  
 δυσέλικτος, ον, adj. (fr. δύς, *difficult*, and έλίσσω, *to roll*). *Difficult to unravel, involved, complicated.*  
 δυσέξοδος, ον, adj. (fr. δύς, *with difficulty*, and έξοδος, *departure*). *From which departure is difficult, inextricable.*  
 δυσέργος, ον, adj. (fr. δύς, *slow*, and έργον, *labor*). *Slow in working, inactive, sluggish, laborious, toilsome.*  
 δύσις, εως, ἡ (fr. δύω, *to go down*). *The setting of the sun, sunset, the west, descent.*  
 δυσμᾶθής, ές, adj. (fr. δύς, *with difficulty*, and μαρᾶνω, *to learn*). *Learning with difficulty, slow to learn.*  
 δυσμᾶχος, ον, adj. (fr. δύς, *with difficulty*, and μάχομαι, *to contend*). *Hard to contend with.*  
 δυσμενής, ές, adj. (fr. δύς, *evil*, and μένος, *mind*). *Ill-disposed, hostile.*  
 δυσμή, ης, ἡ (poetic for δύσις). *Sunset, the west, descent.*  
 δύσμορος, ον, adj. (fr. δύς, *evil*, and μόρος, *fate*). *Ill-fated, unfortunate, wretched.*  
 Δύσπαρις, ίδος, ό. *Ill-fated Paris.*  
 δύσπορος, ον, adj. (δύς, *difficult*, and πόρος, *a passage*). *Difficult to pass, difficult.*  
 δύσποτμος, ον, adj. (δύς, *ill*, and πότμος, *fate*). *Ill-fated, unhappy.*  
 δύστηνος, ον, adj. (fr. δύς, *with difficulty*, and στένω, *to groan*). *Wretched, miserable, unfortunate.*  
 δυστυχέω (R. δυστυχε), f. -ήσω, π. δεδυστύχηκα (fr. δυστυχής, *unlucky*). *To be unhappy, to be unlucky.*  
 δυσφορέω (R. δυσφορε), f. -ήσω, π. δεδυσφόρηκα (fr. δυσφόρος, *insupportable*). *To be greatly afflicted, to bear impatiently, to grieve.*

**δυσχεραίνω** (R. *δυσχεραίνω*, 2 *δυσχεραν*), f. *δυσχεραῖνῶ*, p. *δεδυσχεράγχα* (fr. *δυσχερής*). To be unable to endure, to be distressed, to grieve:—to abhor.

**δυσχερής**, *ής*, adj. (fr. *δύς*, with difficulty, and *χείρ*, the hand). Awkward in doing, clumsy:—offensive, vexatious, morose, disagreeable.

**δύω**, dual *δυοῖν* and *δυεῖν*, pl. *δυῶν*, § 51, 2. *Τῶο*.

**δύω** and **δύνω** (R. *δυ*), f. *δύσω*, p. *δεδύκα*, 2 a. *ἔδυν*. To go into, or under, to enter, to go beneath, to set, to go down.

**δωδεκάτος**, *η*, *ον*, num. adj. ord. (fr. *δώδεκα*). The twelfth.

**δώδεκα**, adj. (*δύο*, *δέκα*). Twelve.

**δωδέκατος**, same as *δωδεκάτος*.

**Δωδωνίς**, *ίδος*, adj. Dodonean.

**δῶμα**, *ἄτος*, τό (fr. *δέμω*, to build).

An edifice, a house, an abode.

**δωρεά**, *ᾶς*, ἡ (fr. *δώρον*). A gift, adv. *δωρεάν*, as a gift, gratis.

**δωρέομαι** (R. *δωρε*), f. *ῥήσομαι*, p. *δεδώρημαι* (fr. the same).

To bestow as a gift, to give.

**δώρημα**, *ἄτος*, τό (fr. *δωρέομαι*). A gift, a present.

**Δώρις**, *ίδος*, adj. Only in the feminine, Dorian.—Subst. *Doris*, a goddess of the sea.

**δῶρον**, *ον*, τό (fr. *δῶω*, fr. which *δίδωμι*, to give). A gift, a present.

## E.

**εἰ**, Att. *ἤν*, conj. (contr. for *εἰ* *ἂν*, used mostly with the sub-

junctive mood, § 172, Obs. 7).

If, in case, whether.—*εἰ* *μὴ*, if not, unless, except.

**ἔαρ**, *ἔαρος*, τό (contr. *ἦρ*, *ἦρος*). The Spring.

**ἑαυτοῦ**, *ἦς*, *οὔ*, reflex. pron. § 63.

His own, her own, its own:—of himself, of herself, of itself.

—Also used by the Attics for *ἑμαιοῦ* and *σεαιοῦ*, § 63, 5.

**εἰῶ** (R. *εἶα*), f. *εἰῶω*, p. *εἰᾶκα*, imperf. *εἶων*. To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.

**ἑβδομήκοντα**, num. adj. (fr. *ἑβδομος*). Seventy.

**ἑβδομος**, *η*, *ον*, num. adj. ord. (fr. *ἑπτὰ*, seven). Seventh.

**ἑγγονος**, *ου*, ὁ. A grandson, a descendant.

**ἐγγυάω** (R. *ἐγγνα*), f. *-ήσω*, p. *ἐγγεγύηκα* (fr. *ἐγγύη*, surety).

To give us security, to pledge one's self, to promise, to deliver.

**ἐγγυθεν**, adv. (fr. *ἐγγύς*, near, and *θεν*, from). From near, close by, near.

**ἐγγύς**, adv. Near, at hand.—Comp. *ἐγγυτέρω*, and *ἐγγιον*, nearer.—Superl. *ἐγγυτάτω* and *ἐγγιστα*, nearest, or next.

**ἐγείρω** (R. *ἐγειρῶ*, 2 *ἐγερε*, 3 *ἐγορε*), f. *ἐγερεῶ*, p. *ἤγερεκα*, Att. *ἐγήγερεκα*, 2 p. *ἐγρήγορα*. To awaken, to excite, to arouse, to animate.

**ἐγκαθεύδω**, f. *ἐγκαθευδήσω*, &c. (*ἐν*, in, and *καθεύδω*, to sleep) To sleep in, to lie down upon.

**ἐγκαλέω**, f. *-έσω*, &c. (*ἐν*, upon, and *καλέω*, to call). To call



upon:—to summon, to prosecute, to accuse, to reproach.

ἐγκαρτερέω, f. -ήσω, &c. (ἐν, in, and καρτερίω, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκαυμα, ἄτος, τό (fr. ἐγκαίω, to brand). The print of a burn, a brand, a burn.

ἐγκέφαλος, ου, ὁ (fr. ἐν, in, and κεφαλή, the head). The brain.

ἐγκλημα, ἄτος, τό (fr. ἐγκαλέω).

An accusation, a charge, a reproach.

ἐγκλίτων, f. -ῖτων, &c. (ἐν, on, and κλίνω, to bend). To lean upon, to bend down, to incline.

ἐγκράτεια, ας, ἡ (fr. ἐγκρατής).

Self-control, moderation, abstinence.

ἐγκρατής, ἐς, adj. (fr. ἐν, in, and κράτος, power). Having power over, continent, temperate, moderate.

ἐγκρύπτω, f. -κρύψω, &c. (fr. ἐν, in, and κρύπτω, to conceal). To conceal in, to cover.

ἐγκωμιάζω (R. ἐγκωμιαδ), f. -ᾶσω, p. ἐγκεκομιάξα (fr. ἐγκώμιος, pertaining to eulogy).

To praise.

ἐγκώμιος, ου, adj. (fr. ἐν, in, and κῶμος, a festive assembly).

Pertaining to festivities, in which the praises of heroes were sung. Hence, celebrating with song, &c., panegyric.—Subst. ἐγκώμιον, ου, τό, a song in praise of any one, an encomium, praise, a eulogy.

ἐργήγορα, ας, ε, 2 perf. of ἐργάζω,

in the sense of the present, I am awake, I watch.

ἐγγειρίδιον, ου, τό (fr. ἐγγειρίδιος, taken in the hand). Enchiridion, a small book containing precepts or maxims, a vademecum.—a handle, a dagger.

ἐγγειρίζω (R. ἐγγειρίδ), f. -ῖσω, ἐγκεχειρίξα (fr. ἐν, in, and χεῖρ, the hand). To place in the hands:—to deliver, to consign, to intrust.

ἐγγελευς, vos, Att. εως, ἡ. An eel.

ἐγγέω, f. ἐγγεύσω, &c. (fr. ἐν, into, and χέω, to pour). To pour into, to pour out, to fill up, 1 a. ἐνέχεα.

ἐγγος, εος, τό. A spear.

ἐγχώριος, ου, adj. (fr. ἐν, in, and χώρα, a country). Born in a country, native, indigenous.—οἱ ἐγχώριοι, the inhabitants of a country.

ἐγώ, ἐμοῦ, and μοῦ, &c. 1st pers. pron. § 60, I.—ἐγῶγε, I at least, I for my part.

ἐγών, poetic for ἐγώ, before a vowel.

ἐδᾶφος, εος, τό (fr. ἔδος, a basis).

A foundation:—the ground.

ἐδεσμα, ἄτος, τό (fr. ἔδω, to eat).

Food, victuals.

ἐδητύς, ύος, ἡ (fr. same). Food, feasting.

ἔδω (R. ἔδε, 2 ἔδ, also, 2 φαγ, 3 ἔδ), f. ἐδέσω, ἔδομαι, and ἔδουμαι, p. ἐδήδοκα, 2 a. ἔφαγον, p. pass. ἐδήδεσμαι, see § 117, ἔδω. To eat, to devour, to consume.

ἐδώδιμος, ου, adj. (fr. ἔδωδή, food). Edible, good for food.

**ἐπιτεῖν**, poetic for **εἰπεῖν**, see **εἰ-  
πον**.

**ἕζομαι** (R. **ἕδε**), f. **ἕδουμαι**, p.  
wanting, 1 a. **ἕξουσθην**. *To seat  
one's self, to sit down, to sit.*

**ἐθέλω** (R. **ἐθελε**), f. **ἐθελήσω**, p.  
**ἤθελκα**. *To will, to wish, to  
feel inclined.*

**ἐθίζω** (R. **ἐθιδ**), f. **ἐθίσω**, p. **εἰ-  
θίκα** (fr. **ἔθος**, custom). *To  
accustom; intr. to be wont, to  
be accustomed; p. pass. εἰθισ-  
μαι, with a pres. sense, I am  
wont.*

**ἐθιστέος**, **ἕα**, **έον**, adj. (fr. **ἐθίζω**).  
*To be accustomed, accustomed.*  
—**ἐθιστέον**, *we must accustom.*

**ἔθνος**, **εὖς**, τό. *A nation, a people.*

**ἔθος**, **εὖς**, τό (fr. **ἔθω**). *Habit,  
custom, usage.*

**ἔθω**, pres. used in pt. only, viz.  
**ἔθων**. *To be wont;—2 p. εἰ-  
ώθα, I am wont.—κατὰ τὸ  
εἰωθός, according to custom.—  
ὥσπερ εἰώθε, as is customary.*

**εἰ**, conditional particle. *If, whe-  
ther.—With the indic., since.*  
**εἰ γάρ**, *Oh that! would that!*  
—**εἰ ναί**, *although.*—**εἰ μή**, *un-  
less.*—**εἴ τις**, *if any one.*

**εἶλαρ**, **ἄρος**, τό (poet. for **ἔαρ**).  
*Spring.*

**εἵβω**, poet. for **λείβω**. *To pour.—  
δάκρυον εἵβειν, to shed tears.*

**εἶδος**, **εὖς**, contr. **ους**, τό (fr. **εἶδω**).  
*The look, aspect, form, appear-  
ance.*

**εἶδω** (R. **εἶδ**, 2 **ἰδ**, 3 **οἶδ**). *To see.*  
—**Μιν. to be seen, to appear,  
to seem**, § 117, **εἶδω**.

**εἶδω** (R. **εἶδε**), f. **εἶδήσω**, and **εἰ-**

**σομαι**, p. **ἔγνωνκα** (fr. **γινώσκω**),  
2 perf. **οἶδα**, pres. tense. *To  
see:—other tenses, to know*,  
§ 112, IX. and § 117.

**εἰδῶλον**, **ον**, τό (Dim. fr. **εἶδος**,  
a form). *An image, a statue,  
a representation.*

**εἴθε**, particle of wishing (fr. **εἰ**).  
*Oh that! would that!* com-  
monly joined with the optative.

**εἰκάζω** (R. **εἰκαθ**), f. **εἰκάσω**, p.  
**εἰκάκα**, Att. **ἤκακα** (fr. **εἰκός**).  
*To make like, to liken:—to  
compare, to conjecture, to re-  
present.—Μιν. to liken one's  
self to, to assume a form.*

**εἰκασία**, **ας**, ἡ (fr. **εἰκάζω**). *Com-  
parison, the art of representa-  
tion, conjecture.*

**εἰκελος**, **ον**, adj. (fr. **εἰκός**). *Like,  
resembling.*

**εἰκός**, **ότος**, τό (Neut. of **εἰκός**,  
pt. of **εἵκω**, 2 perf. of **εἴκω**, ob-  
sol.) *That which is like, what  
is right, the natural, the rea-  
sonable.—ὥς εἰκός, as is natu-  
ral, as is customary.*

**εἴκοσι**, num. adj. *Twenty.*

**εἰκότως**, adv. (fr. **εἰκότος**, gen. of  
**εἰκός**). *Justly, rightly, properly.*

**εἴκω** (R. **εἰκ**), f. **εἴξω**, p. **εἴχα**. *To  
yield, to give way.*

**εἴκω** (R. **εἰκ**, 2 **ἰκ**, 3 **οἰκ**), pres.  
obsol. f. **εἴξω**, 2 p. with a pres.  
sense **ἔοικα**, plup. **ἐώκειν**. *To  
be like, to resemble, to appear,  
to seem.—ἔοικας, impers., it  
seems, it is fit.—εἰκοῦς, Att.  
εἰκός, resembling, like.*

**εἰκών**, **όνος**, ἡ (fr. **εἴκω**). *A like-  
ness, an image, a statue.*

Εἰλείθνια, ας, ἡ. *Ilithyia*, or *Lar-cina*, the goddess of childbirth.

εἶλω. *To roll up*, see Gram. § 117.

Εἰλώτης, ου, ὁ. *A Helot*. The Helots were inhabitants of Helos, reduced to slavery by the Spartans.

εἶμα, ἄτος, τό (fr. εἶμαι, p. pass. of ἔννυμι, *to clothe*). *Clothing, a garment*.

εἶμαρμένον, ου, τό (fr. εἶμαρμαι, Attic for μέμαρμαι, p. pt. pass. of μέρομαι, *to obtain by lot*). *A decree of destiny, destiny, fate, death*.

εἶμι, f. ἔσομαι, imperf. ἦν, imperf. m. ἦμην, irreg., § 112, I. *To be, to exist, to live*;—impers. ἔστι, for ἔξεστι, *it is permitted, it is lawful, it is possible*.—οὐκ ἔστι, *it is not possible*.—ἔσθ' ὅτε, *sometimes, at times*.

εἶμι, f. εἶσομαι, imperf. ἦεν, § 112, II. *To go, to go on a journey, to travel*.—εἰς χεῖρας ἵεναι, *to join battle*.

εἰν, poet. for ἐν, prep. *In*, &c.

εἵνεκα, poet. for ἔνεκα. *On account of*, &c.

εἶπα, εἶπον (R. ἐπ), the first and second aorists of εἶπω, *to say*, obsol., used as aorists to φημί.

*To say, to speak, to utter*.

εἴπερ, conj. (fr. εἰ, and περ). *If however, although, even though*.

εἴποθι, adv. (fr. εἰ, and πόθι, *any where*). *If any where*.

εἴρω (R. εἶργ), f. εἴρω, p. εἴρω. *To shut in, to inclose*.

εἴρω (R. εἶργ), f. εἴρω, p. εἴρω. *To shut out, to keep off from*,

*to forbid, to prevent, to restrain*.

εἶρεσία, ας, ἡ (fr. ἐρέσσω, *to row*). *Rowing*.

εἰρήνη, ης, ἡ. *Peace*.

Εἰρήνη, ης, ἡ. *Irēne*, the goddess of peace.

εἰς, or ἐς, prep. (governs the accusative only). *To, into, relating to, with respect to, on, on account of, for, against*.—*Relating to time, towards, for, during, at*.—With numerals, *about, as many as, to the number of*. Before a genitive it governs an acc. understood; as, εἰς (δῶμα) Ἀἰδοῦ.—εἰς τὰ ὀπίσω, *backward*.—εἰς τοῦτο, *to such a degree*, § 124, 6.

εἷς, μιᾶ, ἓν, num. adj. *One*.

εἰσάγω, f. -άξω, &c. (εἰς, *to*, and ἄγω, *to lead*). *To lead into, to introduce, to bring forward*.

εἰσβαίνω, f. εἰσβήσομαι, &c. (εἰς, *into*, and βαίνω, *to go*). *To go into, to enter, to go on board*.

εἰσβάλλω, f. εἰσβάλλω, &c. (εἰς, *into*, and βάλλω, *to throw*). *To throw into, to rush upon, to invade*.—Of a river, *to discharge itself, to empty*.

εἰσδύω, and εἰσδύνω, f. εἰσδύσω, &c. (εἰς, *into*, and δύω, *to go down*). *To go down into, to creep into, to descend into*.

εἰσεῖδον, 2 a. of εἰσεῖδω, obsol., used as aorist to εἰσοράω. *To look into, to gaze at, to behold*.

εἴσειμι, f. εἰσεῖσομαι, &c. (εἰς, *into*, and εἶμι, *to go*). *To go into, to enter, to come into*

**εἰσέρχομαι**, f. **εἰσλεύσομαι**, &c. (**εἰς**, into, and **έρχομαι**, to come). To come into, to enter, to go into, to visit.

**εἰςέτι**, adv. (fr. **εἰς**, to, and **έτι**, still). To a still longer time, still farther, yet longer, still, besides.

**εἰσηγέομαι**, f. **εἰσηγήσομαι**, &c. (**εἰς**, into, and **ήγέομαι**, to lead). To lead forth into, to bring forward, to introduce, to propose, to induce.

**εἰσηγητής**, οὔ, ὁ (fr. **εἰσηγέομαι**). One who brings forward, or introduces another, an inventor. **εἰσόδος**, ου, ὁ (fr. **εἰς**, into, and **ὁδός**, a way). A way into, an entrance.

**εἰσόκα**, Dor. for **εἰσόκε** (poet. for **εἰς ὁ κε**). Till, until, as long as, so long as.

**εἰσοπτρον**, ου, τό (fr. **εἰσόπτομαι**, to look into). A mirror.

**εἰσοράω**, f. **εἰσόφομαι**, &c. (**εἰς**, into, and **ὀράω**, to look). To look into, to see into, to behold, to gaze upon.

**εἰσπέμπω**, f. **εἰσπέμψω**, &c. (**εἰς**, into, and **πέμπω**, to send). To send into, to introduce.

**εἴςτε**, for **εἰς**, to, and **τε**, particle of emphasis. Even to, up to.

**εἰσφέρω**, f. **εἰσολῶ**, &c. (**εἰς**, into, and **φέρω**, to bring). To bring into, to bring in :—to introduce, to propose.

**εἰσφορέω**, f. **-ήσω**, &c. (**εἰς**, into, and **φορέω**, to bring). To bring into, to store up, to collect.

**εἰσχέω**, f. **εἰσχεύσω**, &c. (**εἰς**, into,

and **χέω**, to pour). To pour into, to pour out (of one vessel into another).—Mid. to flow into, to empty.

**εἴσω**, and **ἔσω**, adv. (fr. **εἰς**, into) Within, into, to.

**εἴτα**, adv. So then, thereupon, thus then, therefore, next.

**εἴτε**, conj. (fr. **εἰ** and **τε**). Whether.—**εἴτε...εἴτε**, Whether... or, as...as, either...or.

**εἴ τις**, εἴτι (fr. **εἰ**, and **τις**, any one). If any one.

**ἐκ** (before a vowel **ἐξ**), prep. governs the genitive only. Out, out of, from, away, beyond.—In relations OF PLACE it means, out of, from the interior of.—OF TIME, from, since, after ; as, **ἐξ οὗ**, from the time that.—**ἐκ πολλοῦ**, long since.—OF CAUSE, through, by means of, by.—In composition, out, away, forth, utterly, completely, &c.

**Ἐκάβη**, ης, ἡ. Hecuba, wife of Priam, king of Troy.

**ἐκαστος**, η, ον, adj. Each, every, every one.

**ἐκάστοτε**, adv. (fr. **ἐκαστος**). Each time, every time, continually.

**ἐκάτερος**, α, ον, adj. (fr. **ἐκός**, separate). Either of two, each, one or other, both.

**ἐκατέρωθεν**, adv. (fr. **ἐκάτερος**). From either side, on both sides.

**ἐκᾶτι**, Dor. for **ἐκητι**. By the pleasure of, by the favour of, on account of.

**ἐκᾶτόν**, num. adj. indecl. A hundred.

ἑκατοστός, ἡ, ὄν, num. adj. ord. (fr. ἑκάτον). *The hundredth.*

ἐκβαίω, f. ἐκβήσομαι, &c. (ἐκ, out, and βαίω, to go). *To go out from, to disembark, to descend from.*

ἐκβάλλω, f. -βάλλω, &c. (ἐκ, out of, and βάλλω, to cast). *To cast out of, to discharge from:—to drive forth, to expel, to banish.*

ἐκβιβρώσκω, f. ἐκβρώσκω, &c. (ἐκ, completely, and βιβρώσκω, to eat up). *To eat up completely, to devour, to consume.*

ἐκβοάω, f. -ήσω, &c. (ἐκ, out, aloud, and βοάω, to cry). *To cry out aloud, to proclaim, to call aloud for.*

ἐκβολή, ἡς, ἡ (fr. ἐκβάλλω). *A discharge, the mouth of a river.*

ἐκγελάω, f. -ᾶσω, &c. (ἐκ, out, aloud, and γελάω, to laugh). *To laugh out, or aloud.*

ἐκγονος, ου, ὅ (fr. ἐκγίγνομαι, to be born of). *Offspring, a descendant.*

ἐκδέχομαι, f. ἐκδέξομαι, &c. (ἐκ, from, and δέχομαι, to receive). *To receive from, to succeed to, to expect.*

ἐκδέω, f. -δήσω, &c. (ἐκ, from, and δέω, to fasten). *To fasten from, to bind to.*

ἐκδιδάσκω, f. -διδάξω, &c. (ἐκ, thoroughly, and διδάσκω, to teach). *To teach thoroughly, to inform fully.*

ἐκδίδωμι, f. ἐκδώσω, &c. (ἐκ, away, and δίδωμι, to give). *To give away, to yield up, to publish.*

ἐκδιώκω, f. -διώξω, &c. (ἐκ, out,

and διώκω, to drive). *To drive out, to put to flight, to pursue.* ἐκδύω, and ἐκδύνω, f. -δύσω, &c. (ἐκ, out, and δύω, to come). *To come out of, to appear:—to put off (armour), to undress.*

ἐκεῖ, adv. *There, in that place.* ἐκεῖθεν, adv. (fr. ἐκεῖ, andθεν, from). *From that place, thence, thenceforward.*

ἐκεῖσε, adv. (fr. ἐκεῖ, and σε, to). *To that place, thither.*

ἐκεῖνος, η, ο, dem. pron. (fr. ἐκεῖ) *That, this:—he, she, it.*

ἐκθορέω, f. -ήσω, &c. (ἐκ, from, andθορέω, same as θρώσκω, to leap). *To leap from, to spring up from.*

ἐκκαθαίρω, f. -ᾶρῶ, &c. (ἐκ, thoroughly, andκαθαίρω, to cleanse). *To cleanse thoroughly, to eviscerate, to purify.*

ἐκκαίδεκα, num. adj. (ἕξ, six, καί, and, andδέκα, ten). *Sixteen.*

ἐκκαλέω, f. -έσω, &c. (ἐκ, out, andκαλέω, to call). *To call out, to summon forth.*

ἐκκαλύπτω, f. -ύπω, &c. (ἐκ, out from, andκαλύπτω, to cover). *To uncover, to expose, to reveal.*

ἐκκειμαι, f. -κεισομαι, &c. (ἐκ, out, andκείμαι, to lie). *To lie exposed, to lie open, to be public.* ἐκκλησία, ας, ἡ (fr. ἐκκαλέω, to call out). *An assembly of the people (called out by heralds), a public assembly.*

ἐκκλίνω, f. -κλινῶ, &c. (ἐκ, from, andκλίνω, to bend). *To bend*

from, sc. a straight course, to go out of the way, to give way, to incline.

ἐκκομίζω, f. -κομίζω, &c. (ἐκ, out, and κομίζω, to carry). To carry out for burial.

ἐκκυμαίνω, f. -κυμαίνω, &c. (ἐκ, from, and κυμαίνω, to fluctuate). To overflow:—to depart from a straight line, to waver, to be thrown into confusion.

ἐκλάμπω, f. -λάμπω, &c. (ἐκ, out, and λάμπω, to shine). To shine forth, to shine brilliantly.

ἐκλανθάνω, f. -λήσω, &c. (ἐκ, completely, and λανθάνω, to cause to forget). To cause total oblivion.—Mid. to forget completely.

ἐκλείπω, f. -λείπω, &c. (ἐκ, out, and λείπω, to leave). To leave out, to omit, to leave behind, to forsake.—Intr. to disappear, to die.—Mid. to be inferior to, to cease.

ἐκλύω, f. -ύσω, &c. (ἐκ, from, and λύω, to loose). To loose from, to set free, to dissolve:—to wear out, to exhaust.

ἐκούσιος, α, ον, and ος, ον, adj. (fr. ἐκόν, willing). Voluntary, of one's own accord, spontaneous.

ἐκουσίως, adv. (fr. ἐκούσιος). Voluntarily, willingly, spontaneously.

ἐκπέμπω, f. -πέμπω, &c. (ἐκ, out, and πέμπω, to send). To send out, or away, to send forth to battle, to dismiss.

ἐκπέρθω, f. -πέρσω, &c. (ἐκ, ut-

terly, and πέρθω, to destroy). To destroy totally, to sack.

ἐκπετάννυμι, f. -πετάσω, p. ἐκπεπέτακα, by syncope, ἐκπέπτιακα, p. pass. ἐκπέπταμαι, 1 a. pass. ἐξεπετάσθην (ἐκ, out, and πετάννυμι, to spread). To spread out, to unfold, to open, to untwine, to cast away.

ἐκπέτομαι, f. -πέτομαι, &c. (ἐκ, away, and πέτομαι, to fly). To fly away.

ἐκπήγνυμι, f. -πήξω, &c. (ἐκ, firmly, and πήγνυμι, to fasten). To join firmly, to congeal:—to freeze, to benumb.

ἐκπηδάω, f. -ήσω, &c. (ἐκ, out, and πηδάω, to spring). To spring forth, to rush out, to sally forth.

ἐκπίνω, f. -πώσω, &c. (ἐκ, totally, and πίνω, to drink). To drink up, to empty, to exhaust, to absorb.

ἐκπίπτω, f. -πεσοῦμαι, &c. (ἐκ, out of, and πίπτω, to fall). To fall out of, to be banished from, to rush forth, to proceed from, to spread abroad.

ἐκπλέω, f. -πλεύσομαι, &c. (ἐκ, out of, and πλέω, to sail). To sail out of, to sail away.

ἐκπλήσσω, f. -πλήξω, &c. (ἐκ, completely, and πλήσσω, to strike). To strike with alarm, to terrify, to stun.

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ἐκποδών, adv. (fr. ἐκ, from, and ποδών, gen. pl. of πούς, the

ἑκατοστός, ἡ, ὄν, num. adj. ord. (fr. ἑκατόν). *The hundredth.*

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ἐκπίπτω, f. -πεσοῦμαι, &c. (ἐκ, out of, and πίπτω, to fall). To fall out of, to be banished from, to rush forth, to proceed from, to spread abroad.

ἐκπλέω, f. -πλεύσομαι, &c. (ἐκ, out of, and πλέω, to sail). To sail out of, to sail away.

ἐκπλήσσω, f. -πλήξω, &c. (ἐκ, completely, and πλήσσω, to strike). To strike with alarm, to terrify, to stun.

ἐκπνέω, f. -πνεύσω, &c. (ἐκ, forth, and πνέω, to breathe). To breathe forth, to expire, to die.

ἐκποδών, adv. (fr. ἐκ, from, and ποδών, gen. pl. of πούς, the



*foot*). From before the feet, away, out of the way.—ἐκποδῶν ποιεῖσθαι, to put out of the way, to despatch, to remove, ἐκπονέω, f. -ήσω, &c. (ἐκ, out, and πονίω, to work). To work out, to produce by labour:—to adorn.

ἐκπρεπής, ἑς, adj. (fr. ἐκπρέπω, to excel). Excelling, illustrious.

ἐκπύρῳ, f. -ώσω, &c. (ἐκ, completely, and πύρῳ, to set on fire). To set completely on fire, to destroy by fire.

ἐκρίπτω, f. -ρίψω, &c. (ἐκ, off, and ῥίπτω, to throw). To cast off, to throw away.

ἐκσοβέω, f. -ήσω, &c. (ἐκ, away, and σοβίω, to drive). To drive away, to frighten away.

ἐκστᾶσις, εὖς, ἡ (fr. ἐξίστημι, to displace). A displacing, disorder:—mental distraction, alienation, insanity.

ἐκτείνω, f. -τενῶ, &c. (ἐκ, out, and τείνω, to stretch). To stretch out, to extend.

ἐκτίθημι, f. ἐκθήσω, &c. (ἐκ, out, and τίθημι, to place). To put forth, to expose.

ἐκτίνω, f. -τίσω, &c. (ἐκ, off, and τίνω, to pay). To pay off, to repay, to atone for, to pay.

ἐκτοθι, adv. (fr. ἐκτός, outside). On the outside, out of, without.

ἐκτοπιζω (R. ἐκτοπιδ), f. -τοπίσω, p. ἐκτετόπισκα (fr. ἐκ, away from, and τόπος, a place). To remove, viz., from one's usual abode, to retire, to depart.

Ἐκτόρεος, α, ον, Ion. ος, η, ων,

adj. Of, or belonging to Hector.

ἐκτός, adv. (fr. ἐκ, out). Without

ἐκτος, η, ον, num. adj. (fr. ἕξ, six). The sixth, adv. ἕκτον, sixthly

ἐκτοτε, adv. (ἐκ, from, and τότε, then). From that time, since then, thence.

ἐκτρέπω, f. -τρέψω, &c. (ἐκ, from, and τρέπω, to turn). To turn away from, to avert.—Mid. to turn aside, to deviate, to change one's form.

ἐκτρέφω, f. -θρέψω, &c. (ἐκ, completely, and τρέφω, to bring up). To bring up from infancy, to nurture, to support.

ἐκτρέχω, f. -θρέξομαι, and -θραμοῦμαι, &c. (ἐκ, from, and τρέχω, to run). To run from, to rush forth, to spring forth.

ἐκτυφλώ, f. -ώσω, &c. (ἐκ, completely, and τυφλώ, to blind). To make completely blind, to deprive wholly of sight.

Ἐκτωρ, ορος, ὁ. Hector, son of Priam, and the most valiant of the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκφέρω, f. ἐξόλω, &c. (ἐκ, forth, and φέρω, to carry). To carry forth, to bring forward, to produce, to publish, to discover.—Pass. to be carried forth, to be driven from the right course.

ἐκφεύγω, f. -φεύξω, &c. (ἐκ, from, and φεύγω, to flee). To flee from, to avoid, to escape.

ἐκφοβέω, f. -ήσω, &c. (ἐκ, greatly, and φοβίω, to frighten). To

frighten greatly, to terrify.—  
 MID. to fear, to dread.  
 ἐκφυλάσσω, Att. -τιω, f. -φυλάξω, &c. (ἐκ, carefully, and φυλάσσω, to watch). To watch carefully, to wait for.  
 ἐκὼν, οὔσα, ὄν, adj. Voluntary, willing, of one's own accord.  
 ἐλαία, ας, ἡ. An olive tree, an olive.  
 ἔλαιον, ου, τό (fr. ἐλαία). Olive oil, oil.  
 ἐλάτη, ης, ἡ. The pine tree, the fir tree.  
 ἐλάττωμα, ἄτος, τό (fr. ἐλάττω, to reduce). Reduction, diminution, loss.  
 ἐλάττων, ον, Att. for ἐλάσσων, ον, adj. (comp. of ἐλαχύν, small). Smaller, less, worse, inferior.  
 ἐλαύνω (R. ἐλα), f. ἐλάσω, Att. ἐλάω, p. ἤλακα, Att. Red. ἐλήλακα (fr. ἐλάω, nearly obsol., to urge onward). To drive, to press hard on, to put to flight.—Intr. to advance, to ride, to proceed.  
 ἔλαφος, ου, ὅ. A stag.  
 ἐλαφρός, ἄ, ὄν, adj. Light, nimble, easy to be borne.  
 ἐλαφρῶς, adv. (fr. ἐλαφρός). Lightly, nimbly, gently, &c.  
 ἐλάχιστος, η, ον, adj. (superl. of ἐλαχύν, small). Smallest, least.  
 ἐλαχύν, εἶα, ὅ, adj. (old poet. form of μικρός). Small, little, short, worthless.—Compared, ἐλαχύν, ἐλάσσων, ἐλάχιστος.  
 ἐλάω (R. ἐλα), rarely used, but furnishes the tenses to ἐλαύνω.  
 ἐλεαίρω (R. ἐλεαιρ, 2 ἐλεῖω, f. ἔρω, p. ἤλειρακα (fr. ἐλεος). To pity.

ἐλεγεῖα, ας, ἡ, and ἐλεγεῖον, ου, τό (fr. ἔλεγος, an elegy). A poem in elegiac measure, an elegy, a poem.  
 ἐλέγχος, ου, ὅ (fr. ἐλέγχω). A proof, conviction.  
 ἐλέγχω (R. ἐλεγχ), f. ἐλίγξω, p. ἤλεγχα. To refute, to convict, to convince.  
 ἐλεεινός, ἡ, ὄν, adj. (fr. ἔλεος, pity). Pityable, exciting pity, affecting, sad, meriting compassion.  
 ἐλεέω (R. ἐλεε), f. -ήσω, p. ἤλεηκα (fr. ἔλεος, pity). To pity, to commiserate.  
 ἐλεημοσύνη, ης, ἡ (fr. ἐλεήμων, compassionate). Compassion, alms, bounty.  
 ἐλελίζω (R. ἐλελιγ), f. ἐλελίξω, p. ἐιλέλιχα (poet. for ἐλάσσω). To brandish, to cause to thrill, to quiver.  
 Ἑλένη, ης, ἡ. Helena, daughter of Leda by Jupiter, distinguished for her beauty, and being abducted from her husband Menelaus, by Paris, was the cause of the Trojan war.  
 ἔλεος, ου, ὅ. Pity, compassion, mercy.  
 Ἐλεος, ου, ὅ. Eleus, the god of mercy.  
 ἐλευθερία, ας, ἡ. Freedom, liberty; and  
 ἐλευθέριος, ον, and α, ον, adj. Free spirited, frank; from  
 ἐλεύθερος, α, ον, adj. (fr. ἐλεύθω). Free, i. e. going at liberty  
 ἐλευθερόω (R. ἐλευθερο) fr. -ώω, p. ἤλειθέρωκα (fr. ἐλεύθερος).

*To free, to emancipate, to release, to deliver.*

Ἐλευσίνιος, α, ον, adj. *Eleusinian, from,*

Ἐλευσίς, ἴνος, ἡ. *Eleusis, a city of Attica, famed for the mysteries of Ceres; hence called "Eleusinian."*

ἐλεφαντιστής, οὔ, ὁ. *An elephant hunter; from,*

ἐλέφας, αἰτος, ὁ and ἡ. *The elephant:—ivory.*

Ἑλικών, ὄρος, ὁ. *Helicon; a famous mountain in Bœotia, sacred to Apollo and the Muses.*

ἔλκος, εος, τό. *A wound.*

ἐλκύνω (R. ἐλκυ), f. -ῶσα, p. ἐλκῦσα (same as ἔλκυ). *To drag, &c.*

ἐλκω (R. ἐλκ), f. ἔλκω, p. ἐλκω. *To draw, to drag, to pull along, to trail on the ground:—to drink.*

Ἑλλάς, ἄδος, ἡ. *Hellas.—Originally a city in Thessaly; finally the name was applied to all Greece, and is to be translated, Greece.*

ἐλλείπω, f. -λείπω, &c. (ἐν, in, and λείπω, to leave). *To leave behind, to forsake, to omit, to neglect.*

Ἑλλη, ἡς, ἡ. *Helle, sister of Phrixus, with whom she fled from her father's house, on the back of a golden ram. Having become giddy, she fell into the sea, afterwards from her called the "Hellespont."*

Ἑλλην, ἡνός, ὁ. 1. *Hellen, son of Deucalion.* 2. *A Greek.—οἱ Ἕλληνες, the Greeks, be-*

*cause supposed to be descended from Hellen.*

Ἑλληνικός, ἡ, ὄν, adj. (fr. Ἕλλην, a Greek). *Grecian, Greek; hence,*

Ἑλληνικῶς, adv. *After the manner of the Greeks; in Greek.*

Ἑλλησποντικός, ἡ, ὄν, adj. *Of, or belonging to the Hellespont; from,*

Ἑλλήσποντος, ον, ὁ (fr. Ἕλλης, of Helle, and πόντος, the sea). *The Hellespont.*

ἐλλῆπής, ἐς, adj. (fr. ἐλλείπω). *Defective, imperfect, wanting.*

ἔλλω, Th. of ἔλσαι. See εἶλω.

ἐλπίζω (R. ἐλπιδ), f. -ίσει, p. ἤλπισα. *To hope, to expect; from,*

ἐλπίς, ἴδος, ἡ. *Hope, expectation.*

ἐλύνω (R. ἐλυ), f. -ῶσα, p. ἐλύσα, p. pass. ἐλῦμαι, 1 a. pt. pass. ἐλυσθεῖς. *To roll up, to wrap up.*

ἐμαυτοῦ, ἡς, reflexive pron. (fr. ἐμοῦ, of me, and αὐτοῦ, self). *Of me myself, my own, mine.*

§ 63.

ἐμβαίνω, f. -βήσομαι, &c. (ἐν, in, and βαίνω, to go). *To go into, to enter, to ascend:—to embark, to advance.*

ἐμβάλλω, f. -βάλλω, &c. (ἐν, into, and βάλλω, to throw). *To throw in, to lay upon, to inflict on:—to suggest, to excite:—to empty (said of rivers), to attack.*

ἐμβιβάζω, f. -ῶσα (ἐν, into, and βιβάζω, to cause to go). *To cause to enter, to put on board, to lead into.*

ἐμβολή, ἡς, ἡ (fr. ἐμβάλλω, to

rush into). An irruption, an invasion, an attack.

ἐμβρόντητος, ον, adj. (fr. ἐμβρον-  
τάω, to strike with thunder).  
Thunder-stricken.

ἐμβυθίζω, f. -ίσω, &c. (ἐν, in,  
and βυθίζω, to plunge). To  
plunge in the deep, to submerge,  
to engulf.

ἐμμελής, ἐς, adj. (ἐν, intens. and  
μαίνομαι, to rave). Raving,  
frantic, furious.

ἐμμελῶς, adv. (fr. ἐμμελής, in  
tune). Harmoniously, neatly,  
wittily, in a becoming manner.

ἐμμένω, f. -μένω, &c. (ἐν, in, and  
μένω, to remain). To remain  
in, to persevere, or continue in.

ἐμμί, Dor. for ἐμί.

ἐμός, ἡ, ὄν, adj. pron. (fr. ἐγώ,  
gen. ἐμοῦ, of me). My, mine.

ἐμπᾶθής, ἐς, adj. (fr. ἐν, in, and  
πάθος, strong feeling). With  
strong feelings, deeply moved,  
or affected, impassioned.

ἐμπᾶλιν, adv. (ἐν, intens. and  
πάλιν, back again). Back a-  
gain, anew, contrary.

ἐμπαύσσω, f. -πάσω, &c. (ἐν, on,  
and πάσσω, to scatter). To  
scatter upon, to sprinkle over.

Ἐμπεδοκλῆς, ἴους, ὁ. Empe-  
dōcles, a philosopher, poet, and  
historian of Sicily, B. C. 444.

ἐμπειρος, ον, adj. (fr. ἐν, in, and  
πῆρα, a trial). Experienced  
or practised in, having tried,  
versed or skilled in.

ἐμπης, Ion. for ἐμπας (fr. ἐν, on,  
and πᾶς, the whole). On the  
whole, however.

ἐμπίσπλημι, f. -πλήσω, &c. (ἐν  
in, and πῖμπλημι, to fill). To  
fill up, to fill.

ἐμπίπτω, f. ἐμπεσοῦμαι, contr.  
for ἐμπεσίσσομαι, &c. (ἐν, in,  
and πίπτω, to fall). To fall in  
or upon, to meet with, to plunge  
into.

ἐμπλῆκεῖς, 2 a. p. of

ἐμπλέκω, f. -πλέξω, &c. (ἐν, in,  
and πλέκω, to twine). To en-  
twine, to entangle, to involve,  
to perplex.

ἐμπλέω, f. -πλεύσομαι, &c. (ἐν,  
in, and πλέω, to sail). To sail in.

ἐμπλήθω, f. -πλήσω, &c. (ἐν, in,  
and πλήθω, to fill). To fill in,  
to fill.

ἐμποδίζω, f. -ποδίσω, p. ἐμπεπο-  
δῖκα (ἐν, on, and ποδίζω, to  
fetter). To secure with fetters,  
to shackle, to entangle, to im-  
pede.

ἐμποδῶν, adv. (fr. ἐν, among,  
and πούς, a foot). Literally,  
among the feet, before the feet,  
in the way.—τὰ ἐμποδῶν, pres-  
ent circumstances.

ἐμποιέω, f. -ήσω, &c. (ἐν, in, and  
ποιέω, to work). To work in,  
to insert, to produce in.

ἐμπορεύομαι, f. -εύσομαι, &c.  
(ἐν, in, and πορεύομαι, to trav-  
el). To travel about in a place,  
to trade, to traffic.

ἐμπορία, ας, ἡ (fr. ἐμπορος.) Com-  
merce, trade, traffic.

ἐμπορος, ον, ὁ (fr. ἐν, in, or upon,  
and πόρος, passage to and fro).  
One who passes to and fro as  
a trader, a merchant.

**ἔμπροσθεν**, adv. (fr. *ἐν*, *in*, and *πρόσθεν*, *before*). *In the fore part, before, in the presence of.*  
**ἐμπιπύω**, f. -πίσω, &c. (*ἐν*, *upon*, and *πιπύω*, *to spit*). *To spit upon, to spit into.*

**ἐμπνύαζω**, f. -άζω, &c. (*ἐν*, *in*, and *πνύαζω*, *to cover over*). *To cover over in a thing, to cover, to conceal.*

**ἐμφαίνω**, f. -φαίνω, &c. (*ἐν*, *in*, and *φαίνω*, *to show*). *To show or make appear in, to manifest, to make known.*—MID. *to appear.*—Impers. *it appears, there appears.*

**ἐμφράσσω**, Att. -ττω, f. -φράζω, &c. (*ἐν*, *in*, and *φράσσω*, *to shut up*). *To shut up in, to inclose, to stop up.*

**ἐμφρων**, ov, adj. (*ἐν*, *in*, and *φρήν*, *mind*). *In his right mind, rational, intelligent.*

**ἐμφύτος**, ov, adj. (fr. *ἐμφύω*). *Implanted in, innate, natural, ingrafted.*

**ἐμφύω**, f. -φύσω, &c. (*ἐν*, *in*, and *φύω*, *to produce*). *To produce in, to infuse into.*—Intr. in the p. and 2 a. *to grow upon, to cling to.*

**ἐν**, prep. (governs the dat. only). *In, on, upon, at, among.* Before the genitive, a word in the dative is to be supplied; as, *ἐν ᾧδου (δωμάτι)*, *in Hades.*—*ἐν λόγοις εἶναι*, *to be in repute.* In composition it has its usual signification. With adjectives it denotes, *in, furnished with, having, containing.*—

Also *intensive* and *diminutive.*  
**ἐναγώνιος**, ov, adj. (fr. *ἐν*, and *άγων*). *Warlike, vigorous.*

**ἐναλλάσσω**, f. -ξω, &c. (*ἐν*, *intens.* and *ἀλλάσσω*, *to change*). *To exchange, to trade, to alter.*

**ἐνάλιγχιος**, ov, adj. (*ἐν*, *intens.* and *ἀλίγχιος*, *like*). *Very like.*

**ἐνάλιος**, α, ov, and ος, ov, adj. (fr. *ἐν*, *in*, and *ἄλς*, *the sea*). *Maritime, naval, marine.*

**ἐνάλλομαι**, f. -αλοῦμαι, &c. (*ἐν*, *on*, and *ἄλλομαι*, *to leap*). *To leap on, to leap in.*

**ἐναντιος**, α, ov, adj. (fr. *ἐν*, *in*, and *ἄντιος*, *in front of*). *In the part opposite, over against: hostile.*—As a subst. *an enemy.*

**ἐναντίως**, adv. (fr. *ἐναντιος*). *In an opposite direction, adversely, on the other side.*—*ἐναντίως ἔχειν*, *to be opposed to.*

**ἐναπολείπω**, f. -λείπω, &c. (*ἐν*, *in*, and *ἀπολείπω*, *to leave behind*). *To leave behind in, to abandon in, to leave on the spot.*

**ἐνάπτω**, f. -άψω, &c. (*ἐν*, *on*, and *ἄπτω*, *to fasten*). *To fasten on, to fit to, to attach to.*

**ἐνᾶρα**, ov, τά, pl. only (fr. *ἐναιρω*, *to kill*). *Spoils taken from the slain, spoils.*

**ἐναρμόζω**, f. -μόσω, &c. (*ἐν*, *in*, and *ἁρμόζω*, *to fit*). *To fit in, to join into, to adjust, to arrange.*

**ἐνᾶτος**, η, ov, and **ἐννᾶτος**, η, ov, num. adj. ord. (fr. *έννια*, *nine*). *The ninth.*

**ἐνανύω**, f. -αύσω, &c. (*ἐν*, *in*, and

αῖο, to kindle). To kindle, to set fire to, to set on fire, to excite.

ἔνδεής, ἐς, adj. (fr. ἐν, intens. and δέω, to want). In great need, needy, destitute, wanting, insufficient.

ἔνδεα, ας, ἡ (fr. ἔνδεής). Want, indigence, poverty.

ἐνδείκνυμι, f. -δείξω, &c. (ἐν, intens. and δείκνυμι, to show). To show clearly, to point out, to prove.

ἐνδέκατος, η, ον, num. adj. ord. (fr. ἔνδεκα, eleven). The eleventh.

ἐνδέχομαι, f. -δέξομαι, &c. (ἐν, in, and δέχομαι, to take). To take in, to hold in, to receive, to accept, to admit.—Impers. it is practicable, it is lawful.

ἐνδέω, f. -δέησω, &c. (ἐν, in, and δέω, to want). To want, to be in need of.—Mid. to suffer want.

ἐνδέω, f. -δήσω, &c. (ἐν, on, and δέω, to bind). To bind on, to fasten to, to enclose, to fetter.

ἐνδιατρίβω, f. -τρίβω, &c. (ἐν, in, and διατρίβω, to abide in, to live in, to continue, to stay).

ἐνδίδωμι, f. ἐνδώσω, &c. (ἐν, into, and δίδωμι, to give). To give up to, to yield, to permit, to submit:—to begin.

ἐνδοθι, adv. (fr. ἐνδοθι). Within.

ἐνδοθι, adv. (fr. ἐν, in). In, within.

ἐνδοξος, ον, adj. (fr. ἐν, in, and δόξα, renown). Renowned, famous, illustrious.

ἐνδύω, and ἐνδύω, f. -δύσω, &c.

(ἐν, into, and δύω, to enter) To enter into, to go into, to put on.—Mid. to dress one's self.

ἐνέδρα, ας, ἡ (fr. ἐν, in, and ἔδρα, a sitting). A sitting, or lying in wait, an ambuscade, a reserve.

ἐνεδρεύω, (R. ἐνεδρεν), f. ἐνεδρεύσω (fr. ἐνέδρα). To place in, to place in ambuscade.—Mid. to lie in wait.

ἔνεμι, f. -έσομαι, &c. (ἐν, in, and εἰμι, to be) To be in.—Impersonally, ἔνεστι, and ἔνι, it is permitted, it is possible.

ἐνεκα, adv. (governs the gen.) On account of, for the sake of.

ἐνεργάζομαι, f. -άσομαι, &c. (ἐν, & ἐργάζομαι). To form in, make.

ἐνέργεια, ας, ἡ (ἐν, in, and ἔργον, work). Energy, activity.

ἐνεργέω (R. ἐνεργε), f. -ήσω, p ἐνήργηκα (fr. same). To labour in, to be active, to perform.

ἐνεργός, όν, adj. (fr. same). Working, effective, productive:—performed, effected, done.

ἐνερθε, adv. From below, beneath, under, below.

ἐνέχω, f. ἐνέξω, or ἐνσχέσω, &c. (ἐν, on, and ἔχω, to hold). To hold or keep on, to hold fast to, to retain by, to detain upon.

ἐνθα, adv. denoting place. Here, there, where, whither.—Denoting time, then, when.

ἐνθαδε, adv. (fr. ἐνθα, and δε, to § 119, 1, 3d). To this place hither:—thither, there.

ἐνθράζω, f. -άσω, &c. (ἐν, in, and θράζω, to inspire). To in-

*spire* (with a divine spirit).—  
Mid. To be filled with a divine  
spirit, to be enthusiastic, or  
frantic.

ἐνθεν. Hence, thence, whence,  
hereupon.

ἐνθουσιάζω, and ἐνθουσιῶ (R.  
ἐνθουσιᾶ, or ἐνθουσια), f.  
-ῆσι, p. ἐνθουσιᾶσα (fr. ἔν-  
θους, divinely inspired). To  
be divinely inspired, to be en-  
thusiastic, to be filled with  
martial fury.

ἐνθύμιος, ον, adj. (fr. ἐν, in, and  
θυμός, the mind). Taken into  
the mind, reflected on, con-  
sidered.

ἐνθυμότερος, α, ον, adj. (comp.  
of ἐνθύμιος, courageous). More  
courageous, bolder, &c.—ἐν-  
θυμότερον, adv. more boldly,  
with more courage.

ἐνι, for ἐνεσι, impers. See ἐνεμι.

ἐνί, poetic for ἐν. In, &c. See ἐν.

ἐνιαυτός, οὔ, ὁ. A year.—ἐπὶ  
ἐνιαυτόν, and κατ' ἐνιαυτόν.

Every year, yearly.

ἐνίημι, f. ἐνήσω, &c. (ἐν, into, and  
ἵημι, to send). To cast into, to  
fling upon.

ἐνιοι, αι, α, adj. (fr. ἐνι, and οἱ,  
there are those who. Idioms,  
40). Some, certain.

ἐνίοτε, adv. (fr. ἐνι, there is, and  
ότε, when. Idioms, 41). Some-  
times, at times, occasionally.

ἐννᾶτος. See ἐνάτος.

ἐννέα, num. adj. indecl. Nine.

ἐννεήκοντα, num. adj. indecl.

Ninety.

ἐννέπω, and ἐνέπω (R. ἐνισπ, and

ἐνισπε, 2 ἐνισπ), f. ἐνέπω, rarely,  
ἐνισπήσω, 2 a. ἔνισπον (irreg. fr.  
ἐνίσπω, obsol.) To say, to  
speak, to tell.

ἐννήμερ, adv. (fr. ἐννέα, nine, and  
ἡμαρ, a day). During, or for  
the space of nine days.

ἐννοέω, f. -ήσω, &c. (ἐν, in, and  
νοέω, to think). To conceive  
in the mind, to think upon, to  
consider, to think, perceive, or  
comprehend.

ἐννοία, ας, ἡ (fr. ἐν, in, and νοῦς,  
the mind). Thought, reflec-  
tion, conjecture.

ἐννῦμι (R. ἐ), f. ἔσω, and ἔσω, p.  
εἶμαι, 1 a. active, ἔσω, mid. ἐσθ-  
μην. To put on, to clothe one's self  
in, to cover one's self with. § 117.

ἐνοικέω, f. -ήσω, &c. (ἐν, in, and  
οἰκέω, to dwell). To dwell in,  
to inhabit.

ἐνοπλος, ον, adj. (fr. ἐν, with, and  
ὄπλον, a weapon). In-arms,  
armed, equipped.

ἐνοράω, f. ἐνοψομαι, &c. (ἐν, in,  
and ὁράω, to see). To see in,  
or on, to perceive.

ἐνοχλέω, f. -ήσω, p. ἐνόχλησα  
(ἐν, on, and ὀχλέω, to disturb  
by a crowd). To crowd close  
upon, to trouble, to disturb,  
to vex.

ἐνταῦθα, adv. Here, hither,  
there, thither:—then, thereupon.

ἐντείνω, f. ἐντενῶ, &c. (ἐν, in, and  
τείνω, to stretch). To stretch  
across, to extend.—ἐντείνω  
πληγὰς, to inflict blows upon.

ἐντέλλω, f. -τελῶ, &c. (ἐν, on, and  
τάλλω, to enjoin). To enjoin.

upon, to commission, to command, to instruct.—1 a. ἐνέ-  
τειλα, p. ἐνέταλκα, 2 p. ἐνέ-  
τολα, &c.

ἐντεῦθεν, adv. (fr. ἐνθα, there,  
andθεν, from). From that  
place, thence, hence, therefore.  
ἐντευξίς, εως, ἡ (fr. ἐντυγχάνω,  
to meet with). A meeting, an  
interview, a greeting.

ἐντί, Dor. for ἐστί; and εἰστί, 3d  
sing. and 3d pl. of εἶμι, to be.

ἐντίθῃμι, f. ἐνθήσω, &c. (ἐν, in,  
and τίθῃμι, to place). To  
place in, to introduce into, to  
deposit, to impart, to com-  
municate.

ἐντίμος, ov, adj. (fr. ἐν, in, and  
τίμή, honor). Honored, prized,  
esteemed, illustrious, precious.

ἐντολή, ἡς, ἡ (fr. ἐντέλλω, to or-  
der). An order, a command,  
a charge.

ἐντονος, ov, adj. (fr. ἐντείνω, to  
extend). Extended, stretched,  
strained:—strong, powerful,  
firm.

ἐντός, adv. (fr. ἐν, in). Within.  
ἐντρέχω, f. ἐνθρέξομαι, and ἐν-  
δραμοῦμαι, &c. (ἐν, in, and  
τρέχω, to run). To run in, to  
rush in.

ἐντριβω, f. ἐντριψω, &c. (ἐν, in,  
and τρίβω, to rub). To rub  
in, or upon, to anoint.

ἐντυγχάνω, f. ἐντεύξομαι, &c. (ἐν,  
upon, and τυγχάνω, to meet).  
To meet by chance, to meet, to  
fall in with, to accost.

Ἐρῴαλος, or, adj. (fr. Ἐρῴα, Bel-  
lona, the sister of Mars). War-

like. Subs. a warrior:—a war  
song to Mars, sung on enter-  
ing into battle.

ἐνύπνιον, ov, τό (fr. ἐν, in, and  
ὑπνος, sleep). A vision, a  
dream.

ἑξ, num. adj. indecl. Six.

ἐξ, prep. used for ἐκ before a  
vowel.

ἐξαγγέλλω, f. -εἰῶ, &c. (ἐξ, a-  
broad, and ἀγγίλλω, to an-  
nounce). To announce abroad,  
to proclaim, to make known, to  
reveal.

ἐξαγορεύω, f. -εύσω, &c. (ἐξ, a-  
broad, and ἀγορεύω, to publish)  
To publish abroad, to proclaim,  
to make known.

ἐξαγρίως, f. -ώσω, &c. (ἐξ, com-  
pletely, and ἀγρίως, to render  
wild). To make completely  
wild, or savage.—Mid. to be  
wild, to be ferocious.

ἐξάγω, f. -άξω, &c. (ἐξ, out of,  
and ἄγω, to lead). To lead  
out of, to bring forth from, to  
fetch out.

ἐξαίρῶ, f. -αιρήσω, &c. (ἐξ, out,  
and αἰρῶ, to take). To take  
out, to take away, to deprive  
of, to destroy.

ἐξαιρώ, f. ἐξάρῶ, &c. (ἐξ, out,  
of, and αἶρω, to raise). To  
raise up out of, to lift up, to  
raise on high.—Intr. to raise  
one's self, to rise.

ἐξαιτέω, f. -ήσω, &c. (ἐξ, from,  
and αἰτέω, to ask). To ask  
from, to demand, to request, to  
claim.

ἐξαίφνης, adv. (fr. ἐξ, intens. and



- αἰφνῆ; suddenly). Suddenly, rapidly, quickly.
- ἑξακισχίλιοι, αι, α, num. adj. (fr. ἑξάκις, six times, and χίλιοι, a thousand). Six thousand.
- ἑξακόσιοι, αι, α, num. adj. Six hundred.
- ἑξακούω, f. -ακούσω, &c. (ἐξ, from, and ἀκούω, to hear). To hear from, to learn from hear-say, to hear.
- ἑξαλείφω, f. -ἄλειψω, &c. (ἐξ, out, and ἀλείφω, to efface). To wipe out, to erase, to efface completely, to expunge, &c.
- ἑξαμαρτάνω, f. -τήσομαι, &c. (ἐξ, completely, and ἁμαρτάνω, to miss). To miss completely, to fail:—to commit an offence, to err, to injure.
- ἑξανθίω, f. -ανθήσω, &c. (ἐξ, forth, and ἀνθίω, to bloom). To bloom forth.
- ἑξανίστημι, f. ἑξαναστήσω, &c. (ἐξ, completely, ἀνά, up, and ἵστημι, to set). To set up completely, to place erect, to arouse. —Mid. to rise up from, to go forth, to depart.
- ἑξαπατάω, f. -ήσω, &c. (ἐξ, intens. and ἀπατάω, to deceive). To deceive completely, to betray.
- ἑξαπιναιώς, adv. (fr. ἑξαπιναιός, sudden). Suddenly, unawares.
- ἑξαπίνης, Dor. for ἑξαπίνης, Ion. for ἑξαίφνης. Suddenly.
- ἑξάπους, ουν, adj. (fr. ἑξ, six, and πούς, a foot). Six-footed.
- ἑξαρχῆς, adv. (for ἐξ ἀρχῆς, from the beginning). From the first, *anew*.
- ἑξάρχω, f. -άρξω, &c. (ἐξ, from, and ἀρχω, to begin). To begin, to commence, to originate.
- ἑξεγείρω, f. -ερώ, &c. (fr. ἐξ, out of, and ἐγείρω, to raise). To rouse out of sleep, to wake up, to awake.
- ἑξείμι, f. -εἰσομαι, &c. (ἐξ, out, and εἶμι, to go). To go out of, to go out, to depart.
- ἑξελαύνω, f. -ελάσω, &c. (ἐξ, out, and ἐλαύνω, to drive). To drive out, to expel:—to lead forth an army, to advance.
- ἑξελέγχω, f. -έγξω, &c. (ἐξ, completely, and ἐλέγχω, to refute). To convince completely, to refute, to inquire closely into.
- ἑξεμέω, f. -έσω, and -ήσω, &c. (ἐξ, out, and ἐμέω, to throw up). To vomit, to disgorge, to throw up.
- ἑξεναντίας, adv. (for ἐξ ἐναντίας χώρας). From an opposite quarter, opposite.
- ἑξἐπίτηδες, adv. (fr. ἐξ, from, and ἐπίτηδες, purposely). On purpose, intentionally.
- ἑξεργάζομαι, f. -ἔσομαι, &c. (ἐξ, out, and ἐργάζομαι, to work). To work out, to effect, to accomplish, to study out.
- ἑξερέω, contr. ἑξερώ, fut. from ἐξείρω, obsol. (ἐξ, out, and ἐρέω I will say). I will say openly. I will tell or declare.
- ἑξέρχομαι, f. ἑξελύσομαι, &c. (ἐξ, out of, and ἔρχομαι, to come). To come out of, to go out of, to go forth, to depart.
- ἑξέστι, impers. (fr. ἔσται, not in

use). It is lawful, it is permitted, it is possible.

ἐξετάζω, f. ἐξετάσω, Att. ἐξετάω, § 101, 4, (1), (ἐξ, thoroughly, and ἐτάζω, to examine into). To examine thoroughly into, to put to the proof, to test, to try.—MID. to give proof of one's self, to appear.

ἐξέτασις, εως, ἡ (fr. ἐξετάζω). An examination, proof:—a review (of an army).

ἐξευρίσκω, f. ἐξευρήσω, &c. (ἐξ, out, and εὑρίσκω, to find). To find out, to invent, to discover, to contrive.

ἐξηγέομαι, f. -ήσομαι, &c. (ἐξ, out, and ἡγέομαι, to lead). To lead out of, to lead the way:—to relate, to explain.

ἐξήκοντα, num. adj. indecl. Sixty.

ἐξῆς, adv. Next in order, in order, successively, in a row:—ἡ ἐξῆς ἡμέρα, the following day.

ἐξίημι, f. ἐξήσω, &c. (ἐξ, out, and ἵημι, to send). To send out of, to dismiss, to expel:—to take away, to allay.

ἐξιένεομαι, f. ἐξιέομαι, &c. (ἐξ, from, and ιένεομαι, to arrive). To arrive from, to come from, to attain.

ἐξίπταμαι, f. ἐπιτήσομαι, &c. (ἐξ, away, and ἵπταμαι, to fly). To fly away.

ἐξίσω, f. -ώσω, &c. (ἐξ, completely, and ἰσώω, to make equal). To make exactly equal, to equal.—MID. to be equal.

ἐξοίχομαι, f. -οιχέομαι, &c. (ἐξ,

out, and οἰχομαι, to go). To go out, to depart.

ἐξοκίλλω, f. -οκίλω, &c. (ἐξ, out of, and οκίλλω, same as κίλλω, to move). To move out of, to remove, to drive out.—INTR. to run aground, to decay.

ἐξοπίζω, adv. (ἐξ, from, and οπίζω, backward). Backward, henceforth.

ἐξοπλίζω, f. -ίσω, &c. (ἐξ, completely, and οπλίζω, to arm). To arm completely, to equip thoroughly.—MID. to march out in arms.

ἐξοπλισία, ας, ἡ (fr. ἐξοπλίζω). The act of arming, a military review.

ἐξορκίζω, f. -ίσω, &c. (ἐξ, intense, and ὀρκίζω, to cause to swear). To bind by an oath, to put under oath.

ἐξορμάω, f. -ήσω, &c. (ἐξ, out, and ὀρμάω, to urge forward). To urge on, to send forth, to encourage, to instigate.

ἐξορύσσω, Att. -τιω, f. -ορύξω, &c. (ἐξ, out, and ὀρύσσω, to dig). To dig out, to excavate.

ἐξουσία, ας, ἡ (fr. ἐξουσι, it is possible). Power, right, privilege.

ἐξυβρίζω, f. -ίσω, &c. (ἐξ, intense, and ὑβρίζω, to be insolent). To be very insolent, to act insolently, to outrage.

ἐξυμνέω, f. -ήσω, &c. (ἐξ, aloud, and ὑμνέω, to hymn). To hymn aloud, to celebrate in song, to praise, to extol.

ἐξω, adv. (fr. ἐξ, out of). With

ου, outside, away from, without the reach of, externally.

ἔξωθεν, adv. (fr. ἔξω, and θεν, from). From without, outside, abroad.

ῥοῖς (3d sing. 2 p. of εἶκω, used impersonally). It is like, it resembles, it seems, it is right.

ῥοῖσα, Dor. for ῥοῦσα, Ion. for οῦσα, fem. of pres. pt. of εἶμι, to be.

ἑορτάζω (R. ἑορταῖον), f. -άσω, p. ἑορτάξα (fr. ἑορτή). To celebrate a feast, to keep as a festival.

ἑορτή, ἡς, ἡ. A feast, a festival.

ῥός, ἐή, ῥόν, adj. pron. (fr. ῥ, acc. of οὐ). His, her, its.—Lat. *suius*, *sua*, *suum*.

ἐπαγγέλλω, f. -εἰῶ, &c. (ἐπί, to, and ἀγγέλλω, to announce). To announce to, to proclaim.—Mid. to promise.

ἐπαγγελμα, ἄτος, τό (fr. ἐπαγγέλλω). A promise, a profession.

ἐπάγω, f. -άξω, &c. (ἐπί, towards, and ἄγω, to lead). To lead towards, to bring on, to introduce, to add to.

ἐπαεῖδω, contr. ἐπάδω, f. ἐπαείσω, contr. ἐπάσω, &c. (ἐπί, to and αἶδω, to sing). To sing to or for, or in the presence of.

ἐπαθλον, ου, τό (fr. ἐπί, for, and ἄθλον, a combat). A prize, viz. of victory at the public games.

ἐπαιάζω, f. -αιάξω, &c. (ἐπί, for, and αἰάξω, to weep). To weep for, to mourn over, to bewail.

ἐπαινέτης, ου, ὁ (fr. ἐπαινέω)

One who praises, a panegyrist.

ἐπαινέω, f. -ίσω, and -ήσω, &c.

(ἐπί, intens. & αἰνέω, to praise).

To praise greatly, to admire.

ἐπαινίω, f. -ίσω, &c. Same.

ἔπαινος, ου, ὁ (fr. ἐπί, inters.

and αἶνος, praise). Praise, ap-

probation, an eulogy.

ἐπαίρω, f. -ἄρῶ, &c. (ἐπί, upon,

and αἶρω, to raise). To raise

on high, to lift up, to elate:—

to raise against.

ἐπακολουθεῖω, f. -ήσω, &c. (ἐπί,

after, and ἀκολουθεῖω, to fol-

low). To follow after, to pur-

sue, to follow.

ἐπακτός, ὄν, adj. (fr. ἐπαγω, to

introduce). Introduced from

abroad, foreign.

ἐπαλξίς, εως, ἡ (fr. ἐπαλέξω, to

ward off). A battlement, pro-

tection, defence.

ἐπαμάομαι, f. -ήσομαι, p. ἐπή-

μμαι (ἐπί, upon, and ἀμάσ-

μαι, to heap up). To heap up

upon, to cover up with.

Ἐπαμινώδας, ου, ὁ. Epami-

nondas, a celebrated Theban

commander.

ἐπάν, conj. (fr. ἐπει, and ἄν).

After, when, as soon as.—Ion.

ἐπήν.

ἐπάνειμι, f. -ίσσομαι, &c. (ἐπί,

again, and ἄνειμι, to return).

To return again, to come back,

to resume.

ἐπανέρχομαι, f. ἐπανιεύσομαι,

&c. (ἐπί, again, and ἀνέρχο-

μαι, to come back). To come

back again, to return.

ἐπανθέω, f. -ήσω, &c. (ἐπὶ, upon, and ἀνθίω, to bloom). To bloom upon, to bloom forth on.

ἐπανορθέω, f. -ώσω, &c. (ἐπὶ, again, and ἀνορθέω, to erect). To erect again, to establish, to restore, to rectify, to correct, to assist.

ἐπαράομαι, f. -ήσομαι, and -άσομαι, &c. (ἐπὶ, upon, and ἀράομαι, to curse). To imprecate curses upon, to curse, to execrate.

ἐπαρκέω, f. -ίσω, &c. (ἐπὶ, intens. and ἀρκέω, to ward off). To ward off from, to aid, to assist, to relieve.

ἐπάρχω, f. -άρξω, &c. (ἐπὶ, over, and ἄρχω, to rule). To rule over, to be governor of.

ἐπαφίημι, f. -αφήσω, &c. (ἐπὶ, upon, and ἀφίημι, to let loose). To let loose upon, to send into, or against.

ἐπαχθίζω, f. -ίσω, &c. (ἐπὶ, upon, and ἄχθος, a burthen). To burthen, to oppress, to distress.

ἐπεί, conj. and adv., emphatic ἐπεὶπερ. Since, when, after that, seeing that, because.

ἐπείγω (R. ἐπειγ), f. ἐπέιξω, p. ἤπειχα. To push on, to urge on.—Mid. to hasten.

ἐπειδάν, conj. (fr. ἐπειδή, and ἄν). When, since, as, because.

ἐπειδή, conj. (fr. ἐπεὶ and δῆ). Since, when, as, as soon as.

ἐπιεῖμι, f. -είσομαι, &c. (ἐπὶ, to, and εἶμι, to go). To go to, to approach, to arrive at, to go against, to attack :—to occur to.

ἐπιεῖμι, f. -είσομαι (ἐπὶ, & εἶμι, to be). To be near, upon or over.

ἐπεισβάλλω, f. -ἄλλω, &c. (ἐπὶ, against, and εἰσβάλλω, to throw into). To throw against, to make an assault upon, to attack.

ἐπεισέρχομαι, f. -ελεύσομαι, &c. (ἐπὶ, upon, and εἰσέρχομαι, to rush in). To rush in upon, to enter suddenly, to attack unawares.

ἐπειτα, adv. (fr. ἐπὶ and ἔτα). Thereupon, then, next, afterward.

ἐπεμβαίνω, f. -βήσομαι, &c. (ἐπὶ, upon, and ἐμβαίνω, to mount). To mount upon, to ascend, to attack, to assail.

ἐπενδύω, and -δύνω, .-δύσω, &c. (ἐπὶ, over, and ἐνδύω, to put on). To put on over, or in addition to.

ἐπέξειμι, f. -είσομαι, &c. (ἐπὶ, against, and ἔξειμι, to go out). To go out against, to attack.

ἐπέοικε, impers. (fr. ἐπὶ, intens. and ἔοικε, it is fitting). It is becoming, it is proper, or fit.

ἐπηρείδω, f. -είσω, &c. (ἐπὶ, upon, and ἐρειδω, to support). To support upon, to prop up upon.

ἐπέρχομαι, f. -ελεύσομαι, &c. (ἐπὶ, to, and ἔρχομαι, to come). To come to, to arrive at.

ἐπενθύνω, f. -ύνω, p. ἐπηύθυνε (ἐπὶ, intens. and εὐθύνω, to direct). To direct, to guide, to steer.

ἐπειχομαι, f. -εύσομαι, &c. (ἐπὶ, to, and εὖχομαι, to pray). To

pray to, to invoke:—to boast, to profess.

ἐπέχω, f. ἐφέξω, and ἐπισχῆσω, &c. (ἐπὶ, to, and ἔχω, to hold).

To hold to, to apply to.—

Intr. to stop, to restrain one's self.

ἐπήν, Ion. for ἐπὶν, which see.

ἐπὶ, prep. (governing the gen., dat., and acc.) Primarily on, or upon.—Hence, 1. With the genitive:—On, upon, at, near:—during, through, under, in the time of, after, with, by.—2. With the dative:—close upon, resting upon, under, on condition, during, besides, i. e. in addition to, among, for, over.—ἐπ' ἡμοῖ ἐστι, it depends upon me.—3. With the accusative:—on, upon, against, towards, after, for, at.—With numerals, about.—ἐπὶ πόλιν, for the most part:—especially.—ἐπὶ τί, wherefore? In composition it denotes opposition, addition, increase, reciprocity, succession, repetition, &c. § 124, 9.

ἐπιβαίνω, f. -βήσομαι, &c. (ἐπὶ, upon, and βαίνω, to mount). To mount upon, to ascend:—to go on shore, to disembark.

ἐπιβάλλω, f. -βύλω, &c. (ἐπὶ, upon, and βάλλω, to cast). To cast upon.

ἐπιβοάω, f. -ήσω, &c. (ἐπὶ, to, or upon, and βοάω, to call). To call upon for aid, to call aloud to.

ἐπιβόσκω, f. -βόσκησω, &c. (ἐπὶ, upon, and, βόσκω, to pasture).

To pasture upon, to put out to pasture upon.—Intr. to feed upon, to graze, to revel.

ἐπιβουλεύω, f. -εύσω, &c. (ἐπὶ, against, and βουλεύω, to plan). To plan against, to plot or conspire against, to lie in wait, to deceive.

ἐπιβουλή, ἥς, ἡ (fr. ἐπὶ, against, and βουλή, a plot). A conspiracy against, an artifice, a stratagem.

ἐπίβουλος, οὗ, ὁ (fr. ἐπιβουλή). Plotting, insidious, treacherous.

ἐπιγελάω, f. -ἄσω, &c. (ἐπὶ, at, and γελάω, to laugh). To laugh at, to deride.

ἐπιγιγνώσκω, f. -γνώσω, &c. (ἐπὶ, again, and γιγνώσκω, to know). To know again, to recognize, to observe.

ἐπιγεράφη, ἥς, ἡ (fr. ἐπιγράφω). An inscription, a tax roll, a contribution.

ἐπιγράφω, f. -γράφω, &c. (ἐπὶ, upon, and γράφω, to mark). To mark on:—hence, to inscribe, to describe, to value.

ἐπιδακρῶω, f. -θσω, &c. (ἐπὶ, for, and δακρῶω, to weep). To weep for, to lament.—Intr. to weep.

ἐπιδείκνυμι, and -δεικνύω, f. -δείξω, &c. (ἐπὶ, intens. and δεικνύμι, to show). To exhibit, to bring forward, to display, to show.—Mid. to show one's self, to show, for one's own benefit or pleasure.

ἐπιδέχομαι, f. -δέξομαι, &c. (ἐπὶ, upon, and δέχομαι, to take).

*To take upon one's self, to undertake, to assume, to admit.*  
**ἐπιδημέω**, f. -ήσω, &c. (ἐπί, among, and δῆμος, the people). *To dwell among, to sojourn with, to arrive among, to settle in.*  
**ἐπιδίδωμι**, f. -δώσω, &c. (ἐπί, in addition to, and δίδωμι, to give). *To give in addition to, to annex, to intrust to, to yield to.*  
**ἐπιδιώκω**, f. -ώξω, &c. (ἐπί, farther, and διώκω, to pursue). *To pursue still farther.*  
**ἐπίδοξος**, ον, adj. (fr. ἐπί, intens. and δόξα, opinion). *Celebrated, renowned, famous.*  
**ἐπίδοσις**, εως, ἡ (fr. ἐπιδίδωμι). *Addition, increase, a donation.*  
**ἐπιείκεια**, ας, ἡ (fr. ἐπιεικής). *Equity, propriety, clemency, moderation.*  
**ἐπιείκελος**, ον, adj. (fr. ἐπί, intens. and εἶκελος, like). *Very like.*  
**ἐπιεικής**, ἐς, adj. (fr. ἐπί, intens. and εἶκος, proper). *Seemly, proper, just:—moderate, humane, reasonable.*  
**ἐπιεικῶς**, adv. (fr. ἐπιεικής). *Properly, fitly:—sufficiently, usually:—willingly, contentedly.*  
**ἐπιζητέω**, f. -ήσω, &c. (ἐπί, intens. and ζητέω, to seek). *To seek again, to seek earnestly, to search for.*  
**ἐπιθυμέω**, f. -ήσω, &c. (ἐπί, intens. and θυμέω, to desire). *To desire earnestly, to desire repeatedly, to long for.*

**ἐπιθυμία**, ας, ἡ (fr. ἐπιθυμέω). *Ardent desire, longing:—cupidity, avarice.*  
**ἐπικαλέω**, f. -καλέσω, &c. (ἐπί, upon, and καλέω, to call). *To call to or upon, to give a name, to surname, to name.—MID. to implore aid.*  
**ἐπικαλύπτω**, f. -καλύψω, &c. (ἐπί, over, and καλύπτω, to cover). *To cover over, to conceal.*  
**ἐπικάμπτω**, f. -κάμψω, &c. (ἐπί, intens. and κάμπτω, to bend). *To bend, to twist:—to influence, to dissuade from, to persuade to.*  
**ἐπικαταβαίνω**, f. -βήσομαι, &c. (ἐπί, upon, κατά, down, and βαίνω, to go). *To go down upon, to descend to.*  
**ἐπίκειμαι**, f. -κείσομαι, &c. (ἐπί, upon, and κείμαι, to lie). *To lie upon, to be situated upon, to border on, to hang over.*  
**ἐπικηρυκεία**, ας, ἡ. *A negotiation; hence,*  
**ἐπικηρυκεύομαι**, f. -εύσομαι, (ἐπί, upon, and κηρυκεύω, to send as a herald). *To propose by means of a herald, to send a herald.*  
**ἐπικίνδυνος**, ον, adj. (ἐπί, intens. and κίνδυνος, danger). *Dangerous, hazardous.*  
**ἐπικλύζω**, f. -κλύσω, &c. (ἐπί, upon, and κλύζω, to flow). *To flow upon, to overflow, to inundate.*  
**ἐπικλύστος**, ον, adj. (fr. ἐπικλύζω). *Inundated, submerged, washed.*  
**ἐπικλώθω**, f. -κλώσω, &c. (ἐπί,

intens. and κλώθω, *to spin*).

*To spin out, to spin* (as by the Fates).—Hence, *to destine, to allot, to decree*.

ἐπικοσμέω, f. -ήσω, &c. (ἐπὶ, intens. and κοσμέω, *to adorn*).

*To adorn greatly, to embellish*.

ἐπικουρέω (R. ἐπικουρῶ), f. -ήσω, p. ἐπικουρήκα (fr. ἐπικουρῶς, *an assistant*). *To assist, to aid in war, to serve as a soldier, to protect, to relieve*.

ἐπικουρῶς, ου, ὁ. *An assistant, auxiliary (in war), a mercenary soldier*.

Ἐπίκουρος, ου, ὁ. *Epicurus*, a celebrated Grecian philosopher. His doctrine was that the happiness of man consisted in mental enjoyments and the delights of virtue.

ἐπικρατέω, f. -ήσω, &c. (ἐπὶ, over, and κρατέω, *to have power over*). *To subdue, to rule over*.—Intr. *to prevail*.

ἐπικροτέω, f. -ήσω, &c. (ἐπὶ, intens. and κροτέω, *to make a noise*). *To make a great noise, to shout, to applaud loudly*.

ἐπικρύπτω, f. -κρύψω, &c. (ἐπὶ, intens. and κρύπτω, *to hide*). *To conceal, to keep secret*.

ἐπιλαμβάνω, f. -λήψομαι, &c. (ἐπὶ, in addition, and λαμβάνω, *to take*). *To take in addition to, to lay hold upon, to seize, to hold*.

ἐπιλάμπω, f. -λάμψω, &c. (ἐπὶ, intens. and λάμπω, *to shine*). *To shine brightly, to shine forth*.

ἐπιλανθάνω, f. -λήσω, &c. (ἐπὶ, intens. and λανθάνω, *to cause to forget*). *To cause to forget utterly*.—Mid. *to forget*.

ἐπιλέγω, f. -λέξω, &c. (ἐπὶ, in addition to, and λέγω, *to speak*). *To say further, to add*.—Mid. *to read over*.

ἐπιλείπω, f. -λείπω, &c. (ἐπὶ, for, and λείπω, *to leave*). *To leave, viz. one place for another, to desert:—to fail, to be wanting*.

ἐπιμελεία, ας, ἡ (fr. ἐπιμελής). *Care, an object of care, attention*.

ἐπιμελέομαι, f. -μελήσομαι, &c. (ἐπὶ, for, and μέλομαι, *to care*). *To be careful for, to take care of, to tend*.

ἐπιμελής, εἰς, adj. (fr. same). *Careful, solicitous, concerned about*.

ἐπιμελητέος, α, ον, adj. (fr. ἐπιμελέομαι). *To be cared for*.—ἐπιμελητέον, *we must take care of, we must care for*.

ἐπιμελῶς, adv. (fr. ἐπιμελής). *Carefully*.

ἐπιμέμφομαι, f. -μήψομαι, &c. (ἐπὶ, for, and μέμφομαι, *to reprove*). *To reprove for, to reproach with*.

Ἐπιμηθεύς, εἰς, ὁ. *Epimetheus*, son of Japetus, and brother of Prometheus.

ἐπιμνησάομαι, f. -ήσομαι, &c. (ἐπὶ, against, and μνησάναι, *to plot*). *To plot against, to contrive against*.

ἐπινέμω, f. -νέμω, &c. (ἐπὶ, among, and νέμω, *to share*). *To*

share among, to divide, to distribute.

ἐπινοέω, f. -ήσω, &c. (ἐπὶ, upon, and νοέω, to reflect). To reflect upon, to think over, to invent, to devise.

ἐπινορέω (R. ἐπινορε), f. -ήσω, p. ἐπινώρηκα (fr. ἐπινορος). To swear a false oath, to violate an oath.

ἐπινορκος, ον, adj. (fr. ἐπὶ, over, and ορκος, an oath). Going beyond or over one's oath, perjured.

ἐπιπάσσω, Att. -ιτω, f. -πάσω, &c. (ἐπὶ, upon, and πάσσω, to strew). To strew upon.

ἐπιπέμπω, f. -πέμψω, &c. (ἐπὶ, intens. and πέμπω, to send). To send in addition to, to send forth, to send against.

ἐπιπηδάω, f. -ήσω, &c. (ἐπὶ, upon, and πηδάω, to spring). To spring upon, to leap upon.

ἐπιπίπτω, f. -πεσοῦμαι, &c. (ἐπὶ, upon, and πίπτω, to fall). To fall upon, to attack.

ἐπιπλέον, adv. (fr. ἐπὶ, in addition to, and πλέον, more). Still more, in a still greater degree, yet further, moreover.

ἐπιπνέω, f. -πνέσω, &c. (ἐπὶ, upon, and πνέω, to breathe). To breathe upon, to blow upon.

ἐπιπολύ, adv. (for ἐπὶ πολὺ). Much, for the most part, a long time.

ἐπίπονος, ον, adj. (fr. ἐπὶ, intens. and πόνος, toil). Toilsome, laborious, painful, weary; hence,

ἐπιπόνως, adv. Laboriously, with difficulty, wearisomely.

ἐπιρρέω, f. -ρρέομαι, &c. (fr. ἐπὶ, upon, and ῥέω, to flow). To flow upon or over, to overflow:—to flow into or towards.

ἐπιρρίπτω, f. -ρρίψω, &c. (ἐπὶ, upon, and ῥίπτω, to throw). To throw or cast upon.

ἐπίσημος, ον, adj. (fr. ἐπὶ, upon, and σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious. Subst. τὸ ἐπίσημον, the standard.

ἐπίσης, adv. (fr. ἐπὶ, upon, and ἴσος, equal). In equal shares, equally, alike, just as if.

ἐπισκέπτομαι, f. -σκέβομαι, p. ἐπέσκεμμαι (ἐπὶ, intens. and σκέπτομαι, to consider). To consider attentively, to inquire into.

ἐπισκιάζω, f. -ᾶσω, &c. (ἐπὶ, upon, and σκιάζω, to shade). To overshadow, to darken, to obscure.

ἐπισκοπέω, f. -ήσω, &c. (ἐπὶ, intens. and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοτέω, f. -ήσω, &c. (ἐπὶ, upon, and σκοτέω, to darken). To spread darkness over, to darken.

ἐπισκώπτω, f. -σκάψω, &c. (ἐπὶ, intens. and σκώπτω, to deride). To deride.

ἐπίσσω, ης, η, 2 a. subj. active of ἐφέπω. To follow.

ἐπίσταμαι, f. -στήσομαι, 1 a.



pass. *ἐπιτήθην*. To know, to be skilled in, to understand, to know how.

*ἐπίστας*, *ως*, ἡ (fr. *ἐπίσστημι*, to detain). Detention, a halt, a tarrying.

*ἐπιστάτης*, *ον*, ὁ (fr. *ἐπίσταναι*, to be placed over). An overseer, a superintendent.

*ἐπιστέλλω*, f. -*στελῶ*, &c. (*ἐπὶ*, to, and *στέλλω*, to send). To send to, to send a letter or message, to commission.

*ἐπιστήμη*, *ης*, ἡ (fr. *ἐπίσταναι*). Knowledge, acquaintance with.

*ἐπιστήμων*, *ον*, adj. (fr. same). Knowing, learned, expert, intelligent.

*ἐπιστολή*, *ης*, ἡ (fr. *ἐπιστέλλω*). A letter, a message, a mandate.

*ἐπιστομίζω*, (R. *ἐπιστομιδ*), f. -*ῖσω*, p. *ἐπεστόμικα* (f. *ἐπὶ*, upon, and *στόμα*, the mouth). To place over the mouth, to stop up the mouth.—Hence, to check with a bit, to muzzle, to tame, to obstruct.

*ἐπιστρέφω*, f. -*στρέφω*, &c. (*ἐπὶ*, to, and *στρέφω*, to turn). To turn round to or towards.—Mid. to turn back, to return.

*ἐπισφάζω*, Att. -*σφάττω*, f. -*σφάζω*, &c. (*ἐπὶ*, upon, and *σφάζω*, to slay). To slay upon, to immolate upon, to kill.

*ἐπισφίγγω*, f. -*σφίγγω*, &c. (*ἐπὶ*, intens. and *σφίγγω*, to press together). To press more closely:—to tighten.

*ἐπισφραγίζω*, f. -*ῖσω*, &c. (*ἐπὶ*, upon, and *σφραγίζω*, to seal).

To stamp with a seal, to seal, to confirm, to ratify.

*ἐπίσχω*, same as *ἐπέχω*, (*ἐπὶ*, and *ῖσχω*). To refrain, &c.

*ἐπιτάρασσω*, Att. -*τιω*, f. -*ταράξω*, &c. (*ἐπὶ*, intens. and *ταράσσω*, to disturb). To disturb greatly, to harass, to annoy.

*ἐπιτάσσω*, Att. -*τιω*, f. -*τάξω*, &c. (*ἐπὶ*, to, and *τάσσω*, to order).

To give orders to, to command.

*ἐπιτελέω*, f. -*ῖσω*, &c. (*ἐπὶ*, intens. and *τελέω*, to finish). To perfect, to finish completely, to perform.

*ἐπιτερπής*, *ές*, adj. (fr. *ἐπιτέρπω*, to delight). Delightful, pleasing.

*ἐπιτολή*, *ης*, ἡ (fr. *ἐπιτέλλω*, intr. to rise). The rising of the stars.

*ἐπιτήδειος*, *α*, *ον*, and -*ος*, *ον*, adj. (fr. *ἐπιτηδής*, obsol. in masc. and fem., sufficiently, &c.) Fitting, adapted for, necessary, convenient.—Subst. a friend, an acquaintance.—*τὰ ἐπιτήδεια*, the necessities of life.

*ἐπιτήδευμα*, *ατος*, τό (fr. *ἐπιτηδένω*). An occupation, a mode of life.

*ἐπιτηδένω* (R. *ἐπιτηδεν*), f. -*ῖσω*, &c. (fr. *ἐπιτήδειος*). To pursue diligently, to attend to, to practise.

*ἐπιτηρέω*, f. -*ήσω*, &c. (*ἐπὶ*, intens. and *τηρέω*, to observe). To observe carefully, to watch over diligently.

*ἐπιτίθημι*, f. -*θήσω*, &c. (*ἐπὶ*, upon, and *τίθημι*, to place). To place upon, to set before, to

*administer*.—Mid. to put on one's self, to resume:—to fall upon, to attack.

ἐπιτιμάω, f. -ήσω, &c. (ἐπί, against, and τιμάω, to estimate).

To reproach, censure, blame.

ἐπιτίμος, ον, adj. (fr. ἐπί, in, and τίμη, honour). Honoured, respected, honourable.

ἐπιτολή, ἡς, ἡ (fr. ἐπιτέλλω, intr. to rise). The rising of the stars.

ἐπιτρέπω, f. -ψω, &c. (ἐπί, to, and τρέπω, to turn). To turn to, to commit, or intrust to, to permit.

ἐπιτρέχω, f. -θρέξομαι, &c. (ἐπί, to, and τρέχω, to run). To run to, to attack, to run over, to invade.

ἐπιτριβώ, f. -τρίψω, &c. (ἐπί, upon, and τρίβω, to rub). To rub upon, to wear out by rubbing, to destroy, to ruin.

ἐπιτυγχάνω, f. -τεύξομαι, &c. (ἐπί, upon, and τυγχάνω, to meet). To light upon, to fall in with, to meet.

ἐπιφάνης, ἐς, adj. (fr. ἐπιφαίνομαι, to appear). Apparent, evident:—distinguished, famous.

ἐπιφάνως, adv. (fr. ἐπιφάνης). Apparently:—gloriously, nobly.

ἐπιφέρω, f. ἐποίσω, &c. (ἐπί, upon, and φέρω, to bring). To bring upon or against, to inflict on, to accuse.—Mid. to advance.

ἐπιφλέγω, f. -έξω, &c. (ἐπί, intens. and φλέγω, to burn). To burn up, to destroy by fire.

ἐπιφορέω, f. -ήσω, &c. (ἐπί, upon,

and φορέω, same as φέρω, to bring). To bring upon, &c.

ἐπιφύω, f. -ύσω, &c. (ἐπί, upon, and φύω, to cause to grow).

To cause to grow upon, to produce.—2 a. and p. intr. to grow to or upon, to cling to.—Mid. to hang on to, to attack.

ἐπιφωνέω, f. -ήσω, &c. (ἐπί, to, and φωνέω, to call). To call to, to call aloud upon, to exclaim.

ἐπιχειρέω (R. ἐπιχειρεῖς), f. -ήσω, p. ἐπικεχείρηκα (fr. ἐπί, upon, and χεῖρ, the hand). To lay hands on, to undertake, to attempt, to attack.

ἐπιχέω, f. -χεύσω, &c. (ἐπί, upon, and χέω, to pour). To pour upon, to heap upon, to erect.

ἐπιχθόνιος, ον, adj. (fr. ἐπί, upon, and χθών, the earth). Upon the earth, living, mortal.

ἐπιχώριος, α, ον, and ος, ον, adj. (fr. ἐπί, in, and χώρα, a country). Born in a country, native, indigenous, peculiar to a country.

ἐπιψάύω, f. -αύσω, &c. (ἐπί, upon, and ψάύω, to touch). To touch gently or lightly.

ἐποίκιον, ον, τό (fr. ἐπί, upon, and οἶκος, a house). A dwelling upon a farm, a farm-house.—Pl. τὰ ἐποίκια, villages.

ἐποίχομαι, f. -οιχήσομαι, &c. (ἐπί, unto, and οἶχομαι, to go). To go unto, to ply, to be occupied at.

ἔπομαι (R. ἐπ, 2 σπ), f. ἔπομαι, imperf. εἰπόμην, 2 a. ἐσπόμην (Mid. from ἔπω, to be actively



To search, to investigate, to undertake.

Ἐρεχθίδης, ἴδος, ἥ. *Erechthēis*, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.

ἔρέω, Ion. for ἔρῶ, *I will say*; see ἔρῶ.

ἐρημαῖος, α, ον, adj. (poet. for ἐρήμος).

ἐρημία, ας, ἥ. *A lonely place, solitude*; from

ἐρήμος, η, ον, Att. ος, ον, adj. *Lonely, solitary, waste, deserted*.—Subst. fem. *a desert, a solitude*.

ἐρημόω (R. ἐρημο), f. -ώω, p. ἡρήμωκα (fr. ἐρήμος). *To lay waste, to deprive of, to free from*.

ἐρίζω (R. ἐρίδ), f. -ίτω, p. ἡρίξα. *To contend, to quarrel*.

Ἐρινύς, ἕος, ἥ. *Erinnyes*, one of the Furies. They were three in number, whose office it was to punish men for their crimes by the secret stings of conscience.

ἔριον, ου, τό (dim. of ἔρος). *Wool, a fleece*.

ἔρις, ἴδος, ἥ. *Strife, contention, a quarrel, a contest*.

Ἐρίς, ἴδος, ἥ. *Eris*, the goddess of discord.

ἐρίφος, ου, ὅ. *A kid*.

Ἐριχθόνιος, ου, ὅ. *Erichthonius*, the fourth king of Athens, died B. C. 1437.

ἐρεος, εος, τό (fr. εἶργω, to inclose). *A hedge, a fence, an inclosure*.—*a net*.

ἐρματίζω (R. ἐρματῖδ), f. -ίτω, p. ἡρματίκα (fr. ἔρμα, a prop).

*To prop up, to support, to secure*.—*to ballast, to load*.

ἐρμηνεύς, εως, ὅ (fr. Ἐρμῆς). *An interpreter, a messenger*.

Ἐρμῆς, οὔ (contr. for Ἐρμίας), ὅ.

*Hermes or Mercury*, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world.—Also, a statue of Mercury.

ἐρῶμαι (R. ἐρῶ, 2 ἐρ), f. ἐρήσομαι, 2 a. ἡρόμην. *To ask, to inquire for*.

ἔρος, acc. ἔρον, ὅ, rest wanting (same as ἔρως). *Love, desire*.

ἐρεπτός, ἥ, ὄν, adj. (fr. ἔρπω, to creep). *Creeping*.—Subst. τό ἐρεπτόν, *a creeping thing, a reptile*.

ἐρπύζω (R. ἐρπυδ), f. -ύσω, p. εἰπύξω. *To creep, to glide along*.

ἔρῶω (R. ἐρῶ), f. ἐρῶήσω, p. ἡρῶκα (akin to ῥέω, to flow). *To go to ruin, to be ruined*.

Ἐρυθρίη, ης, ἥ. *Erythēa*, a fertile island in the bay of Cadiz.

ἐρυθρός, ἄ, ὄν, adj. *Red*.

ἐρῶω (R. ἐρῶ), f. -ύσω, p. ἡρῶκα, 2 a. ἡρῶάκων (fr. ἐρῶ, to draw). *To draw back, to restrain*.

ἐρύμα, ἄτος, τό (fr. ἐρύομαι, to protect). *A protection, a rampart, a fortification, a defence*.

Ἐρυμάνθιος, α, ον, adj. *Erymanthian*, of Erymanthus, a

*employed*). *To follow, to accompany*.

ἐπόμενυμι, f. -ομώσω, &c. (ἐπὶ, *to*, and ὀμνῶμι, *to swear*). *To swear to, to ratify by an oath*.

ἐπόπτομαι, f. -όπομαι, &c. (ἐπὶ, *at*, and ὀπτομαι, *to look*, mid. of ὀπῶ, *obsol.*) *To look at, to view attentively, to survey*.

ἔπος, ἔπος, τό (fr. εἶπω, *obsol.* *to say*). *A word, a speech, a verse*.—τὰ ἔπη, *an epic poem*.

ἐπιοτρύνω, f. -τρύνω, &c. (ἐπὶ, *intens.* and ὀτρύνω, *to urge*). *To urge often or diligently, to incite, to encourage*.

ἔπου, οὖος, ὄ. *A bird called the hoopoe*.

ἐπτὰ, num. adj. indecl. *Seven*.

ἐπτακαίδεκα, num. adj. indecl. (fr. ἐπτὰ, *καί*, and δέκα, *ten*). *Seventeen*.

ἐπτακόσιοι, αἱ, α, num. adj. (fr. ἐπτὰ). *Seven hundred*.

ἐπωάζω (R. ἐπωάδ), f. -άσω, p. ἐπώακα (fr. ἐπὶ, *upon*, and ᾠον, *an egg*). *To sit upon eggs, to hatch, to brood*.

ἐπώνυμος, ον, adj. (fr. ἐπὶ, *in addition*, and ὄνομα, *Æol. ὄνυμα*, *a name*). *A surname, deriving its name from*.

ἐράσμος, η, ον, and ες, ον, adj. (fr. ἐράω, *to love*). *Lovely, amiable, loved*.

ἐραστής, οὔ, ὄ (fr. same). *A lover*. Ἐρατώ, ὄος, contr. οὔς, ὄ. *Erato*, the muse of lyric poetry.

ἐράω (R. ἐρα), f. -άσω, p. ἤρακα (also in poetry pres. ἔραμαι, *3d conj.*) *To love, to desire, to*

*seek after*.—Pass. used in a middle sense except the pres. ἐργάζομαι (R. ἐργαδ), f. -άσομαι, p. ἐργασμαι (fr. ἔργον, *work*). *To work, to effect, to make, to practise, to cause, to labour upon*.

Ἐργάνη, ης, ἡ (fr. same). *Ergānē*, the female artist, an epithet of Minerva, as patroness of the arts.

ἐργασία, ας, ἡ (fr. ἐργάζομαι). *Labour, employment, a working, workmanship, mode of working, mole of culture*.

ἐργαστήριον, ον, τό (fr. same). *A place of working, a workshop*.

ἐργαστικός, ἡ, ὄν, adj. (fr. same). *Laborious, assiduous, active*.

ἐργάτης, ου, ὁ (fr. same). *A labourer, an artist*.

ἔργον, ου, τό (fr. ἔργω, *obsol.* for which ἔρδω, *to work*). *An action, a work, a deed, an occupation, employment*.—ἔργῳ, used adverbially, *in reality*.

ἐρέα, ας, contr. ἐρά, ᾤς, ἡ. *Wool*. ἐρεβωδής, ἐς, adj. (fr. Ἐρεβος, *Erēbus*, and εἶδος, *appearance*). *Gloomy, dark*.

ἐρεθίζω (R. ἐρεθιδ), f. -ίσω, p. ἠρέδιχα. *To provoke, to excite*.

ἐρεῖδω (R. ἐρειδ), f. -είσω, p. ἤρεικα, p. pass. ἤρεσμαι. *To fix on, to fasten to, to prop up, to support*.—Mid. *to lean upon*.

ἐρετμός, οὔ, ὁ (fr. ἐρέσσω, *to row*). *An oar*.

ἐρευνῶ (R. ἐρευνα), f. -ήσω, p. ἠεύνηκα (fr. ἔρομαι, *to inquire*).

To search, to investigate, to undertake.

Ἐρεχθίδης, ἴδος, ἥ. *Erechthēis*, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.

ἔρῳ, Ion. for ἔρῶ, *I will say*; see ἔρῶ.

ἔρημαῖος, α, ον, adj. (poet. for ἔρημος).

ἔρημία, ας, ἥ. *A lonely place, solitude*; from

ἔρημος, η, ον, Att. ος, ον, adj. *Lonely, solitary, waste, deserted*.—Subst. fem. *a desert, a solitude*.

ἐρημῶω (R. ἐρημο), f. -ώω, p. ἠρήμωκα (fr. ἐρήμος). *To lay waste, to deprive of, to free from*.

ἐρίζω (R. ἐρίδ), f. -ίω, p. ἠρίκα. *To contend, to quarrel*.

Ἐρινύς, ὅς, ἥ. *Erinyes*, one of the Furies. They were three in number, whose office it was to punish men for their crimes by the secret stings of conscience.

ἔριον, ου, τό (dim. of ἔρος). *Wool, a fleece*.

ἔρις, ἴδος, ἥ. *Strife, contention, a quarrel, a contest*.

Ἐρίς, ἴδος, ἥ. *Eris*, the goddess of discord.

ἔριφος, ου, ὅ. *A kid*.

Ἐρεχθόνιος, ου, ὅ. *Erichthonius*, the fourth king of Athens, died B. C. 1437.

ἔρκος, σος, τό (fr. εἶργω, to inclose). *A hedge, a fence, an inclosure*:—*a net*.

ἐρμαζίζω (R. ἐρμαζίδ), f. -ίω, p. ἠρμαζίκα (fr. ἔρμα, a prop).

*To prop up, to support, to secure*:—*to ballast, to load*.

ἐρμηνεύς, ἴος, ὁ (fr. Ἐρμῆς). *An interpreter, a messenger*.

Ἐρμῆς, οὔ (contr. for Ἐρμίας), ὁ.

*Hermes or Mercury*, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world.—Also, a statue of Mercury.

ἔρῃμαι (R. ἔρα, 2 ἔρ), f. ἐρήσομαι, 2 a. ἠρόμην. *To ask, to inquire for*.

ἔρος, acc. ἔρον, ὁ, rest wanting (same as ἔρως). *Love, desire*.

ἐρεπτός, ἥ, ὅν, adj. (fr. ἔρπω, to creep). *Creeping*.—Subst. τό ἐρεπτόν, *a creeping thing, a reptile*.

ἐρπύζω (R. ἐρπυδ), f. -ύω, p. εἰπύκα. *To creep, to glide along*.

ἔρρω (R. ἐρρε), f. ἐρρήσω, p. ἠρρήκα (akin to ῥέω, to flow). *To go to ruin, to be ruined*.

Ἐρυθρίη, ης, ἥ. *Erythraea*, a fertile island in the bay of Cadiz.

ἐρυθρός, ὁ, ὅν, adj. *Red*.

ἐρύκω (R. ἐρυκ), f. -ύω, p. ἠρύκα, 2 a. ἠρύκαλον (fr. ἐρύω, to draw). *To draw back, to restrain*.

ἐρύμα, ἄτος, τό (fr. ἐρύομαι, to protect). *A protection, a rampart, a fortification, a defence*.

Ἐρυμάνθιος, α, ον, adj. *Erymanthian, of Erymanthus*, a

mountain in Arcadia, haunted by the wild boar killed by Hercules.

Ἐρυξ, ὄρος, ἡ. *Eryx*, a mountain and city in Sicily, where there was a famous temple of Venus.

ἐρύω (R. ἐρυ, f. ἐρύσω, p. ἐρύκα, (poet. εἰρύω). *To draw, to pull, to draw off.*—*MID. to rescue, to protect, to restrain.*

ἐρχομαι (R. ἐλευθ, 2. ἐλῦθ, 3. ἐλῦθ). f. ἐλεύσομαι, 2 perf. ἤλῡθα, Attic redupl. ἐλήλυθα, 2 a. ἤλυθον, by syncope, ἤλθον. *To go, to come, to arrive, to proceed.*

ἐρῶ, a future from εἶρω, used only in poetry; the other tenses are from ῥέω (R. ρε), p. εἶρηκα, p. pass. εἶρημαι, 1 a. pass. ἐρήθη, and ἐρήθη. *To speak, to say, to tell, to relate.*—In Attic, φημί is used as a pres. and εἶπον, as 2 a.

ἔρως, ὦτος, ὁ (fr. ἐράω, to love). *Love, desire.*

Ἔρως, ὦτος, ὁ. *Eros*, or *Cupid*, the god of love, and son of Venus.

ἐρωτάω (R. ἐρωτα), f. -ήσω, p. ἠρώτηκα. *To ask, to question, to inquire.*

ἐρώτημα, ἄτος, τό (fr. ἐρωτάω). *A question, an inquiry.*

Ἐρωτιδής, ἔως, ὁ (dim. of ἔρως). *A loveling, a young love.*

ἐρωτικός, ἡ, ὄν, adj. (fr. ἔρως). *Amorous, enamoured.*

εἰς (Ion. and poet. for εἰς). *Into, &c.*—ἐς τε, till, even to, until.

εἰβάλλω, Ion. for εἰσβάλλω.

εἰσδόμενον, Dor. for ἐξόμενον, from ἔζομαι.

εἰσδέχομαι, f. -δέχομαι, &c. (εἰ. and δέχομαι, to take). *To take or receive into, to admit.*—Ion. for εἰσδέχομαι.

ἐσθής, ἡτος, ἡ (fr. ἐνῦμι, to clothe, 1 a. pass. ἐσθην). *Clothing, raiment, a dress.*

ἐσθίω (poet. ἐσθω), used only in pres. and imperf.; the other tenses are from ἔδω, § 117. *To eat.*

ἐσθλός, ἡ, ὄν, adj. *Good, brave, noble, excellent, honourable.*

εἰσδεῖν, poet. for εἰσιδεῖν, fr. εἰς-εἶδω.

ἔσπετρον, Ion. for εἰσπετρον, ου, τό. *A mirror.*

ἐσοράω, Ion. for εἰσοράω, which see.

ἐσπέρα, ας, ἡ. *Evening.*

Ἑσπέριδες, ων, αἱ. *The Hesperides*, daughters of Hesperus.

ἐσπέριος, α, ον, adj. (fr. ἔσπερος, evening). *Of evening, of the west, western.*—Subst. ἡ ἐσπερία, the evening, the west.

Ἑσπερος, ου, ὁ. *Hesperus*, the evening star; also, the evening.

ἕως, for ἐς or εἰς τέ. *Until, as long as.*

ἑστία, ας, ἡ. *A hearth.*

εἰσιτάω (R. ἐστια), f. -άσω, p. εἰσιτάω (fr. ἐστια). *To receive into a house, to entertain, to give a feast.*—*MID. to feast, to banquet.*

ἑσχατιά, ας, ἡ (fr. ἑσχάτος). *The*

farthest portion, the extreme limit.

ἔσχατος, η, ον, adj. At the farthest extremity, last, extreme, most remote.

ἔσω, poet. for εἶσω, adv. Within, inner.

ἑταῖρα, ας, ἡ (fem. of ἑταῖρος). A mistress, a courtesan.

ἑταῖρος, ον, ὁ (Ion. ἑταῖρος). A companion, an associate, a friend.

ἕτερος, α, ον, adj. pron. The other (of two), the one, the other:—hence,

ἑτέρως, adv. Otherwise, differently.

ἐτήσιος, η (Ion. for ἄ), ον, and ος, ον, adj. (fr. ἔτος, a year). Yearly, annual.

ἐτήτυμος, ον, and ος, η, ον, adj. fr. ἔτυμος). Genuine, tried:—faithful, trustworthy.

ἔτι, adv. As yet, still, even now, further, moreover, besides.—οὐκ ἔτι, no longer.

ἔτοιμος, ον, adj. Ready, prepared.

ἑτοίμως, adv. (fr. ἔτοιμος). Readily, promptly.

ἔτος, εος, τό. The year.—καὶ ἔτος, yearly.

ἔτυμος, η, ον, and ος, ον, adj. Actual, true, real.

εὖ, adv. (fr. εὖς, good). Well, rightly, happily.—εὖ μάλα, very, extremely.

εὖαδε, for εὖδε, 2 aor. ind., 3d sing. of ἀνδάνω, to please. Only person in use.

εὖγε, adv. (for εὖ γε). Well done! very well!

εὐγένεια, ας, ἡ (fr. εὐγενής). Noble birth, excellence of character, valour.

εὐγενής, ἐς, adj. (fr. εὖ and γένος, birth). Of noble birth, noble, honourable.

εὐγνώμων, ον, adj. (fr. εὖ and γνώμη, disposition). Of a good disposition, well-disposed, prudent, reasonable, just.

εὐδαιμονέω (R. εὐδαιμονε), f. -ήσω, p. ηὐδαιμόνηκα (fr. εὐδαίμων). To be happy, to be wealthy.

εὐδαιμονία, ας, ἡ (fr. same). Happiness, felicity, prosperity:—Also, a proper name.

εὐδαιμονίζω (R. εὐδαιμονιδ), f. -ίσω, p. ηὐδαιμόνηκα (fr. εὐδαίμων). To deem happy, to felicitate.

εὐδαιμόνως, adv. (fr. same). Happily, prosperously.

εὐδαίμων, ον, adj. (fr. εὖ, well, and δαίμων, a tutelary genius). Fortunate, happy, wealthy.

εὐδία, ας, ἡ (fr. εὖ, well, and Δις, obsol. Jupiter, god of the air). Clear weather, calm at sea:—quiet, rest.

εὐδοκίμω (R. εὐδοκίμε), f. -ήσω, p. ηὐδοκίμηκα (fr. εὐδόκιμος). To enjoy public esteem, to gain applause, to be praised.

εὐδόκιμος, ον, adj. (fr. εὖ, well, and δόκιμος, tried). Approved, renowned, esteemed, praised.

εὐδομες, Dor. for εὐδομεν, from εὐδω (R. εὐδε, 2 εὐδ) f. εὐδήσω p. ηὐδηκα, 2 a. ηὐδον, poet. εὐδον. To sleep.



εὐείμων, *ον*, adj. (fr. εὖ, *well*, and εἶμα, *a dress*). *Well dressed, richly clad.*

εὐέλπις, *ι*, gen. ἔδος, adj. (fr. εὖ, *well*, and ἐλπίς, *hope*). *Having bright hopes, confident, hopeful.*

εὐεργεσία, *ας*, ἡ (fr. εὐεργής, *well done*). *Beneficence, an act of kindness, kindness.*

εὐεργετέω (R. εὐεργετῶ), *ι*, -ήσω, *μ*. ηὐεργέτηκα (fr. εὐεργέτης). *To do good, to confer a benefit, to be kind.*

εὐεργέτης, *ου*, ὁ (fr. εὖ, *well*, and ἔργον, *a work*). *One who does good, a benefactor.*

εὐεργετητέος, *α*, *ον*, adj. (fr. εὐεργετέω). *To be kindly treated.*  
—εὐεργετητέον (ἡμῖν), *we must treat kindly.*

εὐήθης, *ες*, adj. (fr. εὖ, *well*, and ἥθος, *habit*). *Honest, frank, sincere*:—also, *simple, foolish.*

εὐημερέω (R. εὐήμερος) *ι*, -ήσω, *μ*. ηὐημέρηκα (fr. εὐήμερος, *successful*). *To have a fortunate day, to be successful.*

Εὐήρης, *εος*, contr. *ους*, ὁ. *Evēres*, the father of Tiresias.

εὐθάλῃς, *ές*, adj. (fr. εὖ, *well*, and θάλλω, *to bloom*). *Blooming, verdant,—flourishing.*

εὐθαρσής, *ές*, adj. (fr. εὖ, and θάρσος, *daring*). *Bold, daring.*

εὐθεΐα, *ας*, ἡ (fr. εὐθύς,—εὐθεΐα, scil. ὁδός). *A straight, or direct road, a straight line.*

εὐθετέω (R. εὐθετο), *ι*, -ήσω, &c. *To arrange properly, from*

εὐθετος, *ον*, adj. (fr. εὖ, *well*, and

τίθημι, *to place*). *Placed properly, well arranged, suitable, adapted to.*

εὐθέως, *adv.* (fr. εὐθύς). *Straight forward, directly, quickly.*

εὐθύμος, *ον*, adj. (fr. εὖ, *well*, and θυμός, *mind*). *Well-disposed, cheerful, generous, steadfast.*

εὐθύμως, *adv.* (fr. εὐθύμος). *Willingly, cheerfully, resolutely.*

εὐθύς, *εἴα*, *ύ*, adj. *Straight, in a line, erect, sincere*:—εὐθύς, and εὐθύ, as an *adv.*, *straight-forward, immediately.*

εὐκαιρος, *ον*, adj. (fr. εὖ, *well*, and καιρός, *a season*). *In good season, suitable, convenient, opportune*:—εὐκαιρότατα, *adv.* *most seasonably.*

εὐκαίρως, *adv.* (fr. εὐκαιρος). *Seasonably, in good time, timely.*

εὐκαμπής, *ές*, adj. (fr. εὖ, *well*, and κάμπω, *to bend*). *Well-bent, gracefully curved.*

εὐκαρπος, *ον*, adj. (fr. εὖ, *well*, and καρπός, *fruit*). *Abounding in fruit, fruitful.*

εὐκλής, *ές*, adj. (fr. εὖ, *well*, and κλέος, *fame*). *Famous, renowned, illustrious, honourable.*

εὐκλεία, *ας*, ἡ (fr. εὐκλής). *Fame, glory, renown.*

Εὐκλείδης, *ου*, ὁ. *Euclides*, a pupil of Socrates.

εὐκτίμενος, *η*, *ον*, adj. (fr. εὖ, *well*, and κτίω, *to build*). *Well-built, well-arranged.*

εὐλαβέουμαι (R. εὐλάβει), *ι*, -ήσομαι, *μ*. ηὐλάβημαι (fr. εὐλάβης, *circumspect*). *To be circum-*

spect, to avoid, to shun, to be-  
ware of.

εὐμαθής, ἐς, adj. (fr. εὖ, well, and  
μαθάνω, to learn). Easily  
learned, docile.

εὐμεγέθης, ἐς, adj. (fr. εὖ, well,  
and μέγθος, size). Of large  
size, tall, great.

εὐμενής, ἐς, adj. (fr. εὖ, well, and  
μένος, disposition). Of a kind  
disposition, benevolent, affec-  
tionate, kind, propitious.

εὐμήκης, ἐς, adj. (fr. εὖ, well, and  
μήκος, length). Very long, tall.

εὐμορφία, ας, ἡ (fr. εὖ, well, and  
μόρφη, a form). Beauty of  
form, symmetry.

εὐναιετάων, ὡσα, ον, adj. (fr. pt.  
of εὐναιεῖα, obsol. to be well  
inhabited). Pleasant to dwell  
in, well situated.

εὐνή, ἡς, ἡ. A bed, a couch.

εὐνοια, ας, ἡ (fr. εὖνους, well-  
disposed). Kindness, affection,  
regard.

εὐνοϊκῶς, adv. (fr. εὐνοϊκός, kind).  
Kindly, affectionately.

εὐνομία, ας, ἡ (fr. εὖ, well, and  
νόμος, a law). A good consti-  
tution.

Εὐνομία, ας, ἡ. Eunomia, the  
goddess of good order.

εὖνους, οον, contr. εὖνους, οον,  
adj. (fr. εὖ, well, and νόος, νοῦς,  
the mind). Well-disposed, kind,  
affectionate, friendly.—Subst.  
τὸ εὖνουν, a kind disposition.

Εὐξεινος (πόντος), ου, ὁ. The  
Euxine sea.

εὐορκέω (R. εὐορκε), f. -ήσω, p.  
ἠύορκηκα (fr. εὖ, well, and ὀρ-

κος, an oath). To swear hon-  
estly, to keep an oath sacre-  
dly, to be honest.

εὐοσμος, ον, adj. (fr. εὖ, and ὀσμή,  
smell). Odoriferous, sweet-  
smelling.

εὐπειθής, ἐς, adj. (εὖ, easily, and  
πείθομαι, to be persuaded).  
Easily persuaded, obedient.

εὐπειθῶς, adv. (fr. εὐπειθής).  
Submissively, obediently.

εὐπεπλος, ον, adj. (fr. εὖ, well,  
and πέπλος, a garment). Well-  
dressed, in beautiful gar-  
ments.

εὐπλόκαμος, ον, adj. (fr. εὖ, well,  
and πλόκαμος, a lock of hair).  
Having beautiful locks, fair-  
haired.

εὐποιέω (R. εὐποιε), f. -ήσω, p.  
ἠύποιηκα (εὖ, well, and ποιῶ,  
to do). To do good, to render  
a kindness.

εὐπορέω (R. εὐπορε), f. -ήσω, p.  
ἠύπόρηκα (fr. εὐπορος, wealthy).  
To abound in, to possess abun-  
dant means.

εὐπορία, ας, ἡ (fr. εὐπορέω).  
Abundance, abundant means,  
wealth.

εὐπραγία, ας, ἡ (fr. εὐπραγέω,  
to be successful). Success, pros-  
perity, good fortune.

εὐπρεπεία, ας, ἡ (fr. εὐπρεπής)  
Decorum, dignity, beauty, pro-  
priety:—a specious pretext.

εὐπρεπής, ἐς, adj. (fr. εὖ, well,  
and πρέπω, to be becoming).  
Becoming, of noble appear-  
ance, decorous:—spacious.

εὔπτερος, ον, adj. (fr. εὖ, well,

*employed*). To follow, to accompany.

ἐπόμνυμι, f. -ομόςσω, &c. (ἐπὶ, to, and ὀμνῦμι, to swear). To swear to, to ratify by an oath.

ἐπόπτομαι, f. -όψομαι, &c. (ἐπὶ, at, and ὀπτομαι, to look, mid. of ὀπῶ, obsol.) To look at, to view attentively, to survey.

ἔπος, ἔπεος, τό (fr. εἶπω, obsol. to say). A word, a speech, a verse.—τὰ ἔπη, an epic poem.

ἐποτρύνω, f. -ῖναι, &c. (ἐπὶ, incens. and ὀτρύνω, to urge). To urge often or diligently, to incite, to encourage.

ἔποψ, οπος, ὁ. A bird called the hoopoe.

ἐπτὰ, num. adj. indecl. Seven.

ἐπτακαίδεκα, num. adj. indecl. (fr. ἐπτὰ, καί, and δέκα, ten). Seventeen.

ἐπτακόσιοι, αι, α, num. adj. (fr. ἐπτὰ). Seven hundred.

ἐπωάζω (R. ἐπωάδ), f. -άσω, p. ἐπώακα (fr. ἐπὶ, upon, and ὠον, an egg). To sit upon eggs, to hatch, to brood.

ἐπωνύμιος, ον, adj. (fr. ἐπὶ, in addition, and ὄνομα, Æol. ὄνυμα, a name). A surname, deriving its name from.

ἐράσμιος, η, ον, and ος, ον, adj. (fr. ἐράω, to love). Lovely, amiable, loved.

ἐραστής, οὔ, ὁ (fr. same). A lover.

Ἐρατώ, ὅς, contr. οὔς, ὁ. Erato, the muse of lyric poetry.

ἐράω (R. ἐρα), f. -άσω, p. ἤρανα (also in poetry pres. ἱράμαι, 2d conj.) To love, to desire, to

seek after.—Pass. used in a middle sense except the pres. ἐργάζομαι (R. ἐργαδ), f. -άσομαι, p. ἐργασμαι (fr. ἔργον, work). To work, to effect, to make, to practise, to cause, to labour upon.

Ἐργάνη, ης, ἡ (fr. same). Ergānē, the female artist, an epithet of Minerva, as patroness of the arts.

ἐργασία, ας, ἡ (fr. ἐργάζομαι). Labour, employment, a working, workmanship, mode of working, motive of culture.

ἐργαστήριον, ον, τό (fr. same). A place of working, a workshop.

ἐργαστικός, ῆ, ὄν, adj. (fr. same). Laborious, assiduous, active.

ἐργάτης, ου, ὁ (fr. same). A labourer, an artist.

ἔργον, ου, τό (fr. ἔργω, obsol. for which ἐρδω, to work). An action, a work, a deed, an occupation, employment.—ἔργω, used adverbially, in reality.

ἐρέα, ας, contr. ἐρᾶ, ᾤς, ἡ. Wool.

ἐρεβωδής, ἐς, adj. (fr. Ἐρεβος, Erēbus, and εἶδος, appearance). Gloomy, dark.

ἐρεθίζω (R. ἐρεθῖδ), f. -ίσω, p. ἠρεθίσκα. To provoke, to excite.

ἐρεῖδω (R. ἐρεῖδ), f. -ίσω, p. ἤρεῖκα, p. pass. ἤρεσμαι. To fix on, to fasten to, to prop up, to support.—Mid. to lean upon.

ἐρετμός, οὔ, ὁ (fr. ἐρεῖσθαι, to row). An oar.

ἐρυννίω (R. ἐρυννα), f. -ήσω, p. ἠρυννηκα (fr. ἐρυννα, to inquire),

To search, to investigate, to undertake.

Ἐρεχθίδης, ἴδος, ἥ. Erechthēis, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.

ἐρέω, Ion. for ἐρῶ, I will say; see ἐρῶ.

ἐρημαῖος, α, ον, adj. (poet. for ἐρήμος).

ἐρημία, ας, ἥ. A lonely place, solitude; from

ἐρήμος, η, ον, Att. ος, ον, adj. Lonely, solitary, waste, deserted.—Subst. fem. a desert, a solitude.

ἐρημῶω (R. ἐρημο), f. -ώσω, p. ἠρήμωκα (fr. ἐρήμος). To lay waste, to deprive of, to free from.

ἐρίζω (R. ἐριδ), f. -ίσω, p. ἠρίκα. To contend, to quarrel.

Ἐρινός, ὅς, ἥ. Erinnyis, one of the Furies. They were three in number, whose office it was to punish men for their crimes by the secret stings of conscience.

ἔριον, ον, τό (dim. of ἔρος). Wool, a fleece.

ἔρις, ἴδος, ἥ. Strife, contention, a quarrel, a contest.

Ἐρίς, ἴδος, ἥ. Eris, the goddess of discord.

ἐρίφος, ον, ὁ. A kid.

Ἐριχθόνιος, ον, ὁ. Erichthonius, the fourth king of Athens, died B. C. 1437.

ἐριος, εος, τό (fr. εἶργω, to inclose). A hedge, a fence, an inclosure:—a net.

ἐρματίζω (R. ἐρματῖδ), f. -ίσω, p. ἠρματίκα (fr. ἔρμα, a prop).

To prop up, to support, to secure:—to ballast, to load.

ἐρμηνεύς, εως, ὁ (fr. Ἐρμῆς). An interpreter, a messenger.

Ἐρμῆς, οὔ (contr. for Ἐρμείας), ὁ. Hermes or Mercury, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world.—Also, a statue of Mercury.

ἐρῶμαι (R. ἐρς, 2 ἐρ), f. ἐρήσομαι, 2 a. ἠρόμην. To ask, to inquire for.

ἔρος, acc. ἔρον, ὁ, rest wanting (same as ἔρως). Love, desire.

ἐρπετός, ἥ, ον, adj. (fr. ἐρπω, to creep). Creeping.—Subst. τό ἐρπτόν, a creeping thing, a reptile.

ἐρπύζω (R. ἐρπυδ), f. -ύσω, p. ἠερπύκα. To creep, to glide along.

ἔρρω (R. ἐρρε), f. ἐρρήσω, p. ἠερρηκα (akin to ῥέω, to flow). To go to ruin, to be ruined.

Ἐρυθρίη, ης, ἥ. Erythēa, a fertile island in the bay of Cadiz.

ἐρυθρός, α, ον, adj. Red.

ἐρύκω (R. ἐρυκ), f. -ύξω, p. ἠερύκα, 2 a. ἠερύκακον (fr. ἐρύω, to draw). To draw back, to restrain.

ἐρύμα, ατος, τό (fr. ἐρύομαι, to protect). A protection, a rampart, a fortification, a defence

Ἐρυμάνθιος, α, ον, adj. Erymanthian, of Erymanthus, a

mountain in Arcadia, haunted by the wild boar killed by Hercules.

Ἔρυξ, ὄρος, ἡ. *Eryx*, a mountain and city in Sicily, where there was a famous temple of Venus.

ἐρύω (R. ἐρυ), f. ἐρύσω, p. ἐρύκα, (poet. εἰρύω). *To draw, to pull, to draw off.*—MID. *to rescue, to protect, to restrain.*

ἔρχομαι (R. ἐλευθ, 2. ἐλύθ, 3. ἐλύθ). f. ἐλίσσομαι, 2 perf. ἤλυθα, Attic redupl. ἐλήλυθα; 2 a. ἤλυθον, by syncope, ἤλθον. *To go, to come, to arrive, to proceed.*

ἐρῶ, a future from εἶρω, used only in poetry; the other tenses are from ῥέω (R. ρε), p. εἶρηκα, p. pass. εἶρημαι, 1 a. pass. ἐρρήθην, and ἐρρήθην. *To speak, to say, to tell, to relate.*—In Attic, φημί is used as a pres. and εἶπον, as 2 a.

ἔρως, ὦτος, ὁ (fr. ἐράω, to love). *Love, desire.*

Ἔρως, ὦτος, ὁ. *Eros*, or *Cupid*, the god of love, and son of Venus.

ἐρωτάω (R. ἐρωτα), f. -ήσω, p. ἠρώτηκα. *To ask, to question, to inquire.*

ἐρώτημα, ἄτος, τό (fr. ἐρωτάω). *A question, an inquiry.*

Ἑρωτιδεύς, ἑως, ὁ (dim. of ἔρως). *A loveling, a young love.*

ἐρωτικός, ἡ, ὄν, adj. (fr. ἔρως). *Amorous, enamoured.*

εἰς (Ion. and poet. for εἰς). *Into, &c.*—ἕς τε, till, even to, until.

ἐςβάλλω, Ion. for εἰςβάλλω.

ἐσδόμενον, Dor. for ἐξόμενον, from ἔζομαι.

ἐσδέχομαι, f. -δέχομαι, &c. (ἐς. and δέχομαι, to take). *To take or receive into, to admit.*—Ion. for εἰσδέχομαι.

ἐσθής, ἡτος, ἡ (fr. ἐνῦμι, to clothe, 1 a. pass. ἔσθην). *Clothing, raiment, a dress.*

ἐσθίω (poet. ἔσθω), used only in pres. and imperf.; the other tenses are from ἔδω, § 117.

*To eat.*

ἐσθλός, ἡ, ὄν, adj. *Good, brave, noble, excellent, honourable.*

εἰσῖδεῖν, poet. for εἰσίδειν, fr. εἰς-εἶδω.

ἔσπετρον, Ion. for εἰσπετρον, ον, τό. *A mirror.*

ἐσοράω, Ion. for εἰσοράω, which see.

ἑσπέρα, ας, ἡ. *Evening.*

Ἑσπέριδες, ὡν, αἱ. *The Hesperides*, daughters of Hesperus.

ἑσπέριος, α, ον, adj. (fr. ἑσπερος, evening). *Of evening, of the west, western.*—Subst. ἡ ἑσπερία, the evening, the west.

Ἑσπερος, ον, ὁ. *Hesperus*, the evening star; also, the evening.

ἕςτε, for ἐς or εἰς τί. *Until, as long as.*

ἑστία, ας, ἡ. *A hearth.*

ἐστιάω (R. ἐστια), f. -ᾶσω, p. ἐιστιάω (fr. ἐστια). *To receive into a house, to entertain, to give a feast.*—MID. *to feast, to banquet.*

ἑσχατιά, ας, ἡ (fr. ἑσχάτος). *The*

farthest portion, the extreme limit.

ἔσχατος, η, ον, adj. At the farthest extremity, last, extreme, most remote.

ἔσω, poet. for εἰσω, adv. Within, inner.

ἑταῖρα, ας, ἡ (fem. of ἑταῖρος). A mistress, a courtesan.

ἑταῖρος, ου, ὁ (Ion. ἑταῖρος). A companion, an associate, a friend.

ἕτερος, α, ον, adj. pron. The other (of two), the one, the other:—hence,

ἑτέρως, adv. Otherwise, differently.

ἐτήσιος, η (Ion. for ᾱ), ον, and ος, ον, adj. (fr. ἔτος, a year). Yearly, annual.

ἐτήτυμος, ον, and ος, η, ον, adj. fr. ἔτυμος). Genuine, tried:—faithful, trustworthy.

ἔτι, adv. As yet, still, even now, further, moreover, besides.—οὐκ ἔτι, no longer.

ἔτοιμος, ον, adj. Ready, prepared.

ἐτοίμως, adv. (fr. ἔτοιμος). Readily, promptly.

ἔτος, εος, τό. The year.—καὶ ἔτος, yearly.

ἔτυμος, η, ον, and ος, ον, adj. Actual, true, real.

εὖ, adv. (fr. εὖς, good). Well, rightly, happily.—εὖ μάλα, very, extremely.

εὖαδε, for εὐδε, 2 aor. ind., 3d sing. of ἀνδάνω, to please. Only person in use.

εὖγε, adv. (for εὖ γε). Well done! very well!

εὐγένεια, ας, ἡ (fr. ευγενής). Noble birth, excellence of character, valour.

εὐγενής, ἐς, adj. (fr. εὖ and γένος, birth). Of noble birth, noble, honourable.

εὐγνώμων, ον, adj. (fr. εὖ and γνώμη, disposition). Of a good disposition, well-disposed, prudent, reasonable, just.

εὐδαιμονεῖω (R. εὐδαιμονε), f. -ήσω, p. ηὐδαιμόνηκα (fr. εὐδαίμων). To be happy, to be wealthy.

εὐδαιμονία, ας, ἡ (fr. same). Happiness, felicity, prosperity:—Also, a proper name.

εὐδαιμονίζω (R. εὐδαιμονιδ), f. -ίσω, p. ηὐδαιμόνισκα (fr. εὐδαίμων). To deem happy, to felicitate.

εὐδαιμόνως, adv. (fr. same). Happily, prosperously.

εὐδαίμων, ον, adj. (fr. εὖ, well, and δαίμων, a tutelary genius). Fortunate, happy, wealthy.

εὐδία, ας, ἡ (fr. εὖ, well, and Δίς, obsol. Jupiter, god of the air). Clear weather, calm at sea:—quiet, rest.

εὐδοκίμέω (R. εὐδοκίμε), f. -ήσω, p. ηὐδοκίμηκα (fr. εὐδόκιμος). To enjoy public esteem, to gain applause, to be praised.

εὐδόκιμος, ον, adj. (fr. εὖ, well, and δόκιμος, tried). Approved, renowned, esteemed, praised.

εὐδομες, Dor. for εὐδομεν, from εὐδω (R. εὐδε, 2 εὐδ) f. εὐδήσω p. ηὐδηκα, 2 a. ηὐδον, poet. εὐδον. To sleep.

εὐείμων, *ον*, adj. (fr. εὖ, *well*, and εἶμα, *a dress*). *Well dressed, richly clad.*

εὐέλπις, *ι*, gen. ἰδος, adj. (fr. εὖ, *well*, and ἐλπίς, *hope*). *Having bright hopes, confident, hopeful.*

εὐεργασία, *ας*, ἡ (fr. εὐεργής, *well done*). *Beneficence, an act of kindness, kindness.*

εὐεργαστέω (R. εὐεργατε), *ι*, -ήσω, *π*. ἡνεργάτηκα (fr. εὐεργάτης). *To do good, to confer a benefit, to be kind.*

εὐεργάτης, *ου*, ὁ (fr. εὖ, *well*, and ἔργον, *a work*). *One who does good, a benefactor.*

εὐεργετητέος, *α*, *ον*, adj. (fr. εὐεργετῶ). *To be kindly treated.*  
—εὐεργετητέον (ἡμῖν), *we must treat kindly.*

εὐήθης, *ες*, adj. (fr. εὖ, *well*, and ἥθος, *habit*). *Honest, frank, sincere*:—also, *simple, foolish.*

εὐημερέω (R. εὐημερε) *ι*, -ήσω, *π*. ἡνεμηρέκα (fr. εὐημερος, *successful*). *To have a fortunate day, to be successful.*

Εὐήρης, *εος*, contr. *ους*, ὁ. *Evēres*, the father of Tiresias.

εὐδᾶλής, *ές*, adj. (fr. εὖ, *well*, and θάλλω, *to bloom*). *Blooming, verdant,—flourishing.*

εὐθαρσής, *ές*, adj. (fr. εὖ, and θάρσος, *daring*). *Bold, daring.*

εὐθεΐα, *ας*, ἡ (fr. εὐθύς,—εὐθεΐα, scil. ὁδός). *A straight, or direct road, a straight line.*

εὐθετέω (R. εὐθετε), *ι*, -ήσω, &c.

*To arrange properly, from εὐθετος, *ον*, adj. (fr. εὖ, *well*, and*

τίθημι, *to place*). *Placed properly, well arranged, suitable, adapted to.*

εὐθέως, *adv.* (fr. εὐθύς). *Straight forward, directly, quickly.*

εὐθύμος, *ον*, adj. (fr. εὖ, *well*, and θυμός, *mind*). *Well-disposed, cheerful, generous, steadfast.*

εὐθύμως, *adv.* (fr. εὐθύμος). *Willingly, cheerfully, resolutely.*

εὐθύς, *εἴα*, *ύ*, *adj.* *Straight, in a line, erect, sincere*:—εὐθύς, and εἰθύ, as an *adv.*, *straight-forward, immediately.*

εὐκαιρος, *ον*, adj. (fr. εὖ, *well*, and καιρός, *a season*). *In good season, suitable, convenient, opportune*:—εὐκαιρότατα, *adv.* *most seasonably.*

εὐκαίρως, *adv.* (fr. εὐκαιρος). *Seasonably, in good time, timely.*

εὐκαμπής, *ές*, adj. (fr. εὖ, *well*, and κάμπω, *to bend*). *Well-bent, gracefully curved.*

εὐκαρπος, *ον*, adj. (fr. εὖ, *well*, and καρπός, *fruit*). *Abounding in fruit, fruitful.*

εὐκλής, *ές*, adj. (fr. εὖ, *well*, and κλῆος, *fame*). *Famous, renowned, illustrious, honourable.*

εὐκλεια, *ας*, ἡ (fr. εὐκλής). *Fame, glory, renown.*

Εὐκλείδης, *ου*, ὁ. *Euclides*, a pupil of Socrates.

εὐκτίμενος, *η*, *ον*, adj. (fr. εὖ, *well*, and κτίζω, *to build*). *Well-built, well-arranged.*

εὐλαβέουμαι (R. εὐλάβε), *ι*, -ήσομαι, *π*. ἡνέλαβην (fr. εὐλάβής, *circumspect*). *To be circum-*

spect, to avoid, to shun, to be-  
ware of.

εὐμαθής, ἐς, adj. (fr. εὖ, well, and  
μαθῆναι, to learn). Easily  
learned, docile.

εὐμεγέθης, ἐς, adj. (fr. εὖ, well,  
and μέγθος, size). Of large  
size, tall, great.

εὐμενής, ἐς, adj. (fr. εὖ, well, and  
μένος, disposition). Of a kind  
disposition, benevolent, affec-  
tionate, kind, propitious.

εὐμήκης, ἐς, adj. (fr. εὖ, well, and  
μήκος, length). Very long, tall.

εὐμορφία, ας, ἡ (fr. εὖ, well, and  
μόρφη, a form). Beauty of  
form, symmetry.

εὐναιετάων, ὡσα, ον, adj. (fr. pt.  
of εὐναιεῖν, obsol. to be well  
inhabited). Pleasant to dwell  
in, well situated.

εὐνή, ἥς, ἡ. A bed, a couch.

εὐνοια, ας, ἡ (fr. εὖνους, well-  
disposed). Kindness, affection,  
regard.

εὐνοϊκῶς, adv. (fr. εὐνοϊκός, kind).

Kindly, affectionately.

εὐνομία, ας, ἡ (fr. εὖ, well, and  
νόμος, a law). A good consti-  
tution.

Εὐνομία, ας, ἡ. Eunomia, the  
goddess of good order.

εὖνους, οον, contr. εὖνους, οον,  
adj. (fr. εὖ, well, and νόος, νοῦς,  
the mind). Well-disposed, kind,  
affectionate, friendly.—Subst.  
τὸ εὖνουν, a kind disposition.

Εὐξείνιος (πόντος), ου, ὁ. The  
Euxine sea.

εὐορκέω (R. εὐορκε), f. -ήσω, p.  
ἠόρηκα (fr. εὖ, well, and ὀρ-

κος, an oath). To swear hon-  
estly, to keep an oath sac- edly,  
to be honest.

εὐοσμος, ον, adj. (fr. εὖ, and ὀσμή,  
smell). Odoriferous, sweet-  
smelling.

εὐπειθής, ἐς, adj. (εὖ, easily, and  
πίθομαι, to be persuaded).  
Easily persuaded, obedient.

εὐπειθῶς, adv. (fr. εὐπειθής).  
Submissively, obediently.

εὐπεπλος, ον, adj. (fr. εὖ, well,  
and πέπλος, a garment). Well-  
dressed, in beautiful gar-  
ments.

εὐπλόκαμος, ον, adj. (fr. εὖ, well,  
and πλόκαμος, a lock of hair).  
Having beautiful locks, fair-  
haired.

εὐποιέω (R. εὐποιε), f. -ήσω, p.  
ἠποίηκα (εὖ, well, and ποιῶ,  
to do). To do good, to render  
a kindness.

εὐπορέω (R. εὐπορε), f. -ήσω, p.  
ἠπόρηκα (fr. εὐπορος, wealthy).  
To abound in, to possess abun-  
dant means.

εὐπορία, ας, ἡ (fr. εὐπορέω).  
Abundance, abundant means,  
wealth.

εὐπραγία, ας, ἡ (fr. εὐπραγέω,  
to be successful). Success, pros-  
perity, good fortune.

εὐπρεπεία, ας, ἡ (fr. εὐπρεπής)  
Decorum, dignity, beauty, pro-  
priety:—a specious pretext.

εὐπρεπής, ἐς, adj. (fr. εὖ, well,  
and πρέπω, to be becoming).  
Becoming, of noble appear-  
ance, decorous:—spacious.

εὔπτερος, ον, adj. (fr. εὖ, well,



and πτερόν, *a wing*). *Well-winged, swift*.

εὐρεσις, εὖς, ἥ (fr. εὐρίσκω, *to invent*). *An invention, a discovery*.

εὐρέτης, ου, ὁ (fr. same). *An inventor, a discoverer*.

εὐρημα, ἄτος, τό (fr. same). *An invention, a discovery, a prize*.

Εὐριπίδης, ου, ὁ. *Euripides*, a celebrated Athenian tragic poet, born B. C. 480.

εὐρίσκω (R. εὖρε, 2 εὖρ), f. εὐρήσω, p. εὐρηκα, 2 a. εὕρον. *To find, to light upon, to invent, to discover*.

εὖρος, εὖς, τό (fr. εὐρύς, *broad*). *Breadth*.

Εὐρυβιάδης, ου, ὁ. *Eurybiades*, a Spartan, general of the Grecian fleet, at the battles of Artemisium and Salamis.

Εὐρυδίκη, ης, ἥ. *Eurydicē*, the wife of the poet Orpheus.

εὐρυθμος, ου, adj. (fr. εὖ, *well*, and ῥυθμός, *rhythm*). *Harmonious, well-adjusted, well-proportioned*.

εὐρύθμως, adv. (fr. εὐρυθμος). *Harmoniously, in exact proportion, agreeably*.

εὐρύς, εἶα, ὅ, adj. *Broad, wide*.

Εὐρυσθεύς, εὖς, ὁ. *Eurystheus*, the king of Argos and Mycēne, who imposed on Hercules his twelve labours.

Εὐρύτος, ου, ὁ. *Eurytus*, a son of Mercury, and one of the Argonauts.

Εὐρώπη, ης, ἥ. 1. *Europe*.—2. *Europa*, daughter of Agēnor,

king of Phœnicia, carried off by Jupiter in the form of a white bull.

Εὐρώτας, α, ὁ. *Eurotas*, a large river in Peloponnesus. It passes by Sparta, and falls into the sea at Helos.

εὔσαρκος, ου, adj. (fr. εὖ, *well*, and σᾶρξ, *flesh*). *Fleshy, corpulent, plump*.

εὐσεβεία, ας, ἥ (fr. εὐσεβής). *Piety, devotion*.

εὐσεβέω (R. εὐσεβε), f. -ήσω, p. ηύσεβηκα (fr. εὐσεβής). *To be pious, to act with filial affection, to respect*.

εὐσεβής, ἐς, adj. (fr. εὖ, *well*, and σέβω, *to worship*). *Pious, religious*.

εὔσημος, ου, adj. (fr. εὖ, *well*, and σῆμα, *a mark*). *Well-marked, remarkable, easily recognized, evident*.

εὔστοχος, adv. (fr. εὔστοχος, *aiming accurately*). *Skilfully, accurately, properly*.

εὐτάκτως, adv. (fr. εὐτακτος, *well regulated*). *In due order, correctly*.

εὔτε, Ion. ἤτε, adv. (poet. for ὅτε). *When, as*.

εὔτεκρος, ου, adj. (fr. εὖ, *well*, and τέκνον, *a child*). *Having illustrious children, having a numerous offspring, fruitful*.

εὐτέλεια, ας, ἥ (fr. εὐτελής). *Frugality, cheapness, economy:—poverty*.

εὐτελής, ἐς, adj. (fr. εὖ, *well*, and τέλος, *expense*). *Not costly, frugal, poor*.

**Εὐτέρπη**, ἡς, ἡ. *Euterpe*, one of the Muses, the goddess of music.

**εὐτιθάσσειντος**, ον, adj. (fr. εὖ, *well*, and τιθασσένω, *to tame*). *Easy to tame*.

**εὐτολμος**, ον, adj. (fr. εὖ, *well*, and τόλμα, *boldness*). *Bold, nobly daring, resolute*.

**εὐτόνως**, adv. (fr. εὐτονος, *strong*). *Vigorously, powerfully, with good aim*.

**εὐτυχέω** (R. εὐτυχε), f. -ήσω, p. ἡτύχηκα (fr. εὐτυχής). *To succeed in obtaining*.—Intr. *to be fortunate, to prosper*.

**εὐτύχημα**, ἄτος, τό (fr. εὐτυχεῖω). *Good fortune, success*.

**εὐτυχής**, ἐς, adj. (fr. εὖ, *well*, and τυγχάνω (R. τυχε), *to succeed*). *Succeeding well, successful, fortunate*.

**εὐτυχία**, ας, ἡ (fr. εὐτυχεῖω). *Success, good fortune, prosperity*.

**εὐτυχῶς**, adv. (fr. εὐτυχής). *Successfully, fortunately, prosperously*.

**εὐφορία**, ας, ἡ (fr. εὐφορος). *Fertility, abundance*.

**εὐφορος**, ον, adj. (fr. εὖ, *well*, and φορέω, for φέρω, *to bear*). *Bearing well, fertile, productive*.

**εὐφραίνω** (R. εὐφραίνω, 2 εὐφραν), f. -ἄνω, p. εὐφραγα, 1 aor. εὐφρηνα, and -ἄνα (fr. εὐφρων, *cheering*). *To gladden, to delight, to cheer*.—MIND. *to be gay, to be delighted*.

**Εὐφράτης**, ον, ὁ. *Euphrātes*, a large river of Asia.

**εὐφροσύνη**, ἡς, ἡ (fr. εὐφρων, *cheering*). *Cheerfulness, gaiety, joy*.

**εὐφρής**, ἐς, adj. (fr. εὖ, *well*, and φρῶ, *to grow*). *Growing well, thriving, fertile*.

**εὐφωνος**, ον, adj. (fr. εὖ, *well*, and φωνή, *a voice*). *Having a clear voice, clear-toned, tuneful*.

**εὐχετάομαι** (poet. for εὐχομαι), used only in the pres. and imperf. *To intreat, &c.*

**εὐχή**, ἡς, ἡ (fr. εὐχομαι). *A supplication, a prayer, a vow*.

**εὐχομαι** (R. εὐχ), f. εὐξομαι, p. ἡύξμαι, and εὐγμαι, 2 a. ἡύξομην (fr. εὐχω, *obsol. to long for*). *To pray, to supplicate, to vow. to boast, to profess, to declare one's self proudly*.

**εὐχρηστία**, ας, ἡ (fr. εὐχρηστος, *useful*). *Usefulness, convenience, ease, advantage*.

**εὐώδης**, ἐς, adj. (fr. εὖ, *well*, and ὀζω, *to smell*). *Sweet-scented, fragrant, odoriferous*.

**εὐωδία**, ας, ἡ (fr. εὐώδης). *Sweet odours, fragrance*.

**εὐώνυμος**, ον, adj. (fr. εὖ, *well*, and ὄνυμα, *Æol. for ὄνομα, a name*). *Having a good name, distinguished, famous*:—on the left hand, the place of good omens.

**εὐωπς**, gen. -ίδος, adj. (fr. εὖ, *fair*, and ὤψ, *the eye*). *Having beautiful eyes, fair eyed, lovely to behold*.

**εὐωχέω** (R. εὐωχε), f. -ήσω, p. ἡνώχηκα (fr. εὖ, *well*, and ὀχέω, *food*). *To feed well, to satiate*.

*MID. to satisfy one's self, to feast.*

**εὐωχία**, ας, ἡ (fr. εὐωχέω). *A feast, a banquet.*

**ἐφαγον**, 2 a. of φάγω, obsol. to eat, used as 2 a. to ἐσθίω.

**ἐφεξῆς**, adv. (fr. ἐπὶ, in addition to, and ἔξῃς, in order). *In order, one after another, in due order, next, farther on.*

**ἐπείω**, f. -ίπω, &c. 2 a. ἔπειπον, inf. ἐπιπλεῖν (ἐπὶ, upon, and ἔπω, to follow). *To follow closely, to pursue, to press hard upon.*—*MID. to follow, to yield to, to obey.*

**ἐφηβος**, ου, ὁ, and ἡ, adj. (fr. ἐπὶ, at, and ἥβη, puberty). *Having arrived at the age of puberty; j. e. in Athens, for males, 18; females, 14.*—*Subst. a young man, a young woman.*—Pl. οἱ ἐφηβοί, young men, youths.

**ἐφήμερος**, ου, τό (fr. ἐφήμερος). *The Ephemeron, an insect which lives only a few hours.*

**ἐφήμερος**, ου, adj. (fr. ἐπὶ, for, and ἡμέρα, a day). *Lasting for a day, ephemeral.*

**ἐφίημι**, f. ἐφίσσω, &c. (ἐπὶ, to, against, and ἵημι, to send). *To send to, to send against, to let loose, to urge against, to seize, to attack.*

**ἐπιπνέομαι**, f. ἐπιέτομαι, &c. (ἐπὶ, to, and πνέομαι, to come). *To come to, to reach, to succeed, to attain.*

**ἐπιπνος**, ου, adj. (fr. ἐπὶ, upon, and ἵππος, a horse). *On horseback, mounted, riding.*

**ἐπὶπτάμαι**, f. ἐπιπτήσομαι, &c. (ἐπὶ, upon, and ἵπταμαι, to fly). *To fly down upon, to fly towards.*

**ἐπίστημι**, f. ἐπιστήσω, &c. (ἐπὶ, upon, and ἵστημι, to place). *To place upon, to set over, to appoint, to add to.*—2 aor. and perf. intr. *I stood upon, or with, I aided.*

**ἐπόδιος**, ου, adj. (fr. ἐπὶ, for, and ὁδός, a journey). *Necessary for a journey, necessary.*—*Subst. τὰ ἐπόδια, the perquisites.*

**ἐποράω**, f. -άσω, and ἐπόπομαι, &c. (ἐπὶ, over, and ὁράω, to look). *To look over, to survey, to inspect, to look down upon.*

**ἐπορμάω**, f. -ήσω, &c. (ἐπὶ, upon, and ὀρμάω, to urge). *To urge upon.*—Intr. *to rush upon, to assail, to attack.*

**ἐφορος**, ου, ὁ (fr. ἐφοράω). *An inspector.*

**Ἐφορος**, ου, ὁ. *An Ephorus, a Spartan magistrate.*—οἱ Ἐφοροί, the Ephori, five Spartan magistrates, elected annually, whose duty it was to watch over the rights of the people, and to check the power of the kings.

**ἔχθρα**, ας, ἡ (fem. of ἐχθρός). *Hatred, enmity, hostility.*

**ἐχθρός**, ἄ, ὅς, adj. (fr. ἔχθος, hatred). *Hated:—hostile, inimical.*—*Subst. a private enemy; Lat. inimicus.*—πολίμιος, α (public) enemy; Lat. hostis

Ἐχιδνα, ἡς, ἡ. *A viper.*

Ἐχινᾶδες, ὡν, αἱ. *Echinādes*, a group of small islands at the mouth of the Achelōus.

ἔχινος, ου, ὁ. *The Echtnus.*—*χερσαῖος ἔχινος*, a hedgehog.

Ἐχίων, ορος, ὁ. *Echion*, one of the men sprung from the dragon's teeth sown by Cadmus.

ἔχω (R. ἐχ, and σχε, 2 σχ), f. ἔξω, or σχήσω, p. ἔσχηκα, 2 a. ἔσχον, imp. σχέε. *To have, to hold, to keep, to contain, to stay.*—*Μῖν.* *to contain, or keep one's self, to prevail, to obtain.*—*to hold by, to be next in order to, to depend on.*—*λόγος ἔχει*, a report prevails.—*ἔχειν βίον*, to lead a life.—with an inf., to have power, to be able, to know how.—with an adverb, to be.

Idioms, 117, 43.

ἔωθεν, adv. (fr. ἔως, dawn).

*From the dawn, in the morning.*

ἔωθενός, ἡ, ὅν, adj. (fr. same). *Of, or belonging to dawn, morning, early.*

ἔως (Ion. ἥως, Dor. αῶς), gen. ἔω, ἡ. § 21. *The dawn, day-break, morning.*—the east.

ἔως, adv. *Until, till, up to, as far as, as long as, while, when.*

## Z.

ζάω (R. ζα) f. ζήσω, p. ἔζηκα. *To breathe, to live, to exist.*—οἱ ζῶντες, the living.—For the contraction of this verb, see § 98, Obs. 2.

ζεύγνυμι (R. ζευγ), f. ζεύξω, p. ἔζευχα. *To join, to yoke, to harness, to unite together.*—to bridge, i. e. to join the opposite sides of a river by a bridge.

ζεύγος, σος, τό (fr. ζεύγνυμι). *A team, a pair, a couple, a yoke* *Ζεύξις, ἴδος, ὁ. Zeuxis*, a celebrated painter, B. C. 468.

Ζεύς, gen. Διός (fr. Δίς), and Ζήνρος, ὁ. *Jupiter*, the son of Saturn and Ops, the most powerful of all the gods of the ancients.

Ζέφυρος, ου, ὁ (fr. ζόφος, darkness). *Zephyrus*, the name of one of the winds; also, the west wind, a zephyr, a gentle breeze.

ζέω (R. ζε), f. ζέσω, p. ἔζηκα. *To boil.*

ζηλοτυπέω (R. ζηλοτυπε), f. -ήσω, p. ἐζηλοτύπηκα (fr. ζηλότιπος, jealous). *To be jealous.*

ζηλόω (R. ζηλο), f. -ώσω, p. ἐζήλωκα (fr. ζήλος, zeal). *To be zealous for, to seek after eagerly, to admire, to be emulous, to deem happy, to envy, to be jealous.*

ζηλωτός, ἡ, ὅν, adj. (fr. ζηλόω). *Admired, envied, imitated, admirable.*

ζημία, ας, ἡ. *Injury, harm, loss, punishment.*

ζημιόω (R. ζημιο), f. -ώσω, p. ἐζημίωκα (fr. ζημία). *To cause loss to, to injure, to fine, to punish.*

Ζήνων, υρος, ὁ. *Zeno*, the founder of the sect of the Stoics.

ζητέω (P. ζητε), f. -ήσω, p. ἐζη-  
τησα. *To seek, to search for,  
to long for, to desire.*

Ζήτης, ου, ὁ. *Zetes, son of Bo-  
reas. With his brother, Ca-  
láis, he delivered Phineus from  
the Harpies.*

ζήτησις, εως, ἡ (fr. ζητέω). *A  
seeking, a search, asking.*

ζοφερός, ἄ, ὄν, adj. (fr. ζόφος,  
darkness). *Dark, obscure,  
gloomy.*

ζυγός, οὔ, ὁ (fr. ζύγνυμι, to yoke).  
*A yoke.*

ζυγώω (R. ζυγο), f. -άσω, p.  
ἐζύγωνα (fr. ζυγός). *To yoke,  
to join together.*

ζωγραφέω (R. ζωγραφε), f. -ήσω,  
p. ἐζωγράφησα (fr. ζῶον, an  
animal, and γράφω, to deli-  
neate). *To draw or paint  
animals from life.*

ζωγραφία, ας, ἡ (fr. ζωγραφέω).  
*Painting, the art or act of  
painting animals.*

ζωή, ης, ἡ (fr. ζῶω, epic for ζάω,  
to live). *Life, a mode of life,  
a living.*

ζώνη, ης, ἡ (fr. ζώννυμι, to gird).  
*A girdle, a waistband.*

ζωογονέω (R. ζωογονε), f. -ήσω,  
p. ἐζωογόνησα (fr. ζῶος, living,  
and γένω, to produce). *To  
produce living animals, to  
bring forth young alive, to  
bring forth, to nourish.*

ζῶον, ου, τό (fr. ζῶος, alive). *A  
living creature, an animal.*

ζῶος, ἡ, ὄν, adj. (fr. ζῶω, epic for  
ζάω, to live). *Living, alive.*

ζωστήρ, ηρος, ὁ (fr. ζώννυμι, to

gird). *A waist belt, a girth,  
a girdle.*

ζῶω, imperf. ἔζωον (Ion. and  
epic for ζάω). *To breathe, to  
live, &c.*

## H

ἢ, conj. *Or, or else.—ἢ, . . . . ἢ  
either . . . . or.—After a com-  
parative, than.—In interroga-  
tions, whether? or indicated  
merely by the tone of voice,  
without a corresponding word.*

ἣ, adv. (dat. of ὅς, with ὁδῶ un-  
derstood). *In which way, by  
which, whereby, whence, where.  
—Att. as, because.*

ἦ, adv. *Surely, truly, without  
doubt, certainly.—Interroga-  
tively, whether? is it not so?*

ἦ, for ἔφη, 3d sing. imperf. ind. of  
ἡμι. *He said. § 112, VIII.*

ἡβάω (R. ἡβα), f. ἡβήσω, p. ἡβησα  
(fr. ἡβη). *To be at the age of  
puberty, to possess full strength:  
—to arrive at manhood, to be  
young.*

ἡβη, ης, ἡ. *Youth, the bloom of  
youth, puberty.*

Ἥβη, ης, ἡ. *Hebe, daughter of  
Jupiter and Juno, and goddess  
of youth.*

ἡγεμονία, ας, ἡ (fr. ἡγεμονία, to  
have the command). *The  
supremacy, the chief command.*

ἡγεμών, ὄνος, ὁ (fr. ἡγέομαι). *A  
leader, a chief, a guide:—the  
pilot fish.*

ἡγέομαι (R. ἡγε), f. -ήσομαι, p.

ἡγῆμαι (fr. ἄγω, to lead). To go before, to lead the way, to conduct, to be the first or chief:—to think, to deem, to regard as, to consider.

Ἡγησίλαος, ου, ὁ. *Hegesilāus*. ἡγήτωρ, ορος, ὁ (fr. ἡγείομαι). A leader, a conductor, a guide.

ἡδέ, conj. And, also.

ἡδέως, adv. (fr. ἡδύς, sweet). Sweetly, pleasantly, willingly, cheerfully.—Comp. ἡδιον, ἡδιστα, more agreeably, most agreeably.

ἡδη, adv. Already, now, directly, presently, at this moment.

ἡδιστα, adv. superl. of ἡδέως.

ἡδομαι (R. ἡδ), f. ἡσομαι, p. ἡσμαι (fr. ἄδω, from which ἀνδάνω, to please). To please one's self, to delight in, to take pleasure in.

ἡδονή, ἡς, ἡ (fr. ἡδομαι). Pleasure, gratification, enjoyment.

ἡδύς, εἶα, ὅ, adj. Sweet, pleasing, agreeable, delightful, lovely, dear.—Comp. ἡδίων, ἡδιστος. —ἡδιστον, adv. most sweetly.

ἡδύφωνος, ου, adj. (fr. ἡδύς, and φωνή, a voice). Sweet-toned, melodious, tuneful.

Ἡδωνοί, ὧν, οἱ. The *Edōni* or *Edonians*, a people of Thrace.

ἥ (poetic for ἦ). Or:—whether.

ἡρόεις, ὅσση, ὅς, adj. (Ion. for αἰρόεις, fr. ἀήρ, dusky air). Dark, dusky, hazy, cloudy, obscure.

ἡῆρ, ἡῆρος, ὁ and ἡ (Ion. for ἀήρ), Air, &c.

ἡθρος, ου, ὁ and ἡ (Att. for ἡθ-

θρος, derivation uncertain). A young man, a young woman, a person unmarried.

ἡθμός, or ἡθμός, οὔ, ὁ (fr. ἡθω, to sift). A sieve, a strainer.

ἡθος, εος, contr. ους, τό (Ion. for ἔθος). Custom, habit, a mode of acting, behaviour, manner, temper, character:—a customary abode.

ἡϊών, ὄνος, ἡ. A shore, a bank.

ἡκα, adv. Gently, softly:—little. Comp. ἡσσον, or ἡτιον, sup. ἡκιστα.

ἡκιστος, η, ου, adj. (fr. ἡκα), superl. of μικρός. Weakest, smallest, least.—ἡκιστα, adv. least, in the smallest degree, by no means.—οὐχ ἡκιστα, especially.

ἡκω (R. ἡκ), f. ἡξω, p. ἡκα. To come, to be present. In the latter sense the pres. has the force of a perf., and the imperf. of a pluperf.; thus, *I am present, I have come,—I was present, I had come.*

ἡλεκτρον, ου, τό. Amber.

ἡλικία, ας, ἡ (fr. ἡλιε, of full growth). Maturity, manhood, age, puberty.

ἡλικιώτης, ἱδος, ἡ (fem. of ἡλικιώτης, a companion). A companion, a playmate.

ἡλίκος, η, ου, adj. (fr. ἡλιε, of full growth). How large, how great, of so great size.—Lat. *quantus*.

ἡλιος, ου, ὁ. The sun, day, a day.

ἡλος, ου, ὁ. A nail, a peg.

Ἠλύσιον, ου, τό. *Elysium*. the

place of the virtuous after death.—*Ἠλύσιον πεδίον*, the *Elysian plain*.

*ἡμαι*, imperf. *ἡμῃ*. The other tenses from *ἐξομαι*, to be seated, to sit, § 112, VI.

*ἡμαρ*, ἄτος, τό (poetic for *ἡμέρα*). A day.

*ἡμελημένως*, adv. (fr. *ἡμελημένος*, p. pt. pass. of *ἀμελεῖσθαι*, to be negligent). Negligently, carelessly.

*ἡμεν*, Doric for *εἶναι*, pres. inf. of *εἶμι*. To be.

*ἡμέρα*, ας, ἡ. A day.—*καθ' ἡμέραν*, day by day, daily.—*μεθ' ἡμέραν*, by day, in the day time.—*ἄμ' ἡμέρα*, at day break; lit. "with the day."

*ἡμεροδρομέω* (R. *ἡμεροδρομε*), f. -ήσω, p. *ἡμεροδρόμηκα* (fr. *ἡμέρα*, a day, and *δρόμω*, obsol. to run, 3 R. *δρομ*, see *τρέχω*). To run the whole day, to act as a day courier.

*ἡμερος*, ον, adj. Mild, gentle, tame:—cultivated, domestic.

*ἡμερώω* (R. *ἡμερο*), f. -ώσω, p. *ἡμέρωκα* (fr. *ἡμερος*). To tame, to render gentle, to improve.

*ἡμερώσις*, εως, ἡ (fr. *ἡμερώω*). The act of taming, improvement by culture.

*ἡμέτερος*, α, ον, poss. pron. (fr. *ἡμεῖς*, we). Our, ours.

*ἡμί* (a form of *φημί*). I say, § 112, VIII.

*ἡμιβρωτος*, ον, adj. (fr. *ἡμισυς*, half, and *βιβρώσκω*, to eat). Half-eaten, gnawed.

*ἡμιγυμνος*, ον, adj. (fr. *ἡμι*, for

*ἡμισυς*, half, and *γυμνός*, naked). Half-naked, ill clad.

*ἡμιδεής*, ἐς, adj. (fr. *ἡμι*, for *ἡμισυς*, half, and *δέω*, to want). Wanting half, half empty.

*ἡμιλεπτος*, ον, adj. (fr. *ἡμι*, for *ἡμισυς*, half, and *λέπω*, to peel off). Half peeled or shelled, half hatched.

*ἡμίονος*, ου, ὁ (fr. *ἡμισυς*, half, and *ὄνος*, an ass). A mule.

*ἡμίους*, εια, υ, adj. Half.—Neut. τὸ ἡμίον, the half.

*ἡμιτέλής*, ἐς, adj. (fr. *ἡμι*, for *ἡμισυς*, half, and *τελέω*, to finish). Half finished, unfinished, incomplete.

*ἡμιφλεκτος*, ον, adj. (fr. *ἡμι*, for *ἡμισυς*, half, and *φλέγω*, to burn) Half burned, half consumed by fire.

*ἥν*, conj. (Att. for *ἐν* or *ἐάν*). If when.—*ἥν μή*, if not, unless.—*ἥν περ*, even if, although.

*ἡνία*, ας, ἡ. A bridle, a rein.

*ἡνίκα*, adv. When, at which time.

*ἡνιοχέω* (R. *ἡνιοχε*), f. -ήσω, p. *ἡνιόχηκα* (fr. *ἡνίοχος*). To hold the reins, to drive, to guide.

*ἡνίοχος*, ου, ὁ (fr. *ἡνία*, a rein, and *έχω*, to hold). One who holds the reins, a charioteer, a driver.

*ἥπαρ*, ἥπατος, τό. The liver.

*ἥπειρος*, ου, ὁ. A continent, the main land.

*Ἡπειρος*, ον, ἡ. Epirus, a country of Greece, west of Thessaly.

*Ἡπειρώτης*, ου, ὁ. An Epirot, an inhabitant of Epirus.

**ἥπερ**, conj. *Or.*—In comparisons, *as, than.*

**ἡπεροπεντής**, οὐ, ὁ (fr. ἡπεροπτεύω, *to deceive*). *A deceiver, a seducer, a cheat.*

**Ἥρα**, ας, ἡ. *Juno*, daughter of Saturn and Ops, and wife of Jupiter.

**Ἡρακλῆς**, εος, contr. Ἡρακλῆς, εόνος, ὁ. *Hercules*, son of Jupiter and Alcmena, the most distinguished of ancient heroes.

**Ἡράκλειος**, α, ον, adj. (fr. Ἡρακλῆς). 1. *Of Hercules, Herculean.*—τὸ Ἡράκλειον, scil. ἱερόν, *the temple of Hercules.* 2. (fr. Ἡρακλῆα, *Heracleā*), *Heracleean.*—Ἡράκλεια λίθος, *the Heracleean stone, i. e. the magnet.*

**ἡρεμέω** (R. ἡρεμε), f. -ήσω, p. ἡρέμηκα (fr. ἡρέμα, *quietly*). *To be quiet, to be calm, to repose.*

**Ἡριγόνη**, ης, ἡ. *Erigōnē*, a daughter of Icarus.

**Ἡριδᾶνός**, οὐ, ὁ. *Eridānus*, the Greek name of the largest river in Italy, now called the *Po*.

**ἡρίον**, ον, τό (fr. ἔρα, *the earth*). *A tomb, a sepulchre.*

**ἥρως**, ωος, ὁ. *A hero.*

**Ἡσιόδος**, ου, ὁ. *Hesiod*, a Greek poet, cotemporary with Homer.

**Ἡσιόνη**, ης, ἡ. *Hesiōnē*, a daughter of Laomedon, king of Troy. Having been exposed to be devoured by a sea monster, she was delivered by Hercules.

**ἥσσων**, ον, adj. (comp. of μικρός). *Weaker, less.*

*less.*—ἥσσων νόσον, *exposed to disease.*

**ἡσυχάζω** (R. ἡσυχᾶδ), f. -ᾷσω, p. ἡσυχάνα (fr. ἡσυχός). *To be quiet, to be at rest, to live quietly.*

**ἡσυχῇ**, adv. (fr. ἡσυχός). *Quietly, leisurely, softly, gently.*

**ἡσυχία**, ας, ἡ (fr. same). *Quietness, tranquillity, repose.*—ἡσυχίαν ἔχειν, *to remain quiet.*—καθ' ἡσυχίαν, *quietly.*

**ἡσυχός**, ον, adj. *At rest, quiet, tranquil, at leisure.*

**ἥτοι**, conj. *Indeed, certainly, truly, doubtless.*

**ἦτορ**, ορος, τό. *The heart.*

**ἥττα**, ης, Att. for ἥσσα, ης, ἡ (fr. ἡσσάομαι). *A defeat.*

**ἡττώω** (R. ἡττα), Att. for ἡσσάω, f. -ήσω, p. ἡττηκα (fr. ἡσσων). *To make inferior, to conquer.*—PASS. *to be inferior, to be conquered, to yield to.*

**ἥττων**, ον, Att. for ἥσσων, ον, adj. (comp. of μικρός). *Less, smaller, inferior, weaker, subject to.*—οὐχ ἥττον, and οὐδέν ἥττον, *nevertheless, in like manner.*

**ἡῦκομος**, ον, adj. (Ion. and poet. for εὔκομος, fr. εὖ, *well*, and κόμη, *hair*). *Having beautiful hair, fair haired.*

**Ἡφαιστος**, ον, ὁ. *Vulcan*, son of Jupiter and Juno, the god of fire, and the patron of such as work in metals.

**ἤχέω** (R. ἤχε), f. -ήσω, p. ἤχηκα (fr. ἤχή, *a sound*). *To sound, to resound, to sing.*

**ἤχι**, adv. (poetic for ἦ). *Where.*



ἦχος, ου, ὁ (same as ἡχή). *A sound, a noise.*

ἠχώ, οος, contr. οὖς, ἦ. *A sound, an echo.*

ἦώς, ἥος, contr. ἦους, ἦ. *Dawn, day*

## Θ.

θάλαμος, ου, ὁ. *A room, a chamber, the women's apartment.*

θάλασσα, Att. θάλαττα, ης, ἡ (fr. ἄλς, *salt*, θ taking the place of the spiritus asper (')). *The sea.*

θαλάσσιος, ου, and θαλάττιος, ου, adj. (fr. θάλασσα). *Of or belonging to the sea, maritime, lying near the sea.*

θαλασσοκρατέω (R. θαλασσοκρατε), f. -ήσω, p. -ηκα (fr. θάλασσα, and κρατέω, *to rule*). *To rule the sea.*

Θάλεια, ας, ἡ. *Thalia, the muse of comedy.*

θαλερός, ἄ, ὄν, adj. (fr. θάλλω, *to bloom*). *Blooming, vigorous, strong, youthful, abundant.*

Θάλης, ου, and ἥτος, ὁ. *Thales, founder of the Ionic philosophy, born at Miletus, B. C. 640.*

θάλλω (R. θαλ), f. θάλω, p. τίθαλκα, 2 a. ἔθαλον. *To flourish, to bloom, to shoot forth, to be verdant, to abound in.*

θάλπος, εος, τό (fr. θάλπω). *Warmth, heat, glow.*

θάλπω (R. θαλπ), f. θάλψω, p. τίθαλφα. *To warm, to cheer, to encourage.*

θαλπωρή, ἡς, ἡ (fr. θάλπω). *A*

*warming:—comfort, consolation, hope, joy.*

θαμά, adv. (fr. ἄμα, θ being used for (')). *Thickly, closely, frequently, often.*

θαμβέω (R. θαμβε), f. -ήσω, p. τεθάμβηκα (fr. θάμβος, *wonder*). *To wonder, to be amazed or astonished at.*

θαμίζω (R. θαμιδ), f. -ίσω, p. τεθαμίκα (fr. θαμά). *To go or come often, to frequent.*

Θάμυρις, ἴδος, ὁ. *Thamyris, a celebrated musician of Thrace who challenged the Muses to a trial of skill. Being conquered, he was deprived by them of his eyes, his lyre, and his voice.*

θανάτος, ου, ὁ (fr. θνήσκω, *to die*, 2 R. θαν). *Death, capital punishment.*

Θάνατος, ου, ὁ (fr. the same). *Death, one of the deities of the lower world, who conducts the souls of the dead to the lower regions.*

θανάτω (R. θανατο), f. -ώσω, p. τεθανάτωκα (fr. θάνατος). *To put to death, to condemn to death.*

θάπτω (R. θαφ), f. θάψω, p. τίταφα, 2 a. ἔταφον. *To bury, to inter, to commit to the grave or to the funeral pile.*

θαρράλως, Attic for θαρσαλώς, adv. (fr. θαρράλιος, *bold*). *Boldly, resolutely, audaciously.*

θαυρόεω (R. θαύρε), f. -ήσω, p. τεθαυρήκα (a later form of θαρσύνω). *To be bold, to be*

*confident, or courageous.*—**θάρρει**, imp. *take courage, fear not.*  
**θαρρύντως**, adv. (fr. **θάρρειν**).

*Boldly, resolutely, confidently.*  
**θαρρύνω**, & **θαρσύνω** (**θάρρυος**, dodd). *To encourage, to cheer.*  
**θαρσέω** (R. **θαρσε**), f. -ήσω, p. **τεθάρομαι** (fr. **θάρσος**). *To be bold, to be courageous, to be of good cheer.*—**θάρσει**, imp. pres., *be of good cheer, fear not.*  
**θάρσος**, εος, τό, also **θάρβος**, εος, τό. *Boldness, courage, confidence.*

**θάσσω**, or, and Att. **θάττω**, or, adj. (comp. of **ταχύς**, *swift*).  
*Swifter, more rapid.*—**Superl. τάχιστος**.

**θάτερον** (contr. for τὸ ἕτερον, fr. **ἕτερος**). *The one (of two).*

**θαῦμα**, ἄτος, τό (fr. **θάομαι**, *to wonder*). *A wonder, a prodigy:—admiration, astonishment.*

**θαυμάζω** (R. **θαυμαδ**). f. -ήσω, p. **τεθαύμακα** (fr. **θαῦμα**). *To wonder at, to be astonished at, to admire, to revere.*

**θαυμάσιος**, α, or, adj. (fr. **θαυμάζω**). *Wonderful, astonishing, admirable.*

**θαυμαστός**, ἡ, ὅν, adj. (fr. same). *Wonderful, surprising.*—**θαυμαστόν** (ἐστὶ) οἶον, *it is wonderful how.*—**θαυμαστόν** (ἐστὶ) ὅσον, *it is wonderful how much, to a wonderful degree.*

**θαυμασιῶς**, adv. (fr. **θαυμαστός**). *Wonderfully, surprisingly, admirably.*

**θε**, **θεν**, an enclitic inseparable particle annexed to the gen.,

and denoting, *motion from; as, ἀγρόθεν, from the field, § 119, 1, 2d.*

**θεά**, ἄς, ἡ (sem. of **θεός**). *A goddess.*

**θεά**, ας, ἡ (fr. **θεάομαι**, *to see*). *A sight, a view.*

**θείαιρα**, ης, ἡ (poet. for **θεά**). *A goddess.*

**θεῖαμα**, ἄτος, τό (fr. **θεάομαι**). *A sight, a spectacle.*

**Θεανώ**, ὅος, contr. οὗς, ἡ. *Theano, a female Pythagorean philosopher.*

**θεάομαι** (R. **θεα**), f. **θεῶσομαι**, p. **τεθεῶμαι**. *To see, to view, to behold, to contemplate.*

**θεῖατρον**, ου, τό (fr. **θεάομαι**). *A theatre, a place of exhibition.*

**θεῖος**, α, or, adj. (fr. **θεός**). *Divine.*—τὸ **θεῖον**, *the divinity.*

**θεήιος**, for **θείσιος**, same as **θεῖος**.  
**θεῖος**, ου, ὁ. *An uncle.*

**θεῖλω** (R. **θειλγ**), f. **θειλήσω**, p. **τεθειλήκα**. *To soothe, to charm, to delight.*

**θεῖλω** (R. **θειλε**), f. **θειλήσω**, p. **τεθειλήκα** (same as **ἐθέλω**). *To wish, to will, to be wont.*

**θεμελίον**, ου, τό (neut. of **θεμέλιος**, *fundamental*, fr. **τίθημι**, *to place*). *A foundation, a basis.*

**θέμις**, ἴδος, and ἰστος, ἡ. *Justice, right, equity.*—ἡ **θέμις** ἐστὶ, *as is proper; lit. (τῇ ὁδῷ) ἡ, in the way in which, &c.*

**Θέμις**, ἰστος, ἡ. *Themis, daughter of Cœlus and Terra, and wife of Jupiter. She is regarded as the goddess of justice. Att. θέμις, ἴδος, acc. ιν.*

**Θεμιστοκλῆς**, ἴεος, contr. ἴους, ὁ.  
Themistocles, a celebrated  
Athenian general.

**Θεοπροπία**, ας, ἡ (fr. θεοπρο-  
πίω, to foretell future events).

A prediction, a prophecy.

**Θεοπρόπιον**, ου, τό (fr. same).

A prophecy.

**θεός**, οὔ, ὁ. A god, a divinity.—  
ἡ, a goddess.

**θεράπαινα**, ης, ἡ (fem. of θερά-  
πων). A maid servant, a female  
slave.

**θεράπεια**, ας, ἡ (fr. θεραπεύω).  
Service, care:—means of heal-  
ing, cure.

**θεράπεντός**, α, ον, adj. (fr. θε-  
ραπεύω). To be waited on.—  
θεραπευτέον (ἔστιν ἡμῖν), we  
must serve.

**θεράπενω** (R. θεραπευ), f. -εύ-  
σω, p. τεθεράπευκα (fr. θέρω,  
to cherish). To wait upon, to  
serve, to court, to please, to  
honour.

**θεράπων**, οντος, ὁ (fr. θέρω, to  
cherish). A servant (not a  
slave), an attendant, a fol-  
lower.

**θερινός**, ἡ, ὄν, adj. (fr. θέρος,  
summer). Of summer, summer.

**θερμαίνω** (R. θερμαιν, 2 θερ-  
μᾶν), f. -ᾶνῶ, p. τεθέρμαγα  
(fr. θερμός, warm). To warm:  
—to rouse, to influence.

**θερμη**, ης, ἡ (fr. θέρμω, to warm).  
Warmth, heat.

**θερμός**, ἡ, ὄν, adj. (fr. θέρω, to  
warm, p. pass. τεθερμαι).

Warm, heated: violent, ardent.

**θερμότης**, ητος, ἡ (fr. θερμός),

Warmth, heat: violence, ardor  
**Θερμῶδων**, οντος, ὁ. Thermō-  
don, a river of Pontus, on the  
banks of which the Amazons  
dwelt.

**θέρος**, εος, contr. ους, τό (fr. θέ-  
ρω, to warm). Summer.—τοῦ  
θέρους, in summer.

**θεσπίζω** (R. θεσπιδ), f. -ίσω,  
p. τεθίσπικα (fr. θέσπισ, pro-  
phetic). To predict, to give an  
oracle, to warn by an oracle.

**Θεσσαλία**, and Att. Θετταλία,  
ας, ἡ. Thessaly, an extensive  
country of Greece, east of  
Epirus.

**Θέτις**, ιδος, ἡ. Thetis, one of  
the sea deities, daughter of  
Nereus, wife of Peleus, and  
mother of Achilles.

**Θετταῖλος**, Att. for Θεσσαῖλος, οὔ,  
ὁ. A Thessalian.

**θέω** (R. θρυ), f. θείσομαι (other  
tenses as in τρέχω). To run,  
to hasten:—to sail rapidly, to  
fly.

**θεωρέω** (R. θεωρε), f. -ήσω, p.  
τεθεώρηκα (fr. θεωρός, a be-  
holder). To behold, to see, to  
contemplate, to observe.

**θεωρία**, ας, ἡ (fr. θεωρέω). A  
beholding, a survey, a contem-  
plation, view.

**Θῆβαι**, ὧν, αἱ. Thebes, the ca-  
pital of Bœotia, founded by  
Cadmus.

**Θηβαῖος**, α, ον, adj. Theban.—  
οἱ Θηβαῖοι, the Thebans.

**θήγω** (R. θηγ), f. θήξω, p. τέ-  
θηγα. To sharpen, to whet, to  
rouse.

**θήκη**, ης, ἡ (fr. τίθημι, to deposit). A depository, a chest, a receptacle, a coffer. — αἱ **θήκαι**, the tombs.

**θηλυμίτης**, ου, ὁ (fr. θῆλυς, and **μίτρα**, a head-band). One who wears the head-band of females, an effeminate person.

**θῆλυς**, εια, υ, adj. Female, feminine, effeminate.—τὸ **θῆλυ** (γένος), the female sex.—αἱ **θήλειαι**, females.

**θήρ**, **θηρός**, ὁ. A wild beast.

**θήρα**, ας, ἡ (fr. θήρ). The chase, hunting, a hunt.

**Θηραμένης**, ου, ὁ. Theramēnes, an Athenian general and philosopher in the time of Alcibiades.

**θηράω** (R. **θηρα**), f. -άσω, p. **τεθήρῃκα** (fr. **θήρα**). To hunt, to chase, to strive after.

**θήρειος**, ον, adj. (fr. **θήρ**). Of, or pertaining to wild beasts.

**θηρευτικός**, ῆ, ὄν, adj. (fr. **θηρευτής**, a hunter). Of, or belonging to the chase, adapted to hunting.—**θηρευτικός κύων**, a hunting dog.

**θηρεύω** (R. **θηρευ**), f. -εύσω, p. **τεθήρευκα** (fr. **θηρα**). To hunt, to chase, to pursue, to seek.

**θηρίον**, ου, τό (fr. **θήρ**). A wild beast.

**θηριώδης**, ες, adj. (fr. **θηρίον**, and **εἶδος**, appearance). Having a wild appearance, savage, bestial, animal:—full of animals.

**θηρόβρωτος**, ων, adj. (fr. **θήρ**, a

wild beast, and **βιβρώσκω**, to eat). Devoured by wild beasts.

**θησανρίζω** (R. **θησανριδ**), f. -ίσω, p. **τεθησανρίκα** (fr. **θησανρός**). To lay up, to store away to treasure up.

**θησανρός**, οὔ, ὁ (derivation uncertain, probably fr. τίθημι, to place or lay up). A place for laying up in store, a treasury.—a treasure.

**Θησεύς**, ἰως, ὁ. Theseus, a king of Athens, and one of the most celebrated heroes of antiquity.

**θητεύω** (R. **θητευ**), f. -εύσω, p. **τεθήτευκα** (fr. **θής**, a hired servant). To serve for hire, to be a hired servant.

**θιάσος**, ου, ὁ (fr. **θειάζω**, to act as inspired). A company of dancers, a band of bacchanalian revellers, any festive band or company.

**θιγγάνω** (R. **θιγ**), f. **θίξω**, and **θίξομαι**, p. wanting. To touch, to attain, to enjoy.

**θίς**, **θινός**, ὁ; also, **θιν**, **θινός**, ὁ and **ῆ** (fr. τίθημι, to place). A heap, a pile of sand:—hence, the sea-beach, the shore.

**θλάω** (R. **θλα**), f. **θλάσω**, p. **τέθλακα** (another form of **κλάω**). To bruise, to crush, to break in pieces.

**θνήσκω** (R. **θνα**, **θᾶν**, 2 **θᾶν**), f. **θανοῦμαι**, p. **τέθνηκα**, 2 a. **ἔθانون**. To die, to perish.—For the syncopated forms, **τέθναα**, **τέθναμεν**, **τεθῆναι**, &c. see § 101, 5.

**θνητός**, ῆ, ὄν, adj. (fr. **θνήσκω**).

*Mortal, perishable, transitory.*

—οἱ θνητοί, *mortals.*

θοίνη, ης, ἡ (fr. θάω, *to nourish*).

*A repast, a feast, food.*

θολερός, ἅ, ὄν, adj. (fr. θολός, *mud*). *Muddy, turbid, impure.*

θοός, ἡ, ὄν, adj. (fr. θίω, *to run*).

*Swift, rapid.*

θορυβέω (R. θορυβέ), f. -ήσω, p. τεθορυβήκα (fr. θόρυβος).

*To make a loud noise, to disturb by noise, to throw into confusion, to be in commotion.*

θόρυβος, ου, ὁ. *Loud noise, tumult, uproar, confusion.*

Θουδίππος, ου, ὁ. *Thudippus, a friend of Phocion, condemned to die with him.*

Θράκη, ης, ἡ. *Thrace, a country of Europe, between Macedonia and the Euxine Sea.*

Θραξ, ἄκός, ὁ. *A Thracian.*

θρασέω (R. θρασε), f. -ήσω, p. τεθράσηκα (for θαρσέω). *To be bold, &c.*

Θράσιος, ου, ὁ. *Thrasius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt.*

θράσος, εος, τό (same as θάσος). *Boldness, rashness.*

Θράσυλλος, ου, ὁ. *Thrasyllus, a man of Attica, who, under the influence of a certain monomania, supposed all the ships that entered the harbour to be his own.*

θρασύνω (R. θρασύν, 2 θρασύν), f. -ύνω, p. τεθράσυνγα (fr. θρασύς, *bold*). *To make bold, to inspire courage.*—MID. *to*

*be bold, to act or speak boldly, confidently, or arrogantly.*

θρασύς, εἶα, ὅ, adj. (fr. θράσος). *Bold, resolute, brave, daring, arrogant.*

Θράττη, ης, ἡ. *A Thracian female.*

θρεπτικός, ἡ, ὄν, adj. (fr. τρέφω, *to nourish*. Root, θρεφ). *Nourishing, nutritious.*

Θρηξ, ἱκος, ὁ. *A Thracian.*

Θρήκη, and Θρηίκη, ης, ἡ, Ion. for Θράκη. *Thrace.*

θρηνέω (R. θρηνε), f. -ήσω, p. τεθρήνηκα (fr. θρήνος, *wailing*). *To wail, to lament, to deplore, to bemoan.*

Θριάσιον (πεδιον), τό. *The Thriasian plain, a large plain of Attica, extending from Eleusis northward to Boeotia.*

θρίξ, τριχός, (ῥ64), ἡ. *The hair.*

θρόνος, ου, ὁ. *A seat, a stool, a chair of state, a throne.*

θρηγᾶτηρ, τέρος, by syncope, τρος, ἡ. *A daughter.*

θυμῖαμα, ἄτος, τό (fr. θυμῖα). *Incense, perfume.*

θυμῖατήριον, ου, τό (fr. θυμῖα). *An instrument for burning incense, a censcr.*

θυμῖαω (R. θυμια), f. -ᾶσω, p. τεθυμῖακα (fr. θυμία, *incense*). *To burn incense to.*

θυμός, ου, ὁ (fr. θύω, *to rage*). *Passion, anger, ardor, courage:—the soul, or mind, as the seat of feeling and passion.—ρός, the soul, or mind, as the seat of thought and reflection.*

θυμόσοφος, ου, ἄδj. (fr. θυμός,

and σοφός, wise). Endowed with natural talents, naturally intelligent, talented, intelligent.

Θύρα, ας, ἡ. A door, a gate, an entrance.

Θύραζε, adv. (for Θύραζε). Towards the door, out of doors, abroad.

θυρίς, ἴδος, ἡ (dim. of Θύρα). A small door or gate, a window.

θυρόω (R. θυρο), f. -ώσω, &c. (fr. Θύρα). To close with a door, to protect.

θύρσος, ου, ὁ. The thyrsus, the Bacchanalian rod or staff.

θυρσοόω (R. θυρσο), f. θυρσοῶω, &c. To make a thyrsus, to form like a thyrsus.

θυσία, ας, ἡ (fr.θύω). A sacrifice.

θυσιάζω (R. θυσιαδ), f. -ᾶσω, p. τεθυσιᾶκα (fr. θυσία). To sacrifice.

θύω (R. θυ), f. θύσω, p. τέθυκα. To sacrifice.—Also, intr. to move rapidly, to rush impetuously.—Mid. to inspect the entrails of victims for the purpose of divination.

θύωμα, ἄτος, τό (fr. θύω, to burn incense). The fume of incense, perfume, frankincense.

θώραξ, ἄκος, ὁ. A coat of mail:—a corslet, a cuirass.

I.

ἰάλλω (R. ἱαλ), f. ἱάλλω, 1 a. ἱηλα. To throw forth, to send out, to stretch forth.

ἰάομαι (R. ἱα), f. ἱάσομαι, p. ἱῶμαι. To heal, to cure, to remedy.

Ἰαπετός, οὔ, ὁ. Japetus, one of the giants, son of Cælus and Terra, regarded by the Greeks as the father of all mankind:—probably the mythological account of Japhet, the son of Noah, from whom the European nations are descended.

Ἰάσων, ορος, ὁ. Jason, the celebrated leader of the Argonautic expedition.

ιατρικός, ἡ, ὄν, adj. (fr. ἱατρός). Of or pertaining to medicine, medical, healing.—Subst. ἱατρική, ἡς, ἡ (scil. τέχνη), the healing art, the science of medicine.

ιατρός, οὔ, ὁ (fr. ἰάομαι). A physician.

ἰάχω (R. ἱαχ), f. ἱάξω, p. ἱᾶχα, and ἱαχέω (R. ἱαχε), f. -ήσω, p. -ηκα. To shout, to cry aloud.

Ἰβηρ, ηρος, ὁ. 1. An Iberian.—2. A Spaniard:—οἱ Ἰβηρες, the Iberi, the Spaniards.—Also, a people of Asia.

ἰβις, ἴδος (Ion. ιος), ἡ. The ibis, a bird held sacred by the Egyptians, from its destroying the serpents, &c.

ἰδέ, epic for ἡδέ, conj. And.

ἰδέα, ας, ἡ (fr. ἰδω, to see, 2 R. ἰδ). Form, external appearance, figure,—a model formed in the mind, an idea.

Ἰδη, ης, ἡ, Ion. for Ἰδα, ας, ἡ. Ida, a celebrated mountain in Troas, near the site of ancient Troy.

**ἴδιος**, α, ον, adj. *Proper, peculiar, private, distinct, one's own*.—Adv. **ἰδίᾳ**, *by itself, separately*.—Subst. ὁ ἴδιος, *a private citizen*.

**ἰδιότης**, ητος, ἡ (fr. ἴδιος). *A peculiarity:—propriety*.

**ἰδιώτης**, ου, ὁ (fr. ἴδιος). *A private citizen, one of the lower class, an unlearned man, a simpleton*.—οἱ ἰδιῶται, *the unlearned*.

**ἰδοῦν**, adv. *Lo, behold*.—ἰδοῦ is properly the 2 a. imp. m. of εἶδω, *to see*.

**ἰδρώς** (R. ἰδρω), f. -ώσω, p. ἰδρωκα (fr. ἰδρώς). *To sweat, to toil*.

**ἰδρύνω** (R. ἰδρυ), f. -θσω, p. pass. ἰδρῦμαι, 1 a. pass. ἰδρύνθην (fr. ἰζω, *to seat*). *To sit down, to seat:—to erect, to build, to consecrate*.—Mid. *to erect, to dedicate*.—Pass. *to lie, to be seated, to be built*.

**ἰδρώς**, ὠτος, ὁ. *Sweat*.

**Ἰδυία**, ας, ἡ. *Idyia, wife of Æetes, king of Colchis, and mother of Medæa*.

**ἰέρεια**, ας, ἡ (fem. of ἱερεύς). *A priestess*.

**ἱερεῖον**, ου, τό (fr. ἱερός). *A victim*.

**ἱερεὺς**, εως, ὁ (fr. same). *A priest*.

**ἱερόν**, οὔ, τό (fr. same). *A temple*.—τὰ ἱερά, ὧν, *victims, sacrifices, omens*.

**ἱερός**, á, ὄν, adj. *Sacred, holy, consecrated*.

**ἱερόσυλος**, ου, ὁ (fr. ἱερόν, and συλάω, *to plunder*). *A robber of temples, a sacrilegious person*.

**ἰζω** (R. ἰδ, and ἰζε), imperf. ἰζον, f. ἰζήσω, Att. ἰῶ. In Attic writers, καθἰζω is more common. —Tr. *To cause to sit, to seat, to place*.—Intr. *to seat one's self, to sit down*.

**ἰημι** (R. ἱ), f. ἦσω, p. εἶκα, 1 a. ἦκα, § 110, 2. *To put in motion, to send, to cast, to throw*.—Mid. *to hasten*.

**Ἰθάκήσιος**, α, ον, adj. (fr. Ἰθάκη). *Of or belonging to Ithaca*.  
**ἰθύς**, εῖα, ύ, adj. *Straight, direct*.—Adv. ἰθύς, *straight forward, directly onward*.

**ἰκάνος**, ἡ, ὄν, adj. *Fit, befitting, suitable, proper, sufficient, equal to*.

**ἰκάνω**, epic form of ἰκνέομαι (fr. ἰκω). *To come to, to arrive at*.  
**ἰκάνως**, adv. (fr. ἰκάνος). *Suitably, fully, properly, sufficiently, &c.*

**Ἰκαρία**, ας, ἡ. *Icaria, an island in the Ægean sea, near Samos*.

**Ἰκάριος**, α, ον, adj. *Icarian, of or pertaining to Icārus, or Icarus, of Icaria*.—τὸ Ἰκάριον πέλαγος, *the Icarian sea*.

**Ἰκάρος**, ου, ὁ. *Icārus, son of Dædalus, who in his flight from Crete, fell into that part of the Ægean sea, which from him was called the Icarian sea*.

**ἰκετεύω** (R. ἰκετεν), f. -εύσω, p. ἰκέτευκα (fr. ἰκέτης). *To supplicate, to intreat, to pray to, to implore*.

**ἰκέτης**, ου, ὁ (fr. ἰκε, *to come*). *One who comes for aid, a suppliant*.

ἰκνέομαι (R. ἰκ), f. ἰξομαι, p. ἰγμαι, 2 a. ἰκόμην (fr. ἰκω, to come). To come to, to arrive, to reach, to go to.—Also, to supplicate.

ἰκω (R. ἰκ), imperf. ἰκον, 2 a. ἰξόν, poetic, irreg. To come, to go, to reach.

ἰλάσσομαι, and ἰλάομαι (R. ἰλα), f. -άσσομαι (fr. ἰλαος, mild). To render mild, to appease, to propitiate.

ἰλεως, ω, ὁ, ἡ, adj. (Attic decl. for ἰλαος, mild). Mild, gentle, clement, propitious.

Ἴλιον, ου, τό, also Ἴλιος, ου, ἡ. Ilium, Troy.

ἰμάς, ἰμάντος, ὁ. A thong.

ἰμάτιον, ου, τό (fr. εἶμα, clothing).

A garment, a cloak, a mantle.

ἱματισμός, οὔ, ὁ (fr. ἱματίζω, to clothe). Clothing, dress.

ἱμερος, ου, ὁ. Desire, longing.

ἵνα, conj. That, in order that; used with the subj. and opt.

ἵνα, adv. Where; used with the indic.

Ἰνᾶχος, ου, ὁ. Inachus.—1. The father of Io.—2. A river of Argolis.

Ἰνδικός, ἡ, ὄν, adj. Indian.—Subst. Ἰνδική, ἡς, scil. χώρα, India.

Ἰνδός, οὔ, ὁ. 1. An Indian, an inhabitant of India.—2. the Indus.

Ἰνώ, ὅος, contr. οὗς, ἡ. Ino, daughter of Cadmus and Hermione.

ἰξεντάς, ᾶ, Dor. for ἰξεντής, οὔ, ὁ (fr. ἰξείω, to catch birds with birdlime). A bird-catcher.

Ἰξίων, ονος, ὁ. Ixion, a king of Thessaly.

ἴον, ἴου, τό. The violet.

ἴος, ἱα, ἴον (epic for εἶς, &c). One.

ἰός, ἰού, ὁ. Poisūn, venom.

ἰοῦ, adv. (expressing sorrow) Alas!

ἰούλος, ου, ὁ (fr. οὔλος, downy). The first down on the cheek, hair, down.

Ἰοφῶν, ὠτος, ὁ. Iophon, a son of Sophocles, who accused his father of mental imbecility, in order to deprive him of the management of his property.

ἵππιος, α, ον, adj. (fr. ἵππος, a horse). Of or pertaining to horses, equestrian.

ἵππεύς, εως, ὁ (fr. same). A horseman, a rider, a knight.—Pl. οἱ ἵππεις, cavalry.

ἵππεύω (R. ἵππεν), f. -εύσω, p. ἵππενκα (fr. ἵππεύς). To ride.

ἵππικός, ἡ, ὄν, adj. (fr. ἵππος, a horse). Pertaining to horses, equestrian.—Subst. τὸ ἵππικόν, cavalry.

ἵππιδάμος, ον, adj. (fr. ἵππος, a horse, and δαμάω, to tame). Steed-taming.

ἵπποδρόμος, and ἵπποδρόμος, ον, ὁ (fr. ἵππος, a horse, and δρόμος, a course, from δρέμω, to run). A race-rider, horse-riding, the race-course.

ἵπποκένταυρος, ου, ὁ and ἡ (fr. ἵππος, and κένταυρος, a centaur). A centaur, a fabulous animal, half man, half horse.

ἵπποκόμος, ου, ὁ (fr. ἵππος, and κομέω, to tend). A groom.



Ἱππόλυτος, ου, ὁ. *Hippolytus*, a son of Theseus, famous for his virtues and misfortunes.

Ἱππόνηκας, ου, ὁ. *Hipponicus*, the father of Demonicus.

ἵππος, ου, ὁ. *A horse*.—ἡ ἵππος, *a mare*.—ἵππος ποταμῖος, *a hippopotamus*, or river horse.

ἵπποτροφέω (R. ἵπποτροφῆς), f. -ήσω, &c (fr. ἵππος, and τρέφω, *to feed*). *To feed, breed, or keep horses, to train horses*.

ἱπτάμαι, pres. not used (R. πτα), f. πτήσομαι, 1 a. ἐπιτῆμην, pt. πτάμενος, 2 a. act. (fr. ἵπτημι, obsol.), ἔπτην, inf. πτῆναι, pt. πτίας. *To fly*.

Ἴρις, ἴδος, ἡ. *Iris*, goddess of the rainbow, and messenger of Juno.

ἱρός, ἡ, ὄν, adj. (Ion. for ἱερός, ἁ, ὄν). *Sacred, holy*.

ἰσθμός, ου, ὁ. *An isthmus*.—Often, the *Isthmus of Corinth*.

Ἴσις, ἴδος, Ion. -ιος, ἡ. *Isis*, an Egyptian goddess.

Ἰσοκράτης, σος, contr. ους, ὁ. *Isocrates*, a distinguished rhetorical writer, born at Athens, B. C. 436. See p. 259.

ἴσος, η, ου, Attic ἴσος, η, ου, adj. *Equal, like, resembling, equal in numbers*:—*just, reasonable*.—ἴσον, and ἴσα, adv. *equally, in the same way*.—ἐν ἴσῳ, *steadily*.

ἴστημι (R. στα), f. στήσω, p. ἵστηκα, and ἕστακα (for syncope forms ἵστώς, see § 101, 7), 2 a. ἕστην. Tr. *To cause to stand, to place, to set up, to*

*erect, to arrange, to weigh, to establish*.—Intr. in the p., plup. and 2 aor.—ἕστηκα, in the pres. sense, *I stand, I stop*.—Plup. and 2 a. *I stood*.—Mid. *to stop, to stand*. See § 110, 3.

ἰστία, ης, ἡ (Ion. for ἰστία). *A hearth, a house, a household*:—*an altar*.

ἱστορέω (R. ἱστορεῖ), f. -ήσω, p. ἱστόρηκα (fr. ἵστωρ, *one who knows*). *To relate* (from one's own knowledge), *to narrate*.

ἰστός, οὔ, ὁ (fr. ἵστημι). *A mast, the beam* (of a loom).—Hence commonly, *a loom, a web, a woof*.

ἰσχάς, ἰσχάδος, ἡ (fr. ἰσχρός, *thin*). *A dried fig*.

ἰσχνόφωνος, ου, adj. (fr. ἰσχρός, *slender*, and φωνή, *a voice*). *Of feeble voice, of slender note or song*.

ἰσχυρός, ἁ, ὄν, adj. (fr. ἰσχύς, *strength*). *Strong, vigorous, firm, brave*.

ἰσχυρῶς, adv. (fr. ἰσχυρός). *Strongly, vigorously, powerfully, impetuously*.

ἰσχύς, ὅς, ἡ. *Strength*.

ἰσχύω (R. ἰσχυ), f. -ύσω, p. ἵσχυκα (fr. ἰσχύς). *To be strong, to be powerful, to have the power of, to be able*.

ἴχω, a form of ἔχω, used only in the pres. and imperf. *To have, to hold, to restrain*.

ἴσως, adv. (fr. ἴσος, *equal*). *Equally, in like manner, perhaps, probably, nearly, about*.  
Ἰταλία, ας, ἡ. *Italy*.

ἰτᾶμός, ἡ, ὄν, adj. (fr. ἔτης, *bold*).

*Bold, rash, shameless.*

ἰσῖ, adv. *With might, powerfully.*

Ἰφιάνασσα, ἡς, ἡ. *Iphianassa*, one of the Nereids.

Ἰφικράτης, εὖς, contr. οὖς, ὁ. *Iphicrates*, a celebrated Athenian general, who rose from a low condition to the highest offices in the state.

ἰχθύδιον, οὖ, τό, (dim. of ἰχθύς). *A small fish.*

ἰχθύς, ὅς, ὁ. *A fish.*

ἰχνεύμων, οὖς, ὁ. *An ichneumon*, an animal of the weasel kind.

ἴχνος, εὖς, τό (fr. ἰκνέομαι, *to go*). *A footstep, a track, a vestige, a trace.*

Ἰώ, Ἰόος, contr. Ἰοῦς, ἡ. *Io*, daughter of Ināchus, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οὔ, ἡ. *Iolcos*, a town of Thessaly, the birth place of Jason.

Ἴωνες, ων, οἱ. *The Ionians*, one of the three original races of Greece:—the others are the Æolians and the Dorians.

Ἰωνικός, ἡ, ὄν, adj. *Ionic, Ionian.*

Ἴωνοι, ων, οἱ (same as Ἴωνες). *The Ionians.*

K.

καῶ, for καὶ ἐγώ. *And I.*  
καῖδ', epic for κατὰ, used before δ.

Κάδμος, οὖ, ὁ. *Cadmus*, son of Agēnor, king of Phœnicia, founder of Thebes in Bœotia. He is said to have been the first who introduced letters into Greece.

καθαίρειν, f. -ήσω, &c. (κατά, *down*, and αἶρειν, *to draw*). *To draw or pull down, to overthrow, to reduce, to deprive.*—*MID. to lose.* 2 a. pt. καθελὼν.

καθαίρω (R. καθαιρ, 2 καθαρ), f. -ῶ, p. κεκάθαρα (fr. καθᾶρός, *pure*). *To purify, to cleanse, to purge, to expiate.* 1 a. act. ἐκάθηρα.

καθαῖπαξ, adv. (fr. κατά, *intens.* and ἅπαξ, *once*). *For once, once for all, in general, entirely.*

καθαῖπερ, adv. (fr. καθά, *as*, and περ). *As, just as.*

καθαρός, ἅ, ὄν, adj. *Pure, clean, clear, bright, innocent.*

καθαρότης, ητος, ἡ (fr. καθαρός). *Purity, cleanliness, neatness.*

κάθαρσις, εὖς, ἡ (fr. καθαίρω). *Purification, cleansing, expiation.*

καθαρῶς, adv. (fr. καθαρός). *Purely, innocently.*

καθέδρα, ας, ἡ (fr. καθέζομαι). *A chair, a seat.*

καθεζομαι, f. καθεδούμαι, and καθεδήσομαι, p. wanting 1 a. pass. ἐκαθέσθην (κατά, *down*, and ἐζομαι, *to sit*). *To sit down, to seat one's self.*

καθεύρω, f. -εῖρω, p. καθεύρεχα (κατά, *intens.* and εἶρω, *to shut in*). *To shut up closely, to confine, to restrain, to imprison.*

**καθελκύνω**, f. -ύσω, &c. (κατά, down, and ἐλκύνω, to draw).

To draw or drag down, to extend.

**καθεύδω**, f. -ευδήσω, &c. (κατά, down, and εὐδω, to sleep). To sink into sleep, to lie down to sleep, to sleep.

**καθεψέω**, f. -ήσω, p. καθήψηκα (κατά, down, and ἐψέω, to boil).

To boil down, to melt down.

**καθήκω**, f. -ήξω, &c. (κατά, down, and ἔκω, to come). To come down to, to extend to, to reach.

—Impers. καθήκει, it behooves; καθήκων, proper, suitable.

**κάθημαι**, imperf. ἐκαθήμην (κατά, down, and ἔμαι, to sit).

To sit down, to sit.

**καθιζάνω**, and **καθίζω**, same as καθίζω, f. -ιζήσω, Att. καθιῶ,

Dor. καθίζω, p. not used, 1 a. ἐκάθισα (κατά, down, and ἵζω, to cause to sit). To cause to sit down, to set down, to seat.

Mid. to seat one's self, to sit.

**καθίημι**, f. καθήσω, &c. (κατά, down, and ἔημι, to send). To send down, to let down, to send against.

**καθικνέομαι**, f. καθίζομαι, &c. (κατά, down, and ἰκνέομαι, to come). To come down, to come down with a blow, i. e. to strike:—to extend to, to reach.

**καθίπτωμαι**, f. καταπτώσομαι, &c. (κατά, down, and ἵπτωμαι, to fly). To fly down.

**καθίστημι**, f. καταστήσω, &c. (κατά, down, and ἵστημι, to place). To set down, to estab-

lish, to constitute, to reduce to order, to erect.

**κάθοδος**, ου, ἡ (fr. κατά, down, and ὁδός, a way). A way down, a descent.

**καθόλον**, adv. (fr. κάθολος, the whole). Upon the whole, in general, altogether, in fine.

**καθοπλίζω**, f. -ῖσω, &c. (κατά, completely, and ὀπλίζω, to arm).

To arm completely, to fit out, to equip.

**καθοράω**, f. κατόψομαι, &c. (κατά, down, and ὀράω, to look).

To look down into, to examine closely, to inspect, to perceive.

**καθορμίζω**, f. -ῖσω, &c. (κατά, down, and ὀρμίζω, to come into harbor, to moor).

**καθόσον**, adv. (for καθ' ὅσον) So far, thus far, as far as, inasmuch as.

**καθότι**, adv. (for καθ' ὅ τι). In which respect, on which account, because.—Interrog. in what manner? how?

**καθυλακτέω**, f. -ήσω, &c. (κατά, against, and ὑλακτέω, to bark). To bark at.

**καθύπερθε**, adv. (fr. κατά, down, and ὑπερθε, from above). Down from above, from on high, below.

**καθυπνύω**, f. -ώσω, &c. (κατά, intens. and ὑπνύω, to sleep). To sleep soundly, to fall asleep.

**καί**, conj. And, even, also, than, but.—καί.....καί, both.... and, as well..... as:—καί μὴν, but still, and truly:—καί δὲ καί, and even, and in par-

*icular*:—καὶ ταῦτα, *and that too, although*. § 133, 7.  
**Καινεὺς**, ἴως, ὁ. *Cæneus*, one of the Argonauts.  
**καινός**, ἡ, ὄν, *adj. New, strange, unusual, unaccustomed*.  
**καίπερ**, conj. (καὶ, *and* πρ, *though*). *Although, even if*.  
**καιρός**, οὗ, ὁ. *A particular season, a fit or proper occasion, an opportunity*.—ἐκ καιροῦ, *on the occasion, on the spur of the moment*.  
**Καῖσαρ**, ἄρος, ὁ. *Cæsar* (Caius Julius), the most celebrated and skilful of all the Roman commanders. He was assassinated on the 15th March, 44, B.C. in the 56th year of his age.  
**καίτοι**, conj. (from καὶ and τοι). *Although*.  
**καίω** (R. καν), f. καίνω, p. κά-  
 κανκα, 1 a. ἔκηκα, 1 a. pass. ἐκαύθην, 2 a. pass. ἐκάην. *To burn, to set on fire*.  
**κάκει**, adv. (contr. for καὶ ἐκεῖ). *And there*.  
**κάκειθεν**, adv. contr. for καὶ ἐκεῖθεν). *And thence, and from that place*.  
**κάκεινος**, η, ο (contr. for καὶ ἐκείνος, &c.) *And he, and she, and it, &c., and that*.  
**κακία**, ας, ἡ (fr. κακός, *bad*). *Badness, wickedness, vice*:—*cowardice, incapacity, evil*:—*Kakia*, *Vice*, personified.  
**κακίων**, ον, *adj.* (comp. of κακός, § 57). *Worse, inferior*.  
**κακοδαίμων**, ον, *adj.* (fr. κακός, *evil*, and δαίμων, *a genius*).

*Unfortunate, unlucky*:—as if under an evil genius.  
**κακολογέω** (R. κακολογῶ), f. -ήσω, p. -ηκα (fr. κακός, *evil*, and λέγω, *to speak*). *To speak evil, to revile, to slander, to abuse*.  
**κακοπαθέω** (R. κακοπαθῶ), f. -ήσω, p. -ηκα (fr. κακοπαθής, *suffering evil*). *To suffer, to be afflicted, to be unfortunate, to be sick*.  
**κακός**, ἡ, ὄν, *adj. Bad, wicked, evil, defective*:—*cowardly, mean*, comp. § 57,—Subst. τὸ κακόν, *an evil, a misfortune*.  
**κακουργέω** (R. κακουργῶ), f. -ήσω, p. κακαούργηκα (fr. κακοῦργος, *an evil doer*). *To do evil, to be wicked, to injure*.  
**κακουργία**, ας, ἡ (fr. κακουργῶ). *Evil doing, wickedness, crime, fraud*.  
**κακοῦργος**, ον, *adj.* (fr. κακός, *evil*, and ἔργον, *work*). *Wicked, mischievous, hurtful*.—Subst. *an evil doer, a wicked man, an artful villain*.  
**κακῶς**, adv. (fr. κακός, *evil*). *Badly, wickedly, ill*.—κακῶς λέγειν, *to revile*.—κακῶς ποιεῖν, *to injure, to treat badly*.  
**Κάλαις**, ἴδος, ὁ. *Calais*, a son of Boreas, king of Thrace, and brother of Zetes. See Ζήτης.  
**κάλᾶμος**, ον, ὁ. *A reed, a pipe, a rod, an arrow*.  
**καλέω**, (R. καλεῖ), f. καλέσω, p. κέκληκα, by syncope for κεκάληκα. *To call, to invite, to summon, to invoke, to name*.

καλιὰ, ἄς, Ion. καλή, ἥς, ἥ. *A bird's nest.*

Καλλιόπη, ἥς, Dor. Καλλιόπᾱ, ἄς, ἥ (fr. καλός, *beautiful*, and ὄψ, *the voice*). *Calliope, the muse who presided over epic poetry.*

καλλίτεκνος, ον, adj. (fr. καλός, *beautiful*, and τέκνον, *a child*). *Having beautiful children, happy in children.*

καλλίφυλλος, ον, adj. (fr. καλός, *beautiful*, and φύλλον, *a leaf*). *Beautiful leaved, adorned with leaves.*

κάλλος, εος, τό (fr. καλός). *Beauty.*

καλλωπιζω (R. καλλωπιδ), f. -ῖσω, p. κεκαλώπιχα (fr. κάλλος, *beauty*, and ὄψ, *the countenance*). *To beautify the face, to give a good appearance, to set off to advantage.*

καλλωπισμός, οῦ, ὁ (fr. καλλωπιζω). *The act of adorning or setting off to advantage, ornament.*

καλλωπιστής, οῦ, ὁ (fr. same). *One fond of adorning his person, a fop:—one employed to dress others.*

καλοκάγαθία, ἄς, ἥ (fr. καλοκάγαθος=καλός καὶ ἀγαθός, *good and beautiful*). *Goodness, probity, honesty, respectability.*

κάλος, ον, ὁ (Att. κάλως, ὡς, or ω). *A cable, a rope.*

καλός, ἥ, ὄν, adj. *Beautiful, handsome, good, beloved, honourable, illustrious.*—Comp. καλλίω, κάλλιστος.—Subst. τό

καλόν, an *advantage*.—τὰ καλὰ, *noble actions, honourable pursuits.*

κάλυβη, ἥς, ἥ (fr. κἄλύπτω, *to conceal*, R. καλυβ). *A hut, a tent.*

κἄλύπτρα, ἄς, Ion. καλύπτρη, ἥς, ἥ (fr. same). *A veil, a covering.*

κἄλύπτω (R. κἄλυβ), f. κἄλύψω, p. κεκάλυφα, 2 a. ἐκάλυβον. *To cover, to veil, to conceal.*

καλῶς, adv. (fr. καλός, *beautiful*). *Beautifully, well, nobly, honourably, &c. as in καλός.*

κάματος, ον, ὁ (fr. κάμνω, *to labour*). *Labour, toil, pain, fatigue.*

Καμβύσης, ον, ὁ. *Cambyses, king of Persia, and son of Cyrus the Great.*

κάμέ, contr. for καὶ ἐμέ.

καμηλοπάρδαλις, ὡς, ἥ (fr. κάμηλος, and πάρδαλις, *the panther*). *The camelopard.*

κάμηλος, ον, ὁ and ἥ. *The camel.* κάμνω (R. καμ, 2 καμ), f. κάμῃ, p. κεκάμηκα, 2 a. ἐκάμον. *To labour, to toil, to work laboriously.*—Intr. *to be fatigued, to be exhausted with toil, to be sick, to be in danger.*

καμπή, ἥς, ἥ (fr. κάμπτω). *A curvature, a bend, a curving.*

κάμπτω (R. καμπ), f. κάμψω, p. κέκαμψα. *To bend, to turn.*—ἀκρωτήριον κάμπτειν, *to double a cape.*

κἄν, contr. for καὶ ἐάν. *And if even if, although.*—Also for καὶ ἐν, *and in, &c.*

κἄνεον, ον, τό (fr. κἄνα, *a reed*).

*A reed basket, a vessel, a bowl, or dish, a basket.*

κάπειδή, contr. for καὶ ἐπειδή.

κάπηλος, ου, adj. *Adulterated, mixed, fraudulent, deceitful.*

—Subst. *a low tavern-keeper.*

κάπι, contr. for καὶ ἐπὶ.

καπνός, ου, δ. *Smoke.*

κάπος, ου, Dor. for κῆπος, ου, δ.

*A garden.*

Καππαδοκία, ας, ἡ. *Cappadocia, a country of Asia Minor.*

κάπρος, ου, δ. *A wild boar.*

καῤῥαδοκίω (R. καῤῥαδοκε), f.

—ήσω, p. κεκαραδόκηκα (fr. κάρα, *the head*, and δοκύνω, *to watch*). Lit. *To watch with the head erect.*—Hence, *to expect, or await anxiously.*

καῤῥανον, ου, Dor. for κάρηνον, ου, τό (fr. κάρη, *the head*). *The head.*

καρδάμον, ου, τό. *Water-cress.*

καρδία, ας, Ion. καρδίη, ης, ἡ. *The heart.*

κάρη, Ion. for κάρα, τό, indecl. *The head.*

Καρία, ας, ἡ. *Caria, a country of Asia Minor on the Ægean sea.*

καρκιναώδης, ες, adj. (fr. καρκίνος, *a crab*, and εἶδος, *appearance*). *Of the crab species, resembling a crab.*

καρπόομαι (R. καρπο), f. —πώσομαι, p. κεκάρπωμαι (fr. καρπός, *fruit*). *To gather fruit, to enjoy the fruit of, to make use of, to reap.*

καρπός, ου, δ. 1. *Fruit:—advantage, profit.*—2. *The wrist.*

καρποφορέω (R. καρποφορε), f.

—ήσω, p. —ηκα (fr. καρποφόρος). *To bear fruit.*

καρποφόρος, ου, adj. (fr. καρπός, and φέρω, *to bear*). *Fruit-bearing, fruitful.*—καρποφόρα δένδρα, *fruit-trees.*

καρτερός, ά, όν, adj. (fr. κάρτος, epic for κράτος, *strength*). *Strong, courageous, powerful, severe:—moderate, i. e. having control over one's feelings.*

Καρχηδών, όνος, ἡ. *Carthage, a celebrated city of Africa, being the rival of Rome, founded by a colony from Tyre, B. C. 878, and destroyed by Scipio Africanus the younger, B. C. 146.*

κασιγνήτη, ης, ἡ (fem. of κασιγνήτος). *A sister.*

κασίγνητος, ου, ό (fr. κάσις, *a brother or sister*, and γεννάω, *to beget*). *A brother.*

Κασπία, ας, ἡ (θάλαττα), and Κάσπιον, ου, τό (πέλαγος). *The Caspian (sea).*

Καστωλός, ου, δ. *Castölus, a plain in Lydia where the troops of Cyrus were accustomed to assemble.*

Κάστωρ, όρος, ό. *Castor, twin brother of Pollux, and famed for his skill in equestrian exercises.*

κατά, prep. (governing the genitive and accusative, § 124, 10). *With the gen. down from, under, towards, for, against, in, upon, by.*—With the acc. *at, in, by, according to, as to, during, near, over, throughout, on, opposite, in regard to—*

καθ' ὑπερβολήν, *excessively*.—  
 καθ' ἐκάστην ἡμέραν, *every day, day by day*.—οἱ καθ' ἡμῶς, *men of our rank, our contemporaries*.—κατὰ τὸ πλεῖστον, *for the most part*.—καὶ εἰρήνην, *in time of peace*.—With numerals it makes them distributive; as, καθ' ἓνα, *one by one, singly*; κατὰ δέκα, *ten by ten, by tens*; κατὰ μήνα, *month by month, monthly*.—In composition it means, *down*, or denotes *opposition, intensity, thoroughness, completion, &c.*  
 καταβαίνω, f. καταβήσομαι, &c. (κατά, *down*, and βαίω, *to go*). *To go down, to descend, to alight:—to condescend.*  
 καταβάλλω, f. -βῶ, &c. (κατά, *down*, and βάλλω, *to cast*). *To cast down, to strike down, to overthrow, to destroy.*  
 κατάβασις, *εως, ἡ* (fr. καταβαίνω). *A descent, a downward path.*  
 καταβιβάζω, f. -βάσω, &c. (κατά, *down*, and βιβάζω, *to lead*). *To lead down, to bring down.*  
 καταβιβρώσκω, f. -βρώσω, &c. (κατά, *intens.* and βιβρώσκω, *to eat*). *To eat up, to devour, to consume.*  
 καταβιώω, f. -ώσω, &c. (κατά, *completely*, and βιώω, *to live*). *To pass one's life, to pass through life.*  
 καταβοάω, f. -βοήσω, &c. (κατά, *against*, and βοάω, *to cry*.) *To cry out against, to clamour against, to revile.*

καταγελάω, f. -γελῶσω, &c. (κατά, *at*, and γελῶω, *to laugh*). *To laugh at, to deride.*  
 καταγιγνώσκω, f. -γνώσομαι, &c. (κατά, *thoroughly*, and γιγνώσκω, *to know*). *To know thoroughly, to discern, to decide.*  
 κατάγνυμι, f. κατήξω, &c. 1 a. κατέαξα, 2 perf. κατέαγα (κατά, *down*, and ἄγνυμι, *to break*). *To break down, to break in pieces.*  
 καταγοητεύω, f. -εύσω, &c. (κατά, *intens.* and γοητεύω, *to deceive*). *To deceive completely (by magical illusions), to play the juggler, to make a fool of.*  
 κατὰγω, f. -άξω, &c. (κατά, *down*, and ἄγω, *to lead*). *To lead down, to bring back, to bring in, to summon, to conduct.*  
 καταγωνίζομαι, f. -ίσομαι, &c. (κατά, *against*, and ἄγωνίζομαι, *to contend*). *To contend against:—to vanquish, to subdue.*  
 καταδείκνυμι, f. -δείξω, &c. (κατά, *intens.* and δείκνυμι, *to show*). *To show clearly, to declare, to make known:—to introduce, to teach.*  
 καταδέω, f. -δήσω, &c. (κατά, *down*, and δέω, *to bind*). *To bind down, to fasten together, to join.*  
 κατάδηλος, *ον, adj.* (fr. κατά, *intens.* and δῆλος, *manifest*). *Clearly manifest, quite evident.*  
 καταδικάζω, f. -ῶσω, &c. (κατά, *against*, and δικάζω, *to decide*). *To decide against, to condemn.*

**καταδίκη** ης, ἡ (κατά, against, and δίκη, a decision). A condemnation.

**καταδιώκω**, f. -ώξω, &c. (κατά, against, after, and διώκω, to pursue). To pursue after, to prosecute.

**καταδουλόω**, f. -ώσω, &c. (κατά, completely, and δουλόω, to enslave). To reduce completely to slavery, to bring into complete subjection.

**καταδύνω**, and **καταδύνω**, f. -δύσω, &c. (κατά, down, and δύω, to sink). To sink down, to dip under, to set, as the sun:—to immerse, to overwhelm.

**καταζεύγνυμι**, f. -ζεύξω, &c. (κατά, thoroughly, and ζεύγνυμι, to yoke or join). To yoke together, to join firmly:—hence,

**κατάζευξις**, εως, ἡ. A yoking together, a joining firmly.

**καταθάπτω**, f. -θάψω, &c. (κατά, down, and θάπτω, to bury). To bury down in the ground, to inter.

**καταθέσσομαι**, f. -ᾶσομαι, &c. (κατά, down, and θεάσσομαι, to look). To look down upon, so as to examine, to contemplate, to survey.

**καταίρω**, f. -ἄρῶ, &c. (κατά, down, and αἶρω, to take). To take or carry down, to lead down, to enter, as ships into a harbour.

**καταισχύνω**, f. -ῡνώ, &c. (κατά, intens. and αἰσχύνω, to shame). To disgrace, to dishonour, to insult.—MID. to be ashamed of.

**κατακαίω**, f. -ἄνω, &c. (κατά, intens. and καίω, same as πτείνω, to kill). To slay utterly, to kill.

**κατακαίω**, f. -καύσω, &c. (κατά, completely, and καίω, to burn). To burn up, to consume, to burn severely.—1 a. κατέκανσα, and κατέκηκα, 2 a. pass. κατεκαήην.

**κατακάμπτω**, f. -κάμψω, &c. (κατά down, and κάμπτω, to bend). To bend down, to weigh down.

**κατάκειμαι**, f. -κείσομαι, &c. (κατά, down, and κείμαι, to lie). To lie down, to recline, to sit, at table, to lie at hand, or near.

**κατακεντέω**, f. -ήσω, &c. (κατά, through, and κεντέω, to pierce). To pierce through, to transfix, to shoot down.

**κατακλαίω**, f. -κλαύσω, &c. (κατά, intens. and κλαίω, to weep). To weep much, to deplore, to lament, to bewail.

**κατακλείω**, f. -κλείσω, &c. (κατά, intens. and κλείω, to shut in). To shut up securely, to confine closely.

**κατακλίνω**, f. -κλινῶ, &c. (κατά, down, and κλίνω, to bend). To bend down.—MID. To bend one's self down, to recline at table, to sit down.

**κατακλύζω**, f. -κλύσω, &c. (κατά, completely, and κλύζω, to cover with water). To cover completely with water, to overflow, to inundate, to submerge.

**κατακοιμίζω**, f. -ίσω, &c. (κατά, down, and κοιμίζω, to put to



- sleep*). To put down to sleep, to put to sleep, to lull to repose.
- κατακόπτω, f. -κόψω, &c. (κατά, intens. and κόπτω, to cut). To cut in pieces, to mangle, to cut off.
- κατακοσμέω, f. -ήσω, &c. (κατά, intens. and κοσμέω, to put in order). To put in complete order, to arrange properly, to adorn.
- κατακρημνίζω, f. -ῖσω, &c. (κατά, down, and κρημνίζω, to precipitate). To hurl down a precipice, to precipitate, to dash headlong.
- κατακρίνω, f. -κρίνω, &c. (κατά, against, and κρίνω, to pass sentence). To pass sentence against, to condemn.
- κατακρύπτω, f. -κρύψω, &c. (κατά, completely, and κρύπτω, to hide). To hide completely, to conceal, to screen.
- κατακτηᾶσθαι, f. -κτήσομαι, &c. (κατά, intens. and κτάομαι, to acquire). To acquire for one's own, to get possession of, to procure.
- κατακτείνω, f. -κτενῶ, &c. (κατά, intens. and κτείνω, to kill). To kill outright, to murder, to kill, to slay.—Ion. f. κατακτανέω.
- καταλαμβάνω, f. -λήψομαι, &c. (κατά, down upon, and λαμβάνω, to seize). To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.—Mid. to take to one's self, to select.
- καταλέγω, f. -λέσω, &c. (κατά, completely, and λέγω, to tell). To describe fully, to relate at length, to recount, to tell.
- καταλείπω, f. -λείπω, &c. (κατά, down, and λείπω, to leave). To leave down in, to leave behind, to abandon, to forsake, to quit.
- κατάληψις, εως, ἡ (fr. καταλαμβάνω, to seize upon). Seizure, capture.
- καταλλάσσω, Att. -τιω, f. -άξω, &c. (κατά, opposite, and ἀλλάσσω, to change). To exchange, to barter, to change the disposition, to reconcile.—Mid. to conciliate for one's self, to appease.
- κατάλυσις, εως, ἡ (fr. καταλύω). Dissolution:—a place of repose, or of entertainment, an abode, a harbour.
- καταλύω, f. -λύσω, &c. (κατά, completely, and λύω, to loosen). To dissolve, to break up, to destroy, to abolish, to give up:—to stop, or rest, at a place.
- καταμανθάνω, f. -μαθήσομαι, &c. (κατά, intens. and μαθάνω, to learn). To learn thoroughly, to perceive, to know, to examine.
- καταμηνύω, f. -νύσω, &c. (κατά, intens. and μηνύω, to indicate). To point out clearly, to indicate, to announce.
- καταναγκάζω, f. -άσω, &c. (κατά, intens. and ἀναγκάζω, to constrain). To constrain by violence, to compel.

καταναλίσκω, f. -ανυλώσω, &c. (κατά, completely, and ἀναλίσκω, to consume). To consume entirely, to waste, to expend.

κατανέμω, f. -νεμῶ, &c. (κατά, intens. and νέμω, to allot). To distribute in shares, to assign a portion.—MID. to partition among themselves, to possess:—to graze upon, to feed on, to devour.

κατανοέω, f. -ήσω, &c. (κατά, down upon, and νοέω, to think). To fix the mind upon, to think, to perceive, to comprehend.

καταντάω, f. -ήσω, &c. (κατά, at, and ἀντάω, to meet). To come up to, to arrive at, to reach.

καταντικρύ, adv. (κατά, intens. and ἀντικρύ, opposite). Directly opposite, over against.

καταντιπέρας, adv. (κατά, intens. and ἀντιπέρας, opposite). Directly opposite.

κατάξηρος, ον, adj. (κατά, completely, and ξηρός, dry). Completely dry, arid, barren.

καταπαύω, f. -παύσω, &c. (κατά, completely, and παύω, to cause to cease). To cause entirely to cease, to put an end to.—MID. to cease, to desist from.

καταπελτικός, ή, όν, adj. (fr. καταπέλτης, a catapulta). Of or belonging to the catapulta.—βέλος καταπελτικόν, a weapon thrown by the catapulta.

καταπέμπω, f. -πέμψω, &c. (κατά, down, and πέμπω, to

send). To send down, to send away, to dismiss.

καταπέφρων, 2 a. for κατέπεφρον, and that by syncope for καταπέφρων, from καταφείνω, obsol. (κατά, intens. and πέφρων, I slew). I slew.

καταπηδάω, f. -ήσω, &c. (κατά, down, and πεδάω, to leap). To leap down.

καταπίνω, f. -πώσω, and -πτομαι, &c. (κατά, down, and πίνω, to drink). To swallow down, to drink off.—τὸ καταποθέν (1 a. pt. pass.) that which is swallowed.

καταπλέω, f. -πλεύσομαι, &c. (κατά, down, and πλέω, to sail). To sail down, to sail back, to return:—opposite of ἀναπλέω, to sail up, or out of the harbour, to depart.

καταπλήσσω, Att. -τιω, f. -πλήξω, &c. (κατά, down, and πλήσσω, to strike). To strike down:—hence, to strike with terror, to alarm, to frighten.—MID. to be amazed, to be astonished.

καταπλουτίζω, f. -ΐσω, &c. (κατά intens. and πλουτίζω, to enrich). To render very rich, to enrich greatly.

καταπνέω, f. -πνεύσω, &c. (κατά, against, and πνέω, to blow). To blow on, or against, to breathe on, to blow.

καταπονέω, f. -ήσω, &c. (κατά intens. and πονέω, to labour). To harass with labour, to wear out:—to labour, to toil, to effect by labour.

καταπράσσω, Att. -τιω, f. -πρά-  
ξω, &c. (κατά, thoroughly, and  
πράσσω, to do). To do tho-  
roughly, to execute, to effect.—

Mid. to gain a point, to gain.

κατάρατος, ον, adj. (fr. κατα-  
ράομαι, to curse). Accursed,  
abominable, detested.

καταρέζω, poetic for καταρρέζω,  
f. -ρέζω, &c. (κατά, down, and  
ρέζω, to act, to move). To  
stroke with the hand, to caress.

καταρρέω, f. -ρέω, &c. (κατά,  
down from, and ρέω, to flow).  
To flow down from, to trickle  
down, to descend, to devolve  
upon.

κατάρχω, f. -άρχω, &c. (κατά,  
intens. and αρχω, to begin).  
To commence, to do first, to set  
the example.

κατασβέννυμι, f. -σβέσω, &c.  
(κατά, completely, and σβέν-  
νυμι, to extinguish). To extin-  
guish completely, to put out  
entirely, to quench: to appease.

κατασειω, f. -σεισω, &c. (κατά,  
down, and σειω, to shake). To  
shake down.

κατασκάπτω, f. -σκάψω, &c. (κα-  
τά, down, and σκάπτω, to dig).  
To dig down, to undermine,  
to demolish, to destroy.

κατασκεδάννυμι, f. -σκεδάσω, &c.  
(κατά, down, and σκεδάννυμι,  
to scatter). To scatter about  
or down on, to pour down on,  
to disperse.

κατασκευάζω, f. -ᾶσω, &c. (κα-  
τά, completely, and σκενάζω,  
to arrange). To put in com-

plete order, to arrange, to pre-  
pare, to build, to construct.—  
Mid. to fit out for one's self.

κατασκευή, ἥς, ἡ (fr. κατά, com-  
plete, and σκενή, arrangement).  
Studied arrangement, a struc-  
ture, equipment, preparation,  
a device, implements, utensils,  
furniture.

κατασκήπτω, f. -σκήψω, &c.  
(κατά, down upon, and σκή-  
πτω, to lean, to fall heavily).  
To lean down upon, to rely  
upon, to incline towards:—to  
fall heavily upon, to break  
forth, to strike forcibly against,  
as thunder, or a tempest bear-  
ing all before it.

κατάσκιος, ον, adj. (fr. κατά,  
over, and σκλα, a shadow).  
Shaded, shady.

κατασκοπέω, f. -ήσω, &c. (κατά,  
at, and σκοπέω, to look). To  
look at, to observe narrowly, to  
act as a spy, to watch, to exa-  
mine.

κατάσκοπος, ου, ὁ (fr. κατά, tho-  
roughly, and σκοπέω, to ob-  
serve). An observer, a scout,  
a spy, an examiner.

κατασοφίζω, f. -ίσω, &c. (κατά,  
completely, and σοφίζω, to de-  
ceive). To deceive by sophistry,  
to overreach, to foil completely,  
to elude.

κατασπάω, f. -σπάσω, &c. (κα-  
τά, down, and σπάω, to draw).  
To draw down, to tear down,  
to draw upon.

κατασιζω, f. -σιζω, &c. (κατά,  
completely, and σιζω, to puno-

- ture). To puncture completely, to mark with points.
- καταστρεβλόω, f. -ώσω, &c. (κατά, intens. and στρεβλόω, to torture). To torture severely, to put to the rack.
- καταστρέφω, f. -στρέψω, &c. (κατά, down, and στρέφω, to turn). To overthrow, to overturn, to subjugate, to finish, to return.—MID. to bring into subjection, to subdue to one's self.
- κατασῆρω, f. -σῆρῶ, &c. (κατά, down, and σῆρω, to draw). To drag or pull down: to plunder.
- κατασχιζω, f. -ίσω, &c. (κατά, intens. and σχίζω, to split). To split to pieces, to shiver, to rend, to break.
- κατατείνω, f. -τενῶ, &c. (κατά, intens. and τείνω, to stretch). To stretch out, to extend, to draw tight, to strain:—to exert every effort, to continue.
- κατατίθημι, f. καταθήσω, &c. (κατά, down, and τίθημι, to place). To put down, to deposit, to place firmly, to lay up, to reserve.
- κατατοξένω, f. -εύσω, &c. (κατά, against, and τοξεύω, to shoot). To shoot at or against with a bow, to shoot arrows at.
- κατατρέχω, f. -τρέξομαι, &c. (κατά, down, and τρέχω, to run). To run down, to overrun, to ravage by hostile inroads, to go through.
- κατατρίβω, f. -τρίβω, &c. (κατά, down, and τρίβω, to rub). To rub or grind down, to rub to pieces, to wear out, to destroy
- κατατυγχάνω, f. -τεύσομαι, &c. (κατά, intens. and τυγχάνω, to attain). To attain, to succeed in an undertaking, to get possession of, to be fortunate or successful.
- καταφάγω, obsol. 2 a. κατέφαγον (κατά, down, and φάγω, obsol. to eat). To eat greedily, to devour, &c., used as 2 a. to κατεσθίω.
- καταφάνης, ἑς, adj. (fr. καταφαίνομαι, to appear). Apparent, visible.
- καταφέρω, f. κατοίσω, &c. (κατά, down, and φέρω, to bring). To bring down, to bear down, to drive down (as in digging), to remove, to strike.—MID. to sink down gradually, to go down (as the sun), to decline, to be brought to land:—to go to ruin.
- καταφεύγω, f. -φεύξω, &c. (κατά, down, and φεύγω, to flee). To flee down or under, to take refuge in, to flee to for shelter, to take to flight.
- καταφθείρω, f. -φθειρῶ, &c. (κατά, completely, and φθείρω, to destroy). To destroy utterly, to ruin, to corrupt.
- καταφλέγω, f. -φλέξω, &c. (κατά, completely, and φλέγω, to burn). To burn up, to consume, to destroy by fire.
- καταφρονέω, f. -ήσω, &c. (κατά, down upon, and φρονέω, to think). To look down upon (as

inferior), to despise, to treat with contempt, to condemn.

καταφυγή, ἥς, ἡ (fr. καταφύγω, to take refuge in). A place of shelter, a refuge, an asylum, a covert.

καταχέω, f. -χέσω, &c. (κατά, down on, and χέω, to pour). To pour down on, to pour forth, to spill, to shed.

καταχράσμαι, f. -χρήσομαι, &c. (κατά, intens. and χράσμαι, to use). To make use of, to dispose of, to employ, to use.

καταχρᾶννυμι, f. -χρᾶννυμι, &c. (κατά, intens. χρᾶννυμι, to heap up). To heap up earth upon, to cover with earth, to bury up, to raise obstructions.

καταψάω, f. -ψάω, &c. (κατά, upon, and ψάω, to touch). To touch lightly upon, to graze, to touch gently.

καταψηφίζομαι, f. -τῶμαι, &c. (κατά, against, and ψηφίζομαι, to vote). To vote against, to condemn by vote, to pass a decree against.

καταψύχω, f. -ψύχω, &c. (κατά, down, and ψύχω, to cool). To cool down, to cool by degrees, to refresh.

κατείδω, f. -εἶδω, and -εἶδομαι, &c. (κατά, down, and εἶδω, to eat). To eat greedily, to devour, to consume.

κατείδω, &c. (κατά, intens. and εἶδω, to see). To see clearly, to discern, to survey.

κάτευμι, f. -εἶσομαι, &c. (κατά, down, and εἶμι, to go). To go

down, to descend, to come down—to come back, to return.

κατεργάζομαι, f. -εργάζομαι, &c. (κατά, intens. and ἐργάζομαι, to labour). To labour diligently, to effect, to accomplish by labour, to finish.—Mid. to procure for one's self, to gain (by labour).

κατεργασία, ας, ἡ (fr. κατεργάζομαι). An effecting, a process, performance, treatment, cultivation.

κατέρχομαι, f. -ελεύσομαι, &c. (κατά, down, and ἐρχομαι, to go). To go down, to come down, to come back, to return.

κατεσθίω, f. -εἶδομαι, and -εἶσω, fr. κατέδω, &c. (κατά, down, and ἐσθίω, to eat). To eat greedily, to devour, to swallow down.

κατευθύνω, f. -ευθύνω, p. κατηύθυνα (κατά, intens. and εὐθύνω, to direct). To direct aright, to order, to regulate, to guide.

κατέχω, f. καθίσω, and κατασχήσω, &c. (κατά, down, and ἔχω, to hold). To hold down, to restrain, to keep back, to seize or take possession of, to possess, to continue, to sustain (as a hostile attack.)

κατηγορέω, f. -ήσω, &c. (κατά, against, and ἀγορεύω, same as ἀγορεύω, to speak publicly). To speak against, to accuse (publicly), to charge with.

κατηγορία, ας, ἡ (fr. κατηγορέω). An accusation, a charge.

**κατήγορος**, ου, ὁ (fr. same). An accuser, one who informs against another.

**κατοικέω**, f. -ήσω, &c. (κατά, down in, and οἰκέω, to dwell). To settle down in, to dwell in, to inhabit.

**κατοικία**, ας, ἡ (fr. κατοικέω). A dwelling, a place of residence, a settlement, a colony, a farm.

**κατοικίζω**, f. -ίσω, &c. (κατά, down in, and οἰκίζω, to settle a colony). To establish a colony, to settle down in, to cultivate.

**κατοικνέω**, f. -ήσω, &c. (κατά, intens. and ὀκνέω,) to be slow. To be slothful, to omit, or neglect through fear or sloth, to shrink from, to be reluctant.

**κατοπτρίζω** (R. κατοπτριδ), f. -ίσω, &c. (fr. κάτοπτρις, a mirror). To show in a mirror, to reflect.—MID. to view one's self in a mirror, to see as in a mirror.

**κάτοπτρον**, ου, τό (fr. κατά, opposite, and ὀπτομαι, to look). A mirror.

**κατορθόω**, f. -ώσω, &c. (κατά, completely, and ὀρθόω, to erect). To set erect, to raise up, to rectify, to restore, to regulate.

**κατορύσσω**, Att. -τιω, f. -ορύξω, &c. (κατά, down, and ὀρύσσω, to dig). To dig down, to inter, to bury, to conceal.

**κάτω**, adv. (fr. κατά, down). Down, below, underneath.

**κατωρύομαι**, f. -ορύσσομαι, &c.

(κατά, intens. and ὀρδομαι, to howl). To howl aloud, to roar.

**Κανκάσος**, ου, ὁ. Caucāsus, a high range of mountains, extending from the Euxine to the Caspian sea.

**καῦμα**, ἄτος, τό (fr. καίω, to burn). Heat, fire.

**καυχάομαι** (R. καυχα), f. -ήσομαι, p. κεκαύχημαι. To boast, to vaunt one's self.

**καχάζω**, and **καγχάζω** (R. καχαδ), f. -άσω, &c. (fr. χάω, to be open, to gape). To laugh aloud, to break into bursts of laughter, to rejoice.

**κε**, before a vowel **κεν**, in poetry equivalent to **αν**, § 125, **αν**.

**κῆαρ**, **κῆυρος**, contr. **κῆρ**, **κῆρος**, τό. The heart.

**κέατο**, Ion. for **ἐκείντο**. § 101, 12. **κεδνός**, ἡ, ὄν, adj. (fr. κῆδος, care). Careful, prudent:—worthy, venerable.

**κέδρος**, ου, ἡ. The cedar tree **κεῖθι**, Ion. for **ἐκεῖθι**. There, &c.

**κείμεαι** (R. κει, contr. κει), f. κείσομαι, p. wanting § 112, VII. To lie down, to lie, to fall in battle, to lie dead:—to be situated.

**κειμήλιον**, ου, τό (fr. κείμεαι). Something laid up, a possession, a treasure.

**κείνος**, η, ο, Ion. for **ἐκείνος**, η, ο, Dem. pron. He, she, it:—that, this.

**Κείος**, α, ου, adj. Cēan, of or belonging to Cēos, an island in the Ægean Sea.—Subst. **Κείος**, ου, ὁ, an inhabitant of Cēos.

κεῖρω (R. κειρ, 2, καρ), f. κερῶ, Æol. κέρσω, p. κέκαρκα. *To cut off, to shear, to shave:—to take away, to tear, to plunder.*

Κεκροπία, ας, ἡ. *Cecropia*, the original name of Athens; from, Κέκροψ, οπος, ὁ. *Cecrops*, an Egyptian, who colonized Attica and founded Athens, 1556 B. C.

Κελαιναί, ὧν, αἱ. *Celænē*, a considerable city of Phrygia.

κελέτω (R. κελεν), f. -έσω, p. κέκελευκα (fr. κελω, *to move*). *To put in motion, to impel, to command, to request.*

κέλης, ητος, ὁ (fr. same). *A saddle horse, a riding horse.*

κέλομαι (R. κеле, 2, κελ), f. κελήσομαι, 2 a. with redup. ἐκεκλόμην, by syncope for ἐκεκελόμην (fr. same). *To command, to call.*

κενός, ἡ, ὄν, adj. *Empty, vain, useless, frivolous.*

κενόω (R. κενο), f. -ώσω, p. κενώωκα (fr. κενός). *To empty, to exhaust, to render void, or vain, to despoil.*

Κένταυρος, ου, ὁ. *A Centaur*, a fabulous being, half human, half horse.

κεντέω (R. κεντε), f. -ήσω, p. κενήντηκα. *To prick, to sting, to pierce, to goad.*

κέντρον, ου, τό (fr. κεντέω). *A goad, a sting.*

κεράμεος, and κεράμιος, α, ον, adj. (fr. κέραμος, *potter's earth*). *Made of earth, earthen.*

κεράννυμι (R. करा), f. κερᾶσω

p. κεκέρῃκα, and κέρῃκα, p. pass. κεκέρασμαι and κέρῃμαι, 1 a. ἐκράθην (fr. κέρω, *obsol. to mix*). *To mix, to mingle.*

κέρας, ἄτος, by elision κέρως, contr. κέρως, τό. *A horn, a bow, a drinking cup, a promontory:—a wing of an army.*

κεράσος, ου, ὁ. *The cherry-tree.* κεράστης, ου, ὁ (fr. κέρας). *One that has horns:—adj. horned.*

κεραυνός, οὔ, ὁ. *The thunder-bolt, i. e. lightning.*

κεραυνόω (R. κεραυνο), f. -ώσω, p. κεκραύνωκα (fr. κεραυνός). *To strike with lightning, to strike dead with lightning.*

Κέρβερος, ου, ὁ. *Cerberus*, the dog of Pluto, with three heads. It was placed as a watch at the entrance of the lower regions, to prevent the entrance of the living.

κερδαίνω (R. κερδαιν and κερδα, 2, κερδᾶν), f. -δῶν and -δήσω, p. κεκέρδαγα, and κεκέρδηκα (fr. κερδαίω, *to gain*). *To gain, to obtain from.*

κερδαλέος, α, ον, adj. (fr. κέρδος). *Eager for gain, prudent, profitable.*

κέρδος, εος, τό. *Gain, profit, prudence, cunning.*

κερδῶος, ον, adj. (fr. κέρδος). *That procures gain, an epithet of Mercury.*

κερκίς, ἴδος, ἡ (fr. κέρκω, *to strike*). *A shuttle, a bodkin.*

κέρκος, ου, ὁ. *The tail.*

κεστός, ἡ, ὄν, adj. (fr. κεντέω, *to prick*). *Stitched, embros-*

*dered.*—Subst. *a girdle, the Cestus of Venus.*

κεφαλαιός, α, ον, adj. (fr. κεφαλή). *Chief, principal.*

κεφαλή, ἥς, ἡ. *The head.*—κακή κεφαλή, *a cowardly fellow.*

κηδεύω (R. κηδευ), f. -εύσω, p. κηκήδευκα (fr. κηδος). *To take care of, to attend to, to perform funeral obsequies.*

κῆδομαι (R. καδε), f. κηκαδήσομαι (fr. κηδος). *To be distressed, or troubled about any thing:—to take care of.*—κηδόμενος, pl. *affected with care, sad, troubled.*

κῆδος, εος, contr. ουσ, τό. *Care, anxiety, sadness, funeral obsequies.*

κῆμέ, Dor. for καὶ ἐμέ.

κῆν, Dor. for κἄν, for καὶ ἐν.

κῆν, Dor. for κἄν, for καὶ ἄν.

κῆπος, ον, ό. *An enclosed place, a garden, an orchard.*

κῆρ, κῆρος, contr. for κῆαρ, κῆῦρος, τό. *The heart.*

κηρός, οὔ, ό. *Wax.*

κῆρυξ, ὕκος, ό. *A herald, a deputy, a crier.*

κηρύσσω, Att. -τιω (R. κηρυκ), f. -ύξω, p. κηκήρυχα (fr. κῆρυξ). *To act as a herald, to proclaim, to announce, to preach.*

κῆτος, εος, τό. *A sea-monster, A whale.*

Κηφεύς, εως, ό. *Cepheus, a king of Ethiopia, and father of Andromeda.*

Κηφισός, οὔ, ό. *The Cephissus, or Cephissus, a river of*

Attica, on which Athens is situated.

κιβωτός, οὔ, ἡ. *A coffer, a chest, an ark.*

Κιθαιρῶν, ὄνος, ό. *Cithæron, a range of mountains between Attica and Bæotia, on which the orgies of Bacchus were celebrated.*

κίθαρα, ας, ἡ. *A harp, a lyre.*

κιθαρίζω (R. κιθαριδ), f. -ίσω, p. κικιθάρικα (fr. κίθαρις, a form of κίθαρα). *To play on the harp or lyre.*

κιθαρωδέω (R. κιθαρωδε), f. -ήσω, &c. (fr. κίθαρα, and αἰδω, to sing). *To sing to the harp, or lyre.*

κιθαρωδία, ας, ἡ (fr. κιθαρωδέω). *A singing to the harp, or lyre.*

κιθαρωδός, οὔ, ό (fr. κίθαρα, and αἰδός, a singer). *One who sings to the harp, a minstrel.*

Κικέρων, ὄνος, ό. *Cicero, Marcus Tullius, an illustrious Roman orator, born at Arpinum, B. C. 107.*

Κίλικες, ων, οί. *The Cilicians, a people of Troas in Asia Minor.*

Κιλικία, ας, ἡ. *Cilicia, a country of Asia Minor, on the sea coast.*

Κιμμέριος, α, ον, adj. *Cimmerian, of the Cimmerii, a people near the Palus Mæotis.*

κινδυνεύω (R. κινδυνευ), f. -νίσω, &c. (fr. κινδυνος). *To incur danger, to be exposed to danger, to run a risk.*



κίνδυνος, ου, ὁ. *Danger, risk, hazard, trial.*

κίνεω (R. κίνα), f. -ήσω, p. κενήνηκα. *To move, to excite, to arouse, to change.*

κίνησις, εως, ἡ (fr. κινέω). *A moving, motion, excitement, change.*

Κινύρας, ου, ὁ. *Cinyras, a king of Cyprus.*

κινυρόμαι (fr. κινυρός, wailing). *To utter wailing, to lament, to bewail.*

Κίρκη, ης, ἡ. *Circe, a famous enchantress, sister to Æetes, king of Colchia.*

κίσσα, ης, Att. κίττα, ης, ἡ. *A magpie.*

κίσσινος, and Att. κίτινός, η, ου, adj. (fr. κίσσος). *Of ivy, adorned with ivy, ivy.*

κισσός, and Att. κιστός, οὔ, ὁ. *Ivy.*

κίχᾶνω, κίχημι, and κίχew (R. κίχη, 2 κίχ), f. κίχῃσω, p. κελήχηκα, 2 a. ἐκίχον. *To overtake, to meet with, to find.*

κίω, opt. κίοιμι, pt. κῶν, imperf. ἔκιοι, other tenses not used.

*To go.*

κίων, ονος, ὁ and ἡ. *A pillar.*

κλάδος, ου, ὁ (fr. κλάζω, to break off). *The young shoot of trees, a branch.*

κλαίω (R. κλαυ, 2 κλα), f. κλαύσω, p. κέκλαυκα, 2 a. ἔκλαον.

*To weep, to lament.* [Ionia.

Κλάρος, ου, ἡ. *Clarus, a city of Κλεάνθης, ου, ὁ. Cleanthes, a Stoic philosopher, pupil of Zeno.*

Κλέαρχος, ου, ὁ. *Clearchus, a Lacedemonian general in the army of Cyrus*

κλειός, ἡ, ὁ, αἰῖ. (κλείω, to celebrate). *Illustrations, figures.*

κλείς, κλείδος, ἡ, ἡ 27. R. 3. (κλείω, to shut). *A key, a bar, a bolt, Nom. and acc. pl. by Syn. κλείς.*

Κλειώ, ὅς, contr. οὗς, ἡ. *Clio, the Muse of history.*

Κλεοδάμω, ου, ὁ. *Cleodāmus.*

Κλεόμβροτος, ου, ὁ. *Cleombrōtus, a king of Sparta.*

Κλεομένης, εος, contr. ους, ὁ. *Cleomēnes, the name of several Spartan kings.*

Κλεοπάτρα, ας, ἡ. *Cleopatra, sister of Alexander the Great.*

κλέος, έος, contr. έους, τό (fr. κλέω, to make publicly known). *Rumour, report:—fame, renown, glory.*

κλέπτης, ου, ὁ (fr. κλέπτω). *A thief.*

κλέπτω (R. κλεπ, 2 κλαπ, 3 κλοπ), f. κλέψω, p. κέκλεφα and κέκλοφα, § 101, 5. *To steal, to conceal, to do secretly.*

κληρίζω (R. κληιδ), f. κληῖσω, Ion. for κλήζω (R. κληδ), f. κλήσω (fr. κλέος, fame). *To make known, to name, to celebrate.*

κλήμα, ατος, τό (fr. κλάω, to break off). *A shoot (of the vine), a vine.*

κληρονομέω (R. κληρονομε), f. -ήσω, p. -ήκα (fr. κλήρος, a lot, and νέμω, to distribute). *To receive a portion, by lot or as a share, to receive by inheritance, to inherit.*

κλήρος, ου, ὁ. *A lot, a portion.*

κληρόω (R. κληρο), f. -είσω, p. κελήρωκα (fr. κλήρος). *To*

cast lots, to choose by casting lots.—*Mid.* to obtain by lot.  
**κλίνη**, ης, ἡ (fr. κλίνω). *A couch, a bed.*  
**κλινίδιον**, ου, τό (dim. of κλίνη). *A small couch, a bier.*  
**κλίνω** (R. κλιν), f. κλίνω, p. κέκλινα (§ 97, 4). *To bend, to bend down, to lay down, to incline, to cause to give way.—Intr. to give way, to incline, to decay.*  
**κλισία**, ας, ἰον. κλισίη, ης, ἡ (fr. κλίνω). *A place for reclining, a tent, a couch, a seat.*  
**κλοπή**, ἧς, ἡ (fr. κλέπτω, to steal, 3 R. κλοπ). *Theft.*  
**κλύζω** (R. κλυδ), f. κλύσω, p. κέκλυκα. *To besprinkle, to wash, to moisten, to inundate.*  
**κλυτός**, ἡ, ὄν, adj. (fr. κλύω). *Heard of, renowned, famous.*  
**κλύω**, and κλύμι (R. κλυ), f. κλύσω, imp. κλύθι, pl. κλύτε. *To hear, to learn by report, to listen to.*  
**κλών**, ὄνος, ὅ (fr. κλάω, to break off). *A shoot, a scion, a branch.*  
**κνίσσα**, ης, ἡ. *The smoke and odour of fat (burned in sacrifices), savour.*  
**Κνώσσιος**, α, ὄν, adj. *Cnossian, or Gnosian, Cretan, of or belonging to Cnossus, a city of Crete.*  
**κόγχη**, ης, ἡ. *A shell, a muscle, a shell-fish.*  
**κοιλαίνω** (R. κοιλαιν, 2 κοιλαν), f. -λάνω, p. κεκοίλαγα (fr. κοῖλος). *To hollow out, to excavate.*

**κοιλία**, ας, ἡ (fr. κοῖλος). *The belly, the stomach.*  
**κοῖλος**, η, ὄν, adj. *Hollow, deep, excavated, hollowed:—Subst. κοῖλον, ου, τό, a cavity, a valley.*  
**κοιμάω** (R. κοιμα), f. -ήσω, p. κεκοίμηκα. *To put to bed, to lull to sleep.—Mid. to lie down to rest, to take repose, to sleep.*  
**κοινῇ**, adv. (dat. sing. fem. of κοινός). *In common, at common expense.*  
**κοινός**, ἡ, ὄν, adj. *Common, general, public, popular, civil.—ἐν κοινῷ, in common, in public.—τὸ κοινόν, the commonwealth.*  
**κοινωνέω** (R. κοινωνε), f. -ήσω, p. κεκοινωνήκα (fr. κοινωνός, a partaker). *To participate in, to partake of, to have intercourse with.*  
**κοινωνία**, ας, ἡ (fr. κοινωνίω). *Mutual participation, companionship, society, social intercourse.*  
**κοινωνός**, οὔ, ὅ (fr. κοινός). *A participator, a companion, a comrade.*  
**κοινῶς**, adv. (fr. κοινός). *Commonly, generally, publicly, in common.*  
**Κοῖος**, ου, ὅ. *Cæus, one of the Titans.*  
**κοίρανος**, ου, ὅ (fr. κύρος, power). *A commander, a sovereign, a lord, a master.*  
**κοιταῖος**, α, ὄν, adj. (fr. κοιτή). *Lying in bed, sleeping.—Subst. κοιταῖον, ου, τό, a lair or den (of a wild animal), a bed, a couch.*

**κοίτη**, ης, ἡ (fr. κείω, Th. of κείμαι, to lie down): A couch, a bed.

**κολαζω** (R. κολαδ), f. -άσω, and -άσομαι, p. κεκόλακα (fr. κόλος, mutilated). To cut off, to mutilate:—to punish, to chastise.

**κολακεία**, ας, ἡ (fr. κολακεύω, to flatter). Flattery, adulation.

**κολακεύω** (R. κολακευ), f. -εύσω, p. κεκολάκευκα (fr. κόλαξ). To flatter, to deceive.

**κόλαξ**, ἄκος, ὁ. A flatterer, a parasite.

**κόλασις**, εως, ἡ (fr. κολάζω).

Punishment, chastisement.

**κολοιός**, οὔ, ὁ. The jackdaw.

**Κολοσσαί**, ὤν, αἰ. Colossæ, a city of Phrygia in Asia Minor.

**κολούω** (R. κολου), f. κολουσώ, p. κεκόλουκα (fr. κόλος, mutilated). To mutilate, to cut short, to suppress, to hinder, to humble.

**κόλπος**, ου, ὁ. The bosom:—a bay, a gulf, a recess.

**κολυμβάω** (R. κολυμβα), f. -ήσω, p. κεκολύμβηκα. To swim, to dive.

**Κολχικός**, ἡ, ὄν, adj. Colchian, of Colchis.—Subst. Κολχική, ης, ἡ (supply γῆ). Colchis.

**Κολχίς**, ἶδος, ἡ. Colchis, a country of Asia, on the eastern shore of the Euxine.

**Κόλχοι**, ὤν, οἱ. The Colchians, the inhabitants of Colchis.

**κολωνός**, οὔ, ὁ. A hill, an elevation, an eminence.

**Κολωνός**, οὔ, ὁ. Colōnus, a borough of Attica, near Athens,

famous as the scene of the last adventures of Œdipus.

**κομέω** (R. κομε), f. -ήσω, p. κομήκα. To take care of, to nourish, to cherish, to adorn, fr.

**κόμη**, ης, ἡ. The hair of the head, hair.

**κομήτης**, ου, ὁ (fr. κομάω, to have long hair). One who has long hair:—a comet.

**κομῆδή**, ης, ἡ (fr. κομίζω). Care, attention:—conveyance.

**κομῆδῃ**, adv. (dat. of κομῆδή). Carefully:—very, entirely, wholly.

**κομίζω** (R. κομιδ), f. -ίσω, p. κεκομῆκα (fr. κομέω). To attend to, to adorn:—to carry, to convey, to bring.

**κονία**, ας, ἡ Ion. for κονη, ης, ἡ. Dust.

**κονιορτός**, οὔ, ὁ (fr. κονια, and ὀρνῦμι, to move). A cloud of dust.

**κόνις**, ιος, and εως, ἡ. Dust.

**κορῖω** (R. κονι), f. κονίσω, p. κεκονίκα (fr. κόνις). To cover with dust, to defile with dust.

**κοπίς**, ἶδος, ἡ (fr. κόπτω, to cut). A short curved sword, a pruning knife, a knife, a razor.

**κόπος**, ου, ὁ. Labour, toil, fatigue

**κόπρια**, ας, ἡ. Adunghill, dung, fr

**κόπρος**, ου, ἡ. Dung, mire, filth.

**κόπτω** (R. κοπ), f. κόψω, p. πέκοφα. To cut, to split, to cut down, to strike, to abuse (with cutting words), to harass, to distress.

**κόρα**, ας, ἡ (Dor. for κόρη). A maiden, &c.

κοραξ, ἄκος ὁ. *A raven.*

κόρη, ἡς, ἡ. *A maiden, a virgin.*

Κόρη, ἡς, ἡ (proper name). *Proserpine.*

Κόρινθος, ου, ἡ. *Corinth, a famous city of Greece.*

κόρος, ου, ὁ (fr. κορέω, to satiate). *Satiety, loathing, weariness.*

κόρος, ου, Ionic, κοῦρος, ου, ὁ. *A boy, a youth, a son.*

κορύνη, ἡς, ἡ. *A club, a stick.*

κόρυς, ὕθος, ἡ. *A helmet, a crest.*

κορυφή, ἡς, ἡ (fr. κόρυς). *The crown of the head, the head, the summit.*

κορώνη, ἡς, ἡ (fr. κορωνός, crooked). *The crow:—a ring, or handle of a door:—a crown.*

Κορωνίς, ἰδος, ἡ. *Corōnis, the mother of Æsculapius by Apollo.*

κοσμέω (R. κοσμε), f. -ήσω, p. κεκόσμηκα (fr. κόσμος). *To arrange, to regulate, to*

*reduce to order, to adorn, to honour.*

κόσμησις, εως, ἡ (fr. κοσμέω). *The act of arranging, an*

*adorning, an ornament.*

κόσμιος, α, ου, adj. (fr. κόσμος). *Well arranged, orderly, courteous.*

κοσμιότης, ητος, ἡ (fr. κόσμιος). *Propriety, good order.*

κόσμος, ου, ὁ. *Order, arrangement, regulation, ornament,*

*dress:—the world, the universe.*

κοτύλη, ἡς, ἡ. *A cavity, a small cup, a goblet, a vessel, a basin.*

κουρεύς, εως, ὁ (fr. κελω to cut, or shave). *A barber.*

κούρη, ἡς, ἡ (Ion. for κόρη). *A maiden, a virgin, a daughter.*

Κουρότροφος, ου, ἡ (fr. κουροτροφος, rearing children, fr.

κοῦρος and τρέφω, to nourish). *The child-nurturer.*

κοῦφος, η, ου, adj. *Light, fleet active, easy, gentle.*

κούφως, adv. (fr. κοῦφος). *Lightly, easily, swiftly.*

καρδία, ας, Dor. and καρδίη, ἡς, ἡ, Ion. for καρδία. *The heart.*

κράζω (R. κραγ), f. κράξω, p. κέκραγα. *To croak, to cry like a raven.*

κράνα, ας, Dor. for κρήνη, ἡς, ἡ. *A fountain.*

κράνειος, εια, ου, adj. (fr. καρεια, the cornel tree). *Made of the cornel tree wood.*

κράνιον, ου, τό (fr. κῆνον, the skull). *The skull.*

κράνος, εος, τό (fr. same). *A helmet.*

κράς, κῆτός, ὁ, also ἡ. *The head, the summit.*

κράτερός, ἄ, ὄν, adj. (fr. κρατέω). *Strong, powerful, robust, firm,*

*violent, brave, valiant.*

κράτερός, adv. (fr. κράτερός). *Strongly, powerfully, firmly,*

*&c.*

κράτέω (R. κράτε), f. -ήσω, p. κεκράτηκα (fr. κράτος, power). *To have power over, to rule,*

*to excel, to surpass, to be superior to, to conquer, to command.*

κράτηρ, ἦρος, ὁ (fr. κεράννυμι, to mix). *A vessel in which wine*

*is mixed with water, a mixer.*

a goblet:—the crater of a volcano.

κρατιστεύω (R. κρατιστευ), f. -εύσω, p. κεκρατιστευκα (fr. κρατίστος). To be superior to, to surpass, to excel.

κρατίστος, η, ον, adj. the irreg. superl. of ἀγῶθος (fr. κράτος). Bravest, best, strongest, most excellent.

κράτος, εος, τό. Strength, force, power, rule, command.

κραυγή, ης, ἡ. A cry, a shout, an outcry.

κρέας, ἄτος, Att. κρέως, τό (fr. κράω, for γράω, to gnaw). Flesh, a piece of flesh.

κρείσσων, ον, Att. -τιων, adj. used as an irreg. comparative of ἀγῶθος (fr. κράτος). Stronger, braver, better, more excellent.

κρείων, οντος, ὁ (fr. κρείω, same as κράω and κραίνω, to rule).

A ruler, a commander, a leader, a chief.

κρεμάννυμι (R. κρεμα), f. κρεμάσω, Att. κρεμῶ, § 101, 4 (1), p. not used, 1 a. pass. ἐκρεμάσθην. To hang, to suspend.

κρεουργέω (R. κρεουργε), f. -ήσω, p. κεκρεούργηκα (fr. κρέας, flesh, and ἔργον, work). To cut up flesh, to cut in pieces, to tear to pieces.

κρήνη, ης, ἡ. A fountain, a spring.

Κρής, ἥτος, ὁ. A Cretan.

Κρήτη, ης, ἡ. Crete, a celebrated island in the Mediterranean.

Κρήτηθε, adverb, § 119, 1, 2d. From Crete.

Κρητικός, ἡ, ὄν, adj. Of, or belonging to Crete, Cretan.

κριθή, ης, ἡ. Barley;—hence, κριθίνος, η, ον, adj. Made of barley, barley.

κρίνω (R. κριν), f. κρίνω, p. κέκρικα. To separate, to discriminate, to judge, to decide a difference, to choose, to resolve, to accuse, or charge.—Mid. to choose for one's self, to select, &c.

κρίός, οῦ, ὁ (fr. κέρας, a horn). A ram.

κρίσις, εως, ἡ (fr. κρίνω). Separation, discrimination, judgment, choice, final issue.

κρίτης, οῦ, ὁ (fr. same). A judge, an umpire.

Κροῖσος, ου, ὁ. Cræsus, a rich king of Lydia, dethroned by Cyrus.

κροκόδειλος, ου, ὁ. The crocodile.

κροκότις, ου, ὁ. The crocodile, the hyena.

κρόταλον, ου, τό (fr. κροτέω). A rattle.

κρόταφος, ου, ὁ (fr. κροτέω). The temple of the head, from the pulsation there felt.

κροτέω (R. κροτε), f. -ήσω, p. κεκρότηκα (fr. κρότος, a noise, a clap). To strike, to clap with the hands, to make a clattering noise, to beat:—to applaud.

Κρότων, ωρος, ἡ. Crotóna, a powerful city of Lower Italy

founded by the Achæans, B. C. 715.

κρούω (R. κρου), f. κρούσω, p. κέκρουκα. *To strike together, or upon, to dash against.*

κρῦμός, οὔ, and κρυμνός, οὔ, ὁ (fr. κρύος). *Icy coldness, frost.*

κρύος, εὖς, τό. *Frost, ice, cold.*

κρυπτός, ἦ, ὄν, adj. (fr. κρύπτω).

*Concealed, secret:—to be concealed.*

κρύπτω (R. κρυβ, 2 κρυβ), f. κρύψω, p. κέκρυφα. 2 a. ἐκρύβον. *To hide, to conceal.—Mid. to conceal one's self, to do secretly.*

κρυῖφα, adv. (fr. κρύπτω). *Secretly, without the knowledge of.—With the gen. § 165, Obs. 1.*

κτάομαι (R. κτα), f. κτήσομαι, p. κέκτημαι, and ἔκτημαι. *To acquire, to procure for one's self, to obtain.—The perf. has a present signification:—I possess, i. e. I have acquired for myself and retain.*

κτέαρ, ἄτος, τό (fr. κτάομαι). *A possession, a property:—pl. τὰ κτέατα, possessions.*

κτείνω (R. κτειν, 2 κταν, 3 κτον), f. κτένω, p. ἔκτακα, sometimes ἔκταγκα, 2 a. ἔκτανον. *To kill, to slay, to put to death.*

κτενίζω (R. κτενιδ), f. -ίσω, &c. (fr. κτεῖς, a comb). *To comb, to curry.*

κτῆμα, ἄτος, τό (fr. κτάομαι). *Possession, property, wealth.—Pl. one's entire possessions.*

Κτησίας, ου, ὁ. *Ctesias, the physician of Artaxerxes, king of Persia.*

Κτησίβιος, ου, ὁ. *Ctesibius, a celebrated mechanic of Ascrea, to whom the invention of water clocks and other hydraulic instruments is ascribed.*

κτῆσις, εὖς, ἡ (fr. κτάομαι, to acquire). *Acquisition, gain, possession, property.*

κτίζω (R. κτιδ), f. κτίσω, p. ἔκτικα, p. pass. ἔκτισμαι. *To build, to erect, to found.*

κτίσμα, ἄτος, τό (fr. κτίζω). *A building, a settlement, a colony*

κτίστης, ου, ὁ (fr. same). *A founder, a creator, a builder an author.*

κυνᾶεος, α, ου, adj. (fr. κυνός, dark blue). *Dark blue, dark.*

κυανοχαίτης, ου, ὁ (fr. κυνός, dark, and χαίτη, hair). *One who has dark hair, dark haired.*

κυβερνάω (R. κυβερνα), f. -ήσω, p. κεκυβέρνηκα. *To steer a vessel, to pilot, to direct.*

κυβερνήτης, ου, ὁ (fr. κυβερνάω). *A pilot.*

κῦδος, εὖς, τό. *Honour, praise, glory.*

κυνέω (R. κυε), f. -ήσω, p. κέκυνηκα. *To be pregnant, to conceive.*

Κυθήρεια, ας, ἡ. *Cytherēa, a surname of Venus, from her rising out of the sea near the island Cythēra.*

Κυθήρη, ης, ἡ. *Cythēra, an island on the coast of Laconia.*

κύκλος, ου, ὁ. *A circle, a circuit.—Dat. κύκλῳ, as adv. round about.*

κυκλώω (R. κυκλο), f. -ώσω, p.

κεκύκλωκα (fr. κύκλος). *To make into a circle, to encircle, to surround.*—*MID.* *to go round, to form a circle around.*

κύκλωσις, εως, ἡ (fr. κυκλώω). *The act of encircling or inclosing.*

Κύκλωψ, ωπος, ὁ (fr. κύκλος, a circle, and ὤψ, the eye). *A Cyclops, a fabled race of gigantic stature. They had but one eye in the middle of their forehead, whence the name.*

κύκνος, ου, ὁ. *A swan.*

Κύκνος, ου, ὁ. *Cycnus, 1. A son of Mars, slain by Hercules.— 2. A son of Neptune, changed into a swan.*

κυλίνδω, and κυλινδέω (R. κυλινδε), f. -ήσω, p. πεκυλίνδηκα. *To roll, to turn round.*—*MID.* *to turn one's self round, to wander about, to stray, to revolve, to indulge in.*

κυλίω (R. κυλι), f. -ίσω, p. πεκύληκα (poetic form of κυλίνδω). *To turn, to roll, to wind.*

Κυλλήνη, ης, ἡ. *Cyllēne, a lofty mountain in Arcadia, where Mercury was born, and from which he is called Cyllenius.*

κύμα, ατος, τό (fr. κύω, to swell forth). *A wave, a surge, a billow.*

κύμβαλον, ου, τό (fr. κύμβος, a hollow vessel). *A basin:—a cymbal.*

κύνέω (R. κύ), f. κῦσω, 1 a. ἐκῦσα, epic κῦσα, and κύσσα. *To kiss, to venerate.*

κῦνηγετέω (R. κῦνηγετε), f. -ήσω, &c. (fr. κῦνηγέτης). *To hunt.*

κῦνηγέτης, ου, ὁ (κύων, a dog, and ἡγέτης, a leader). *A hunter.*

κῦνηγετικός, ἡ, ὅν, adj. (κῦνηγετέω). *Belonging to the chase, hunting, fond of hunting.*—*Subst.* κῦνηγετική (scil. τέχνη), *the art of hunting.*

κῦνηγέω (R. κῦνηγε), f. -ήσω, &c (fr. κῦνηγός). *To hunt.*

κῦνηγός, ου, ὁ (fr. κύων, a dog, and ἄγω, to lead). *A hunter.*

κύνιδιον, ου, τό (dim. of κύων, a dog). *A little dog.*

κύνοκέφαλος, ου, ὁ (fr. κύων, a dog, and κεφαλή). *The cynocephalus, a baboon of the dog-headed species.*

Κύπρις, ἰδος, ἡ. *Cypris, a surname of Venus, from being the chief deity of Cyprus.*

Κύπρος, ου, ὁ. *Cyprus, a large island in the Mediterranean sea, west of Syria.*

κύπτω (R. κυπ), f. κύψω, p. κέκυφα. *To bend the head, to stoop, to bow, to hold down the head, to bend, intr.*

κῦρέω (R. κυρ, and κυρ), f. κῦρήσω, and κῦρσω, 1 a. ἐκῦρησα, and ἐκῦρσα. *To be.—With a genitive, to meet with, to attain.*

κυρία, ας, ἡ, also κυρά (fr. κύρος, authority). *The mistress of a family.*

κυριεύω (κυριευ), f. -εύσω, &c. (fr. κύριος). *To be master or possessor of a thing, to possess, to have power over, to obtain, to reduce under authority.*

κύριος, ου, ὁ (fr. κύρος, authority). *A master, one who has*

*authority over, a lord, a sovereign.*

**Κŭρος, ου, ὁ.** *Cyrus*.—1. A king of Persia, son of Cambyses and Mandane.—2. Cyrus the Younger, brother of Artaxerxes.

**κŭρτωμα, ἄτος, τό** (fr. *κŭρτόω*, to curve). *Any thing curved, a hump, an arch, a lump, an inequality.*

**κŭρω**, same as *πŭρέω*.—**ΜΙD. κŭρ-ομαι**, deponent, *to meet with.*

**κŭτος, εος, τό** (fr. *κŭώ*, to contain). *A cavity, a hollow body, an inclosure.*

**κŭώ**, and *κŭέω* (R. *κŭε*), f. *κŭήσω*, p. *κεκŭήκα*. *To contain, to conceive, to be pregnant, to go with young, to bring forth.*

**κŭων**, gen. *κŭνός*, ὁ and ἡ. *A dog, a hound*.—**Κŭών**, a *Cynic*.

**κŭόθων**, *ωνος, ὁ*. *A Spartan drinking cup, a goblet.*

**κωκŭτός**, *οŭ, ὁ* (fr. *κωκŭώ*, to wail). *Wailing, lamentation.*

**Κωκŭτός**, *οŭ, ὁ* (fr. same). *Cocytus*, a river in the infernal regions.

**κωλŭώ** (R. *κωλŭ*), f. *-ŭσω*, p. *κεκŭλŭκα* (a form of *κωλŭώ*). *To weaken, to retrench, to check, to hinder, to prevent, to suppress.*

**κωμάζω** (R. *κωμαδ*), f. *-άσω*, p. *κεκωμάκα* (fr. *κŭμος*, a jovial assembly). *To go in a riotous procession through villages singing, &c., to revel, to celebrate a joyous festival.*

**κŭμη**, *ης, ἡ*. *A village, a small town.*

**κωμηδόν**, *adv.* (fr. *κŭμη*). *By villages, in villages.*

**κωμῖκός, ἡ, ὁν**, *adj.* (fr. *κŭμος*, a festive assembly). *Pertaining to comic poetry, comic, comical.*—**Subst. ὁ κωμῖκός**, a comic poet.

**κωμφοδοποιός**, *οŭ, ὁ* (fr. *κωμωδία*, a comedy, and *ποιέω*, to make). *A writer of comedy, a comic poet.*

**κŕνωψ**, *ωπος, ὁ*. *A gnat.*

**Κŭός**, *α, ον*, *adj.* (fr. *Κŭς*, *Cos*). *Coan, of Cos*.—ὁ *Κŭός*, a *Coan*, an inhabitant of *Cos*, an island in the *Ægean sea*.

**κŕπη**, *ης, ἡ* (fr. *κŕπω*, *obsol.* to seize). *The handle of an oar, or of a mill, an oar.*

**κŕρος**, *ω*, *Dor.* for *κŕρος*, *ου, ὁ*, *A youth, &c.*

**κŕρα**, *ας*, *Dor.* for *κŕρη*, *ης, ἡ*, *A maiden, &c.*

# Λ.

**λᾱας**, *λάας*, *contr.* *λᾱς*, *λᾱος, ὁ*. *A stone.*

**λᾱβή**, *ἡς, ἡ* (fr. *λαβ*, 2 R. of *λαμβάνω*, to seize). *Seizure, a grasping, a hold.*

**λαβŭρινθος**, *ου, ὁ*. *A labyrinth.*

**Λάγος**, *ου, ὁ*. *Lagus*, a Macedonian of mean extraction who married Arsinoë daughter of Meleager. He was the reputed father of *Ptolemy Lagus*, who was named king of Egypt after the death of Alexander.

**λαγχάνω** (R. *λαχ*, 2 *λαχ*). f. *λή-*



- ἕομαι, p. Att. εἴλωκα, Ion. and Dor. ἐλόγχα, 2 a. ἔλχον. *To draw lots, to receive by lot, to obtain.*
- λαγώς, ὦ, ὅ, Att. decl. § 19. *A hare.* Epic λαγῶς, οὔ.
- λάθρα, adv. (fr. λανθάνω, *to lie concealed*, 2 R. λᾶθ). *Secretly, without the knowledge of.*
- λαθραῖος, α, ον, adj. (fr. λάθρα). *Furtive, clandestine, secret.*
- λαῖος, ἄ, ὄν, adj. *Left, on the left hand.*—Subst. ἡ λαία (scil. χεῖρ); *the left hand.*
- Λάκαινα, ης, ἡ. *A Spartan female.*
- Λακεδαιμόνιος, α, ον, adj. *Lacedæmonian.*—Subst. ὁ Λακεδαιμόνιος (sc. ἀνὴρ), *a Lacedæmonian.*
- Λάκεδαῖμον, ονος, ἡ. *Lacedæmon or Sparta, the capital of Laconia, situated in a plain near the Eurotas.*
- λακτίζω (R. λακτιῶ), f. -ῖσω, &c. (fr. λάξ, *with the heel*, whence λάκω). *To kick, to spring, or jump.*
- Λάκων, ωνος, ὁ. *A Lacedæmonian.*
- Λακωνικός, ἡ, ὄν, adj. *Laconian.*
- λακωνικῶς, adv. *Like the Lacedæmonians, laconically.*
- λαλέω (R. λαλέ), f. -ήσω, p. λελάηκα. *To talk, to speak, to prattle, to converse.*
- λάλημα, ἄτος, τό (fr. λαλέω). *Talk, prattling, speech, way of talking.*
- λαλίστερος, λαλίστατος, § 59. Att. compar. and superl. of
- λαῖλος, ον, adj. *Talkative, loquacious, prattling.*
- λαμβάνω (R. ληβ, 2 λᾶβ, 3 ληβ) f. λήψομαι, p. λέληφα, Att. εἴληφα, § 90, 3.—2 a. ἔλᾶβον. *To take, to receive, to admit, to procure, to obtain, to acquire.*—With the gen. *to take hold of, to seize by.*
- λαμπάς, ἄδος, ἡ (fr. λάμπω, *to shine*). *A torch, a light.*
- λαμπρός, ἄ, ὄν, adj. (fr. same). *Shining, brilliant, bright, illustrious, manifest, splendid.*
- λαμπρῶς, adv. (fr. λαμπρός). *Brilliantly, brightly, clearly manifestly.*
- λάμπω (R. λαμπ), f. λάμψω, p. λέλαμφα. *To shine, to be brilliant.*
- λανθάνω (R. ληθ, 2 λᾶθ, 3 ληθ), f. λήσω, 2 p. λέληθα, 2 a. ἔλᾶθον (fr. λήθω, not in use). *To lie hid, to remain concealed, to escape observation, to act unconsciously; see § 177, IV.—Mid. to forget, to omit, to conceal.*
- Λαομέδων, οντος, ὁ. *Laomedon, a king of Troy and father of Priam.*
- λαός, οὔ, Att. λεός, ὦ (§ 21), ὁ. *The people, a crowd, a nation.*
- λαός, ον, ὁ. *A stone.*
- Λαπίθαι, ὧν, οἱ. *The Lapithæ, a people of Thessaly who nearly exterminated the Centaurs in a quarrel which arose at the nuptials of Pirithōs.*

Λάρισσα, ης, ἡ. *Larissa*, a town of Syria, on the western side of the Orontes.

λάραξ, ἄκος, ἡ. A coffer, a box, a chest, an ark.

λάσιος, ἰα, ἰον, adj. *Hairy, shaggy, rough, bushy.*

Λάτμος, ου, ὁ. *Latmus*, a mountain of Caria, in Asia Minor.

λατομία, ας, ἡ (fr. λατομέω, to cut out stone). A quarry.—Pl. αἱ λατόμαι, the quarries, a prison of Dionysius in a rock near Syracuse.

λατρεύω (R. λατρεν), f. -εύω, p. λελάτρευκα (fr. λάτρις, a hired servant). To serve for hire, to serve, to worship.

λαῦρον, ου, τό. *Booty, plunder.*

λαῦρον, ου, τό (fr. λαχαίνω, to dig). Plants raised by cultivation, pot-herbs, garden-vegetables.

Λάινα, ης, ἡ (fem. of λέων, the lion). The lioness.

Λαίνω (R. λαειν, 2 λαον), f. -ᾶν, &c. (fr. λείος, smooth). To render smooth, to polish, to wear away, to reduce in size, to crush, to destroy.

λέβης, ητος, ὁ (fr. λαμβάνω, to hold, 2 R. λάβ). A caldron, a kettle, a large basin.

λέγοντι, Dor. for λέγουσι (§ 102), 3d pl. of λέγω.

λέγω (R. λεγ, 2 λεγ, 3 λογ), f. λέξω, p. λέλεχα, Att. λέλοχα and εἶλοχα, § 101, 5:—2 a. ἔλεγον. To gather, to collect, to choose:—to say, to speak, to tell, to

relate, to command.—λέγονται, they are said.—λέγειν κακῶς τινά, to speak ill of a person.—εὖ λέγειν τινά, to speak well of a person.—§ 153, Obs. 1.—Mid. to lie down to rest.

λεηλατέω (R. λεηλάτε), f. -ήσω, p. λεληλάτηκα (fr. λεία, booty, and ελαύνω, to drive off). To drive off as booty, to plunder, to pil-lage.

λείβω (R. λειβ), f. λείψω, p. λείψα. To pour, to drop, to let flow.—Mid. intr. to flow, to drop.

λειμών, ὄνος, ὁ (fr. λείβω). A grassy plain, a meadow.

λείος, α, ον, adj. Smooth, polished, even, soft, light.

λείπω (R. λειπ, 2 λῆπ, 3 λοιπ), f. λείψω, p. λείψα, 2 a. ἔλιπον. 2 p. λέλοιπα. To leave, to abandon, to desert.—Mid. λείπομαι, λείβομαι, to be inferior, to fail, to be surpassed, to be defective, to be in want.

λειτουργία, ας, ἡ (fr. λειτουργέω, to perform public duties). Public service, or employment, labour.

λεκάνη, ης, ἡ (fr. λέκος, a dish). A dish, a bowl.

λεκτός, ἡ, ὄν, adj. (fr. λέγω). Chosen, selected:—said, spoken, that can be said.

λέκτρον, ου, τό (fr. λέγομαι, to lie down). A couch, a bed.

λέξις, εως, ἡ (fr. λέγω, to speak). Speech, expression, language, a saying, a manner of speech.

Λεοντίνος, ου, ὁ. A Leontine,

an inhabitant of *Leontini*, a city in Sicily.

*λεοντώδης*, ες, adj. (fr. *λέων*, a lion, and *εἶδος*, aspect). *Of a lion-like aspect, fierce, bold, courageous.*

*λεπιδωτός*, ή, όν, adj. (fr. *λεπιδών*, to render scaly,) *covered with scales.*

*λεπτός*, ή, όν, adj. (fr. *λέπω*, to peel off). *Peeled off, thin, small, slender.*

*Λερναῖος*, α, ον, adj. *Lernæan, of or belonging to Lerna.*

*Λέρη*, ης, ή. *Lerna*, a district of Argolis, in which is the lake and grove where Hercules killed the hydra.

*λευκοθώραξ*, ἄκος, adj. (fr. *λευκός*, and *θώραξ*, a coat of mail). *Having a white breast-plate, white-breasted.*

*λευκός*, ή, όν, adj. (fr. *λέω*, to shine). *Bright, clear, white, serene, calm.*

*λευκώλενος*, ον, adj. (fr. *λευκός*, and *ὠλένη*, an arm). *White-armed.*

*λέχος*, εος, τό (fr. *λέγομαι*, to lie down). *A couch, a bed.—Pl. λέχεια, ον, τά, a bier.*

*λέων*, οντος, ό. *A lion.*

*Λεωνίδας*, and *Λεωνίδης*, ου, ό. *Leonidas*, a celebrated king of Sparta, who, with 300 Spartans, defended the pass of Thermopylæ for three days against the whole Persian army.

*λήγω* (R. *ληγ*), f. *λήξω*, p. *λέληχα*. *To cease, to desist, to abstain from.*

*Λήδα*, ας, ή. *Leda*, wife of Tyndærus, king of Sparta.

*Λήθαιος*, α, ον, adj. (fr. *Λήθη*). *Of or pertaining to Lethe, Lethæan.*

*λήθη*, ης, ή (fr. *λήθομαι*, to forget). *Forgetfulness, oblivion.*

*Λήθη*, ης, ή (fr. same). *Lethæ*, a river in the lower world, the waters of which caused those who drank of them to forget their former existence, by which they were prepared for animating other bodies into which they were destined to enter.

*λήθω*, not used.—MID. *λήθομαι*, to forget, chiefly used to supply certain tenses of *λανθάνω*, which see.

*ληίζω* (R. *ληιδ*), f. *-ίσσω*, p. *λελήκα* (fr. *ληΐς*, booty). *To devastate, to plunder, to pillage, to rob, to share as booty.*

*λήϊον*, ου, τό. *A crop, a standing crop, a field.*

*Λήμνος*, ου, ή. *Lemnos*, an island in the Ægean Sea, which was said to contain one of the forges of Vulcan.

*Ληναῖος*, ου, ό. *Lenæus*, a surname of Bacchus, the god of wine, from

*ληνός*, ού, ό. *The wine press.*

*ληρέω* (R. *ληρε*), f. *-ήσω*, p. *λελήρηκα* (fr. *λήρος*, idle talk.) *To talk foolishly, to act in a silly manner.*

*ληστεύω* (R. *ληστεν*), f. *-εύσω*, p. *λελήστευκα* (fr. *ληστής*). *To*

rob, to plunder, to carry off as plunder, to be a robber.

ληστῆς, οὐ, ὁ (fr. λῆς, plunder).

A plunderer, a robber, a pirate.

ληστικός, ἡ, ὄν, adj. (fr. ληστῆς).

Plundering, robbing, adapted to robbery.—ληστικὴ τριῆρης, a piratical galley.

Λητώ, ὅος, contr. οὐς, ἡ. Latōna, mother of Diana and Apollo, by Jupiter.

λίαν, adv. Very, strongly, very much, extremely.

λίβανωτός, οὐ, ὁ (fr. λίβανος, the frankincense tree). Frankincense, incense.

Λίβυες, ων, οἱ. The Lybians, inhabitants of Lybia.

Λιβύη, ης, ἡ. Libya, a country on the northern coast of Africa.

Λιβυκός, ἡ, ὄν, adj. Libyan, of Libya.

Λιγαίνω (R. λιγαίν, 2 λιγαῖν), f. -ᾶνῶ, p. λελέγαγκα (fr. λιγύς).

To sing in a tuneful voice, to tell or chant in a loud shrill voice.

Λιγυρός, ἄ, ὄν, and λιγύς, εἶα, ὕ, adj. Shrill, sharp, piercing, tuneful.

λίην, adv. Ion. for λίαν. Very, &c.

λίθαζω (R. λιθαδ), f. -ᾶσω, p. λελίθακα (fr. λίθος, a stone).

To throw stones at, to stone.

λίθιδιον, ου, τό (dim. of λίθος).

A small stone, a pebble.

λίθινος, α, ον, adj. (fr. λίθος). Of stone, stony, stone.

λίθος, ου, ὁ, and ἡ. A stone, a rock:—a precious stone.

Λιμήν, ἑνος, ὁ. A harbour a haven.

λιμνάζω (R. λιμναδ), f. -ᾶσω, p. λελιμνάκα (fr. λίμνη). To convert into a lake or marsh, to lay under water.

λίμνη, ης, ἡ. A lake, a swamp.

λῆμος, οὐ, ὁ. Want of food, hunger, famine.

λιμώσσω, Att. -τιω (fr. λῆμος). To be hungry.

λίτρον, ου, τό. Flax, thread made of flax:—linen, a net.—

ἔξω λίτρων, out of the nets, i. e. not confined, at large.

λιπαρός, ἄ, ὄν, adj. (fr. λιπας, fat).

Fat, anointed with oil:—rich, fruitful, (of soils):—shining, brilliant, splendid.

λίσσομαι, and λίστομαι (R. λιτ, 2 λιτ), f. λίσσομαι, 1 a. ἐλίσσῃ, 2 a. ἐλίστομαι.

To pray, to beseech, to supplicate, to entreat.

λιτανεύω (R. λιτανευ), f. -εύσω, p. λελιτάνευκα (fr. λιτομαι).

To pray, to supplicate, to entreat.

λογίζομαι (R. λογιδ), f. -ίσσομαι, p. λελόγισμαι (fr. λόγος).

To reckon, to enumerate, to estimate, to consider, to conclude.

λογικός, ἡ, ὄν, adj. (fr. λόγος). Reasonable, rational, logical, intelligent, eloquent.—Subst.

ἡ, λογική (scil. τέχνη). The art of reasoning, logic.

λόγιον, ου, τό (Neut. of λόγιος, intelligent).

A saying, an oracle.

λογισμός, οὐ, ὁ (fr. λογίζομαι, to reflect).

Reflection, thought, reasoning, calculation, intelligence, perception.

λόγος, ου, ὁ (fr. λέγω, to speak).

A word, a saying, a speech, a report, a narration, an account, an argument, reason, understanding:—estimation, respect, value.—λόγῳ ἐνί, in one word.—λόγῳ, in word, ostensibly.—κατὰ λόγον, in proportion to.—εἰς λόγους ἔρχεσθαι, to engage in conversation with.

λόγχη, ης, ἡ. The head of a javelin, a javelin, a spear.

λοιγός, οὔ, ὁ. Destruction, calamity, death, wo.

λοιδορέω (R. λοιδορε), f. -ήσω, p. λειδορήκω (fr. λοιδορος, slanderous). To rail at, to revile, to reproach, followed by the accusative.—MID. same, followed by the dative.

λοιμός, οὔ, ὁ. A contagious disease, a pestilence, a plague.

λοιπός, ἡ, ὄν, adj. (fr. λείπω, to leave). Remaining, that is left.—Subst. τὸ λοιπόν (scil. μέρος), the remainder.—τὰ λοιπά, the rest.—καὶ τὰ λοιπά (et cetera), and so forth, abbreviated κ.τ.λ. τοῦ λοιποῦ (scil. χρόνου), in time to come.

Λοκροί, ὧν, οἱ. The Locri, a people of Greece, of whom there were three tribes, distinguished by the names Ὀζόλαι, Ἐπικνημίδιοι, Ὀπύντιοι.

λόξός, ἡ, ὄν, adj. Oblique, slanting, crooked.—Of oracles, ambiguous.

λουτρόν, οὔ, τό (fr. λούω). A bath.

λούω (R. λου), f. λούσω, p. λέλουςα (by contr. from λούω, whence

f. sometimes λούσω, and 1 aor. ἐλόεσα). To wash.—MID. to wash one's self, to bathe.

λόφος, ου, ὁ. The crest, the summit, a hill, an eminence.

λοχᾶγός, οὔ, ὁ (fr. λόχος, and ἡγίομαι, to lead). A leader of a cohort, a commander of a company of infantry.

λοχάω (R. λοχα), f. -ήσω, p. λελόχηκα (fr. λόχος). To place in ambuscade, to lie in wait for.

λόχος, ου, ὁ (fr. λέγω, to cause to lie down). Soldiers placed in ambuscade, a company of infantry, commonly of one hundred.—Childbirth.

Λυγνέυς, έως, ὁ. Lynceus, a son of Egyptus and husband of Hypermnestra, the daughter Danaus. His life was spared by the affection of his wife, when his brothers were slain.

λυγρός, ά, ὄν, adj. (fr. λύζω, to sob). Melancholy, mournful, piteous, distressing, calamitous.

Λύδια, ας, ἡ. Lydia, a rich country of Asia Minor.

Λυδός, οὔ, ὁ. A Lydian.

λυκάβας, αντος, ὁ. The year.

λύκος, ου, ὁ. A wolf.

Λουκοῦργος, ου, ὁ. Lycurgus, 1. A king of Thrace, on whom Bacchus inflicted madness because he had cut down his vines. — 2. The celebrated Spartan lawgiver.

λυμαίνω (R. λυμαίν, 2 λυμαιν), f. -άσω, p. λελύμαγκα (fr. λῡμα, filth). To defile, to injure, to

*destroy, to devastate.*—*Min.* same;—and also, *to purify one's self.*

λυπέω (R. λυπε), f. -ήσω, p. λελύπηκα (fr. λύπη). *To grieve to harass, to distress, to afflict, to injure.*

λύπη, ης, ἡ. *Sadness, grief, distress, pain, sorrow.*

λύπηρός, ὁ, ὄν (fr. λυπέω). *Afflicting, painful, sorrowful, sad, wearisome.*

λύπρος, ὁ, ὄν, adj. (fr. same). *Distressed, poor, wretched.*—*Of soil, barren, unproductive.*

λύρα, ας, Ion. λῦρη, ης, ἡ. *The lyre.*

λυρίζω (R. λυριδ), f. -ίσω, p. λελύριχα (fr. λύρα). *To play on the lyre.*

Λυσίας, ου, ὁ. *Lysias, a celebrated Athenian orator, B. C. 458.*

Λυσίμαχος, ου, ὁ. *Lysimachus, one of the generals of Alexander.*

Λυσίππος, ου, ὁ. *Lysippus, a celebrated statuary and sculptor, the only one allowed by Alexander to make his statue.*

λύσις, εως, ἡ (fr. λύω, *to loose*). *The act of loosing, setting at liberty, deliverance, liberation.*

λυσίτελέω (R. λυσίτελε), f. -ήσω, λελυσιτέληκα (fr. λυσίτελής). *To be useful, to profit.*

λυσίτελής, ἐς, adj. (fr. λύω, *to pay*, and τέλος, *cost*). *That which pays cost; hence, profitable, advantageous, valuable, costly.*

λύσσα, ης, ἡ. *Madness, insanity.*

λύχνος, ου, ὅ. *A light, a lamp, a torch.*

λύω (R. λυ), f. λύσω, p. λέλυχα. *To loose, to slacken, to deliver up, to release, to solve (a question), to abrogate (a law), to discharge (a debt).*—*Mid.* *to ransom one's self.*

λωβητός, ἡ, ὄν, adj. (fr. λωβάομαι, *to injure*). *Injured, abused, reviled, ruined, unfortunate.*

λωίων, ον, adj. (fr. λῶω, *to wish*), irreg. compar. of ἀγαθός, § 54. *Better, richer, more advantageous, more useful, preferable.*

λῶστος, ης, ον, contr. for λωϊστος, &c. (fr. same), superl. of ἀγαθός, § 54. *Best.*

λωτίνος, ης, ον, adj. (fr. λωτός). *Made of the lotus-tree.*

λωτός, οὔ, ὁ. *The lotus.*—1. *A species of water lily.*—2. *A tree whose fruit resembles dates.*

## M.

μά, a particle of swearing, followed by the accusative of the object sworn by, and is either affirmative or negative, as the words in connection require, as *μά Δία, I swear by Jupiter* μαγνήτις, ἴδος, ἡ, and μαγνήτης, ου, ὁ. *A magnet or loadstone.* μάζα, ης, ἡ (fr. μᾶσσω, *to knead*) *A barley cake, bread.*—*Wheaten bread is properly ἄρτος.*

μαζός, οὔ, ὁ. *A breast.* μάθημα, ἄτος, τό (fr. μαθηάω,

to learn). *A lesson, knowledge, instruction.*

μάθησις, εως, ἡ (fr. same).

*Learning, a lesson.*

μαθητέος, α, ον, adj. (fr. same).

*To be learned, fit to be learned.*

--μαθητέον, we must learn,

Idioms, 116.

μαθητής, οῦ, ὁ (fr. same). *A learner, a scholar, a disciple.*

Μαῖα, ας, ἡ. *Maia*, daughter of Atlas and mother of Mercury by Jupiter.

Μαίανδρος, ον, ὁ. *The Meander*, a river of Asia, remarkable for its winding course.

μαιεύομαι (R. *μαιευ*), f. -εύσομαι, p. *μεμαιεύμαι* (fr. *μαῖα*, a midwife). *To deliver* (as a midwife), *to preside over childbirth.*

Μαινάς, ἄδος, ἡ (fr. *μαίνομαι*). *A Bacchante, a female votary of Bacchus, a frenzied female, a fury.*

μαίνομαι (R. *μαιν*, 2 *μᾶν*, 3 *μην*), f. *μανοῦμαι*, 2 p. *μέμνηα*, act. f. *μᾶνῶ*, 1 a. *ἐμνηα*, 2 a. pass. *ἐμᾶνῃν* (fr. *μάω*, to be greatly excited). *To become frenzied, to be mad, to be furious, to rave.*—Act. *to make mad.*

μαίω (R. *μαιο*), f. -άσω, p. *μεμαίωχα* (fr. *μαῖα*, a midwife). same as *μαιεύομαι*.—Mid. same.—Pass. *to be aided in delivery, to be assisted in birth.*

Μαῖρα, ας, ἡ. *Mæra*, the faithful dog of Icærus.

μάκαρ, αρος, ὁ and ἡ, (fr. *χαίρω*, to rejoice). *Happy, blessed:—*

*opulent.*—οἱ *μάκαρες*, the gods, the blessed, in Elysium.

μακάριζω (R. *μακαριδ*), f. -ῖσω, Att. -ῖω, p. *μεμακάριχα* (fr. *μάκαρ*). *To deem happy, to bless, to pronounce happy.*

μακάριος, α, ον, adj. (same as *μάκαρ*). *Happy, &c.*

μακάριστός, ἡ, ὄν, adj. (fr. *μακαρίζω*). *Esteemed happy, to be esteemed happy.*

μακάριςτος, η, ον, adj. (superl. of *μάκαρ*, §52). *Most happy, &c.*

Μακεδονία, ας, ἡ. *Macedonia*, a country of Europe, north-east of Thessaly.

Μακεδών, όνος, ὁ. *A Macedonian.*

μακράν, adv. (acc. fem. of *μακρός*, with *ὁδόν*, understood). *At a great distance, far away.*

μακρόβιος, ον, adj. (fr. *μακρός*, and *βίος*, life). *Long-lived.*

μακρός, ἄ, ὄν, adj. (comp. *μηκίων*, *μήκιστος*, and *μακρότερος*, -τάτος). *Long, large, of great extent.*—Neut. as adv. *μακρόν*, *μακρά*, far, distant.

μακροτράχηλος, ον, adj. (fr. *μακρός*, and *τράχηλος*, the neck). *Long-necked.*

μάλα, adv. (comp. *μᾶλλον*, superl. *μάλιστα*). *Very, much, very much, assuredly, certainly.*

μᾶλ' ἄλ' ὀς, ἡ, ὄν, adj. *Soft, feeble, timid, effeminate.*

μαλάχη, ης, ἡ (fr. *μαλάσσειν*, to soften). *Mallows.*

μάλιστα, adv. superl. of *μάλα*. *Most, chiefly, especially, most certainly.*

μᾶλλον, adv compar. of μάλα.

More, rather.

μάν, Dor. for μήν.

Μανδάνη, ης, ἡ. Mandanē, mother of Cyrus, king of Persia.

Μάνης, εος, contr. ους, ὁ. Manēs, a servant of Diogenes.

μανθάνω (R. μαθε, 2 μάθ), f. μάθῃσω, p. μεμάθηκα, 2α. ἔμαθον.

To learn, to comprehend, to understand, to perceive, to know.

μανία, ας, ἡ (fr. μαίνομαι, to rave). Madness, a mania, frenzy.

μαϊνικός, ἡ, ὄν, adj. (fr. μανία).

Raving, furious.

μαντεία, ας, ἡ (fr. μαντεύομαι).

Prophecy, prediction.

μαντεῖον, ου, τό, neut. of μαντεῖος, pertaining to prophecy). An

oracle, meaning the place where oracles are delivered.

μαντεύομαι (R. μαντεν), f. -εύσομαι, p. μεμάντευμαι (Dep. mid. fr. μάντις, a prophet). To prophesy, to utter oracles, to predict.

μαντικός, ἡ, ὄν, adj. (fr. μάντις).

Of or pertaining to divination, divining, prophetic.—Subst. ἡ

μαντική (sc. τέχνη). The art of divination, the prophetic art.

Μαντίνεια, ας, ἡ. Mantinēa, a city of Arcadia, celebrated for the battle in which Epaminondas lost his life, B. C. 363.

μάντις, εως, Ion. ιος, ὁ (fr. μαίνομαι, to be inspired). A prophet, a soothsayer, a diviner.

μαῖνυτάς, ᾶ, Dor. for. μηνυτής, οὔ, ὁ (fr. μηνύω, to inform). An informer, an accuser.

Μαράθων, ὄνος, ἡ. Marathon, a borough of Attica, where the Persians, under Datis and Artaphernes, were defeated by the Athenians, under the command of Miltiades, B. C. 490.

μαραίνω (R. μαραιν, 2 μαρᾶν), f. -ᾶνῶ, p. μεμάραγκα, 1 α. ἐμίρηνα, Att. ἐμόρηνα. To consume by fire:—hence, to dry up, to parch, to wither (tr.), to blast.—MIND. to become withered, to decay, to waste.

Μαρδόνιος, ου, ὁ. Mardonius, a general of Artaxerxes, defeated and slain in the battle of Plataea, B. C. 479.

μάρμαρος, ου, ἡ (fr. μαρμαίρω, to shine). Marble, hard white stone.

μάρνᾶμαι, 2nd conj. (R. μαρνα), 1 α. p. ἐμαρνάσθην. To fight, to wrangle, to toil.

Μαρσύας, ου, ὁ. Marsyas, a satyr of Cætenæ, vanquished by Apollo in a musical contest to which he had challenged him, and then flayed alive as a punishment for his temerity.

μαρτυρέω (R. μαρτύρε), f. -ήσω, p. μεμαρτύρηκα (fr. μάρτυρ, a witness). To be a witness, to testify, to attest.

μαρτυρία, ας, ἡ (fr. μαρτυρέω). Testimony, evidence.

μαστεύω (R. μαστεν), f. -εύσω, p. μεμάστευκα (fr. μάσσω, to feel). To search, to seek, to strive after.

μαστιγώω (R. μαστιγο), f. ᾶσω,



ῖ. **μεμαστίζω** (fr. **μάστιξ**, a lash). To scourge, to whip, to punish.

**μάταιος**, α, ον, adj. (fr. **μάτην**).

Vain, useless, foolish, unprofitable.—**μάταια**, neut. pl. as adv. in vain, uselessly, &c.

**μάτην**, adv. In vain, uselessly, unprofitably, without reason, to no purpose.

**μάτηρ**, Dor. for **μήτηρ**.

**Μάτρως**, ἴδος, ὁ. **Matris**.

**μάχαιρα**, ας, ἡ (fr. **μάχη**). A carved sword, a sabre, a knife.

**μάχη**, ης, ἡ. A battle, a fight, an engagement, a conflict.

**μαχητικός**, ἡ, ὢν, adj. (fr. **μάχη**). Pertaining to a fight, warlike, fond of strife, pugnacious.

**μάχομαι** (R. **μαχε**, 2 **μᾶχ**), f. -έσομαι, and -ήσομαι, p. **μεμάχ-εσμαι** and **μεμάχημαι** (fr. **μάχη**, a combat). To combat, to fight, to contend, to quarrel.

**μεγαλαυχέω** (R. **μεγαλαυχε**), f. -ήσω, p. -ήκα (fr. **μέγας**, great, and **αὐχέω**, to boast). To vaunt one's self, to speak boastfully, to boast:—to be proud.

**μεγαλήτωρ**, ορ, adj. (fr. **μέγας**, great, and **ἤτορ**, heart). Magnanimous, courageous, noble-hearted.

**μεγαλοπρεπής**, ἐς, adj. (fr. **μέγας**, great, and **πρέπω**, to become). Magnificent, noble, sumptuous, splendid.

**μεγαλοπρεπῶς**, adv. (fr. **μεγαλοπρεπής**). Magnificently, nobly, with great splendour.

**μεγαλόψυχος**, ον, adj. (fr. **μέγας**,

great, and **ψυχή**, soul). Possessing a great soul, noble-minded.

**μεγαλύνω** (R. **μεγαλυν**), f. -ῶ, p. **μεμεγάλυνκα** (fr. **μέγας**, great). To make great or powerful, to magnify, to extol. **Μεγᾶρα**, ον, τὰ. **Megāra**, the capital of Megaris.

**Μεγαρεὺς**, ἴως, ὁ. An inhabitant of Megara.—οἱ **Μεγαρεῖς**, the Megarians.

**μέγας**, **μεγάλη**, **μέγα**, adj. (comp. irreg. **μείζων**, **μέγιστος**). Great, large, powerful.—καὶ τὸ μέγιστον, and above all.—adv. **μέγα**, and **μεγάλα**, greatly.—**μέγα ἄριστος**, by far the bravest.

**μέγεθος**, εος, τό (fr. **μέγας**). Greatness, magnitude, size.

**μέδομαι** (R. **μεθε**), f. **μεδήσομαι** (Dep. mid. of **μέδω**, rarely used). To take care of, to concern one's self about, to attend to.

**Μέδουσα**, ης, ἡ. **Medusa**, daughter of Phorcys and Ceto. Of the three Gorgons she alone was subject to mortality. She was slain by Perseus, and her head placed in the Ægis of Minerva. Whosoever looked upon it was turned into stone.

**μεθάλλομαι**, f. -ᾰλοῦμαι, &c. (μετά, about, and ἄλλομαι, to leap). To leap about, to dart from one side to another.—2. a. **μεθολόμην**, pt. **μεταλμένος**, by syncope for **μεταλόμενος**.

**μεθαρμόζω**, f. -όσω, &c. (μετά denoting change, and ἄρμόζω

to *adjust*). To *adjust* in a different manner, to *change*, to *amend*.  
 μέθυ, ης, ἡ (fr. μέθυ, wine). Intoxication, drunkenness.  
 μεθίημι, f. μεθήσω, &c. (μετά, from, and ἵημι, to send). To *dismiss*, to *let go*, to *release*.—Intr. to *desert from*, to *cease*, to *be careless*.  
 μεθίστημι, f. μεταστήσω, &c. (μετά, denoting change, and ἵστημι, to place). To *put in a different place*, to *transfer*, to *change*.—Intr. in the p. plup. and 2 a., to *change sides*, to *go away*, to *go over to*.  
 μέθυ, vos, τό. Wine, unmixed wine.  
 μεθύσκω, and μεθύω (R. μεθύ), f. -ήσω, p. μεμείθηκα (fr. μέθυ). To *intoxicate with wine*.—Mid. to *drink to intoxication*, to *get drunk*.  
 μειδάω (R. μειδα), f. -ήσω, p. μεμείδηκα. To *smile*.  
 μειδιάω (R. μειδια), f. -ιάσω, p. μεμειδιᾶκα, poetic for μειδάω.  
 μείζων, ον, adj. (irreg. comp. of μέγας, which see). *Greater*, &c.  
 μειράκιον, ου, τό (dim. of μείραξ, a youth). A *boy*, a *mere youth*, a *young man*.  
 μείρομαι (R. μειρ, 2 μάρ, 3 μορ), f. μεροῦμαι, 2p. ἔμμορα, p. pass. εἴμαρμαι (Mid. of μείρω, to divide). To *obtain a share*, to *get by lot*, to *receive*.—Impers. p. pass. εἴμαρται, it is *fated*, it is *destined*.—τὸ εἴμαρμένον, the *allotment of fate*, *fate*, *death*.

μείων, ον, adj. (irreg. comp. of μικρός, small). *Smaller*, &c.  
 μελαγχολάω (R. μελαγχολα), f. -ήσω, &c. (fr. μέλας, and χολή, bile). To *be melancholy*, to *be insane*, supposed to result from *black bile*.  
 μελανία, ας, ἡ (fr. μέλας, black). *Blackness*, a *black spot*, a *black cloud*.  
 Μελαμπιπίδης, ου, ὁ. Melampyrides, a poet who flourished B. C. 500.  
 μέλας, μέλαινα, μέλαν, adj. *Black*, *dark*, *obscure*.  
 μέλει, f. μελήσει, p. μεμέληκε, impers. (fr. μέλω, to be a care). It *concerns*, it *is a care*, it *interests*.  
 μελεῖζω, and μελλῖζω (R. μελλῖ and μελιδ), f. -έξω, and -ῖσω, &c. (fr. μέλος, a limb). To *cut into pieces*, to *dismember*, to *mutilate*.  
 μέλεος, α, ον, adj. *Vain*, *ineffectual*, *void*, *useless*.—wretched, miserable.  
 μελετάω (R. μελετα), f. -ήσω, p. μεμελέτηκα (fr. μέλω, to be a care). To *bestow diligent care upon*, to *take care of*, to *apply*, to *practise*.  
 μελέτη, ης, ἡ (fr. μελετάω). *Care*, *close application*, *study*, *practice*, *training*, *exercise*.  
 μελετηρός, ᾶ, ὄν, adj. (fr. same). That *practises diligently*.—practised, exercised.  
 μέλημα, ἄτος, τό (fr. μέλω, to be a care). An *object of care*, *care*.  
 Μέλης, ου, and ητος, ὁ. Meles,

a river of Ionia in Asia Minor, on the banks of which some of the ancients supposed Homer was born.

μέλι, ἴτος, τό. *Honey.*

μελίζω (R. μελιδ), f. -ῖσσι, p. μεμέλικα (fr. μέλος, a song). *To sing, to play on an instrument, to modulate.*—See also μελεῖω.

Μελικέρτης, ου, ὁ. *Melicertes*, or *Melicerta*, a son of Athamas and Ino, saved by his mother from the fury of his father.

μελίσσω, Dor. for μελίζω.

μελισμα, ατος, τό (fr. μελίζω, to sing). *A song, a melody, a strain.*

μελισσα, ης, and Att. μέλιττα, ης, ἡ (from μέλι, honey). *A bee.*

μελλησμός, ου, ὁ (fr. μέλλω). *Defferring, delaying, hesitating.*

μέλλω (R. μελλε), f. μελήσω, p. μεμέλληκα. *To be about, to intend, to purpose, to delay, to linger.*—μέλλω ἵεναι, *I am about to go.*—τὸ μέλλον, *the future.*—τὰ μέλλοντα, *things about to happen, the future.*

μέλος, εος, τό, a member, a limb, a part:—a verse, a lyric poem, a song, a tune.—μελῶν ποιητής, a lyric poet.

Μελπομένη, ης, ἡ. *Melpomene*, the muse of tragedy; from μέλπω (R. μελπ), f. μέλψω, &c. also Μιδ. μέλπομαι (fr. μέλος, a song). *To sing, to play, to dance.*

μέλω (R. μελε), f. -ήσω, p. μεμέ-

λικα. *To be a concern or care to, to be a source of care.*

μεμπτός, ἡ, ὄν, adj. (fr. μέμφομαι). *Blamed, censured, faulty, blamable.*

Μέμφις, ἴδος, ἡ. *Memphis*, a famous city of Egypt.

μέμφομαι (R. μεμφ), f. μέμψομαι, p. μεμέμμαι. *To rebuke, to censure, to blame, to reproach with.*

μέν (a particle of connexion). *Indeed*; it is opposed to δέ in the following clause. Its import is sometimes expressed by merely giving emphasis to the word with which it is connected.—See § 125, μέν and δέ.

Μενεκράτης, εος, ὁ. *Menecrætes*, a physician of Syracuse, who in his excessive vanity assumed the title of Jupiter.

Μενέλαος, ου, ὁ. *Menelæus*, a king of Sparta, brother of Agamemnon, and the husband of Helen. She being carried off by Paris gave rise to the Trojan war.

μένος, εος, τό. *Bodily strength, might, vigour, impetuosity, inclination,*—*a vast quantity.*

μέντοι, a particle (fr. μήν, epic μέν, and τοί). *Indeed, truly, but indeed, nevertheless.*

μένω (R. μεν, 2 μῦν, 3 μων), f. μενώ, p. μεμένηκα, § 97, 3 Exc. (akin to μένος). *To remain, to persist, to remain firm, to await.*—1 a. ἔμεινα, 2 perf. μέμονα, with a present significa-

tion, to intend, to purpose, to desire.

Μένων, ὄνος, ὁ. Menon, a Thesalian, an officer in the army of Cyrus.

μερίζω (R. μερίδ), f. -ίσω, p. μεμέριτκα (fr. μέρος). To divide, to parcel out, to give part.

—Mid. to share, to partake, to appropriate to one's self.

μέριμνα, ης, ἡ (fr. μερίζω). Care, anxiety, anxious thought.

μέρος, εος, τό. A part, a share, a portion, a side (in a controversy).—παρά μέρος, by turns.

μέρουσ, οπος, ὁ (fr. μέρω, to divide, and ὄψ, the voice). Literally, one that has an articulate utterance.—Hence, man, pl. οἱ μέρονες, men.

μεσημβρία, ας, ἡ (fr. μέσος, and ἡμέρα, a day). Mid-day, noon :—the south.

μεσογαῖα, ας, ἡ (fem. of μεσογαῖος, midland, sc. χώρα). The interior (of a country).

μεσολαβέω (R. μεσολάβε), f. -ήσω, p. μεμεσολάβηκα (fr. μέσος, and λαμβάνω, to take, 2 R. λαβ). To seize by the middle, to catch up, to intercept.

μεσονύκτιος, ον, adj. (fr. μέσος, and νύξ, night). Pertaining to midnight, at midnight.

μέσος, η, ον, adj. Middle, in the middle, in the midst, intermediate, lying between.—ἐν μέσῳ, in the middle i. e. publicly.

μέσσοι, adv. (fr. μέσος). In the middle, publicly.

μεστός, ῆ, ὅν, adj. Full, satiated,

sated, satisfied, § 143, R. IX.

μετά, prep. (governs the genitive, dative, and accusative, § 124, 11).—With the gen., with, together with, by means of.—With the dat. (only in poetry), among, between, in.—With the acc., after, next after, to, towards, &c.—As an adverb, without a case, besides, moreover, together, afterward.

—μετά δέ and after this.

μεθ' ἡσυχίας, with repose, indolently.—μεθ' ἡμέρας, by day.

—In composition it denotes change, participation, reciprocity.

μεταβάλλω, f. μεταβάλλω, &c.

(μετά, across, and βάλλω, to throw). To throw across, to remove, to transfer, to change, to transform.

μετάβασις, εως, ἡ (fr. μεταβαίνω, to go away). A going from one place to another, a transition, departure, change of abode.

μεταβολή, ης, ἡ (fr. μεταβάλλω) Change, transposition, exchange, a revolution, a variation (in music).

μεταδίδωμι, f. -δώσω, &c. (μετά, denoting participation, and δίδωμι, to give). To share, to impart unto, to participate with, § 152.

μεταλαμβάνω, f. -λήψομαι, &c. (μετά, denoting participation, and λαμβάνω, to take). To take a part of, to share in, to partake of, to take or receive after another.

μεταλλάσσω, Att. -ττω, f. -αλλά-  
ξω, &c. (μετά, denoting change,  
and ἀλλάσσω, to barter). To  
change one thing for another,  
to exchange, to barter.—Mid.  
to pass by.

μεταλλάω (R. μεταλλα), f. -ήσω,  
&c. (fr. μετά, after or for, and  
ἄλλα, other things). To inquire  
after other things, to search  
after, to be inquisitive.

μετάλλευσις, εως, ἡ (fr. μεταλ-  
λεύω). The search after me-  
tals, mining:—a mine.

μεταλλεύω (R. μεταλλευ), f. -εύ-  
σω, p. μεμετάλλευκα (fr. μεταλ-  
λον). To work mines, to dig  
for metals, to dig.

μέταλλον, ου, τό (probably from  
μεταλλάω). A metal, ore.

μετάλλμενος, by syncope for μεθ-  
ἄλόμενος, 2 a. pt. of μεθαύλο-  
μαι, which see.

μεταμέλει, f. -ήσῃ, 1 a. μετεμέ-  
λησῃ, impera. (fr. μετά, after,  
μῆλω, to cure). It repents.—  
μεταμέλει μοι, it repents me,  
i. e. I repent, Idioms, 54.

μεταμελομαι, f. -μελήσομαι, p.  
μεταμεμήλημαι (μετά, denoting  
change, and μέλομαι, to be con-  
cerned). To repent and alter  
one's purpose, to regret, to re-  
pent.

μεταμορφόω, f. -ώσω, p. μετα-  
μύρφωκα (μετά, denoting  
change, and μορφώω, to form).  
To transform, to metamor-  
phose, to change.

μεταρίστημι, f. -αναστήσω, &c.  
(μετί, denoting change, and

ἀνίστημι, to cause to rise). To  
transport from one place to  
another.—Mid. to remove to  
another habitation, to emigrate,  
to change one's mode of life.

μετανοέω, f. -νοήσω, &c. (μετά,  
denoting change, and νοέω, to  
think). To change one's opi-  
nion, to think differently, to re-  
pent, to regret.

μεταξύ, adv. Between, among,  
during, in:—in the meantime.

μεταπέμπω, f. -πέμψω, &c. (με-  
τά, after, and πέμπω, to send).  
To send after, to send in quest  
of, to depute.—Mid. to send for,  
to go after.

Μεταπόντιον, ου, τό. Meta-  
pontium, a city of Lucania in  
Italy.

μεταστρέφω, f. -στρέψω, &c.  
(μετά, denoting change, and  
στρέφω, to turn). Tr. to turn  
aside, to turn back, to avert, to  
pervert.—Mid. Intr. to turn.

μετασχηματίζω, f. -ίξω, &c.  
(μετά, denoting change, and  
σχηματίζω, to form). To change  
the form, to transform, to alter.

μετατίθημι, f. μεταθήσω, &c.  
(μετά, denoting change, and  
τίθημι, to place). To change  
the place of, to transpose, to  
misplace, to transfer, to change.

μεταυδάω, f. -ήσω, p. μετηύδακα  
(μετά, with, and αὐδάω, to  
speak). To speak with, to ad-  
dress, to converse with.

μεταφέρω, f. μετοίσω, &c. (μετά,  
denoting change, and φέρω, to  
bear). To transport, to trans-

*fer, to bear away:—to use in a figurative sense.*

μεταφορικῶς, adv. (fr. μεταφορικός, figurative, fr. μεταφέρω), *Figuratively, by metaphor.*

μεταχειρίζω, f. -ίσω, &c. (μετά, to, and χειρίζω, to have in hands). *To give into the hands, to take in hand, to manage, to take care of.*

μέτεμι, f. -έσομαι, &c. (μετά, with, and εἰμι, to be). *To be with or among, to be present. —With a genitive of the thing, to participate in.*

μέταμι, f. -έσομαι, &c. (μετά, after, and εἶμι, to go). *To go after or for, to go in search of, to pursue, to revenge, to punish.*

μετέρχομαι, f. μετελεύσομαι, &c. (μετά, after, and ἔρχομαι, to go). *To go after, or in search of, to pursue, to take revenge, to punish.*

μετέχω, f. μεθίξω, and μετασχήσω, &c. (μετά, denoting participation, and ἔχω, to have). *To participate in, to partake of, to have in common with, to have a share in.*

μετεωρίζω (R. μετεωρίδ), f. -ίσω, Att. ἰῶ, p. μεμετεωρίκα (fr. μετέωρος). *To lift on high, to raise aloft, to keep in suspense, to excite.*

μετέωρος, α, adj. (fr. μετά, denoting change, and ὥρα, same as αἰώρα, the act of suspending). *Raised on high, raised aloft, on high, suspended in the air:—in suspense, anxious.*

μετόπισθεν, adv. (fr. μετά, next after, and ὀπίσθαι, behind). *Directly behind, next in order, afterward, behind, after.*

μετόπωρον, ου, τό (fr. μετά, after, and ὀπώρα, autumn). *The end of autumn, the end of the harvest season.*

μετρέω (R. μετρε), f. -ήσω, p. μεμέτρηκα (fr. μέτρον, a measure). *To measure, to count, to estimate.—Mid. to receive by measure.*

μέτριος, α, ου, adj. (fr. μέτρον). *In due measure, sufficient, moderate.—τὸ μέτριον, proportion.*

μετρίως, adv. (fr. μέτριος). *Moderately, suitably, slightly.*

μέτρον, ου, τό. *Measure, stature, size.*

μέτωπον, ου, τό (fr. μετά, after, and ὤψ, the eye). *The forehead, the front.*

μέχρι, and μέχρις, adv. *Until, as far as, as long as.—μέχρι τινός, for some time, a while.—μέχρις ὅτου, until, so long as.—μέχρι πολλοῦ, a long time.*

μή, a negative particle and conjunction, § 166. *Not, lest.—μή is conditional, οὐ is absolute; μηδαμῇ, by no means.*

μηδέ, conj. (fr. μή and δέ). *Nor; in the middle of a sentence, not even, not at all, and not.—μηδέ....μηδέ, neither....nor*

Μήδεια, ας, ἡ. *Medæa, a celebrated sorceress, daughter of Æetes, king of Colchis. After aiding Jason to obtain the*

golden fleece, she married him and fled with him to Greece.

μηδεις, μηδεμια, μηδέν, adj. (fr. μηδέ, and εις, one). Not even one, no one, none.—μηδέν, nothing, in no respect.

μηδέποτε, adv. (fr. μηδέ, not even, and ποτέ, ever). Never at any time, never.

μηδέπω, adv. (fr. μηδέ, not even, and πω, at some time). Not yet, not at all.

Μηδία, ας, ἡ. Media, an extensive country of Asia, south of the Caspian sea.

Μήδοκος, ου, ὁ. Medocus, a king of Thrace.

μήδομαι (R. μηδ), f. μήσομαι, 1 a. ἐμνησάμην, dep. mid. (fr. μῆδος). To concern one's self about, to plan, to devise.

μηκέτι, adv. (fr. μή, not, and ἔτι, farther). Not farther, no more, no longer.

μήκιστος, η, ον, adj. (superl. of μακρός, fr. μήκος, § 56). Longest, very long, highest.

μήκος, εος, τό. Length, height.

μηλέα, ας, ἡ (fr. μῆλον). An apple-tree.

μήλον, ου, τό. A quince, an apple:—a sheep.

μήν, conj. Truly, in truth, indeed, certainly, but yet.—οὐ μήν, certainly not.—ἢ μήν, yes certainly.

μήν, μηνός, ὁ. A month.

μηνιγξ, ιγγος, ἡ. The membrane of the brain.

μηνύω (R. μηνύ), f. μηνέτω, p.

μηνύνα. To point out, to indicate, to show, to discover, to make known.

μήποτε, adv. (fr. μή, not, and ποτέ, ever). Not at any time, never.

μήπως, adv. and conj. (fr. μή, lest, and πως, in some way or other). Lest in some way, lest perhaps, that not perhaps.

μηρίον, ου, τό, same as μηρός. Used only in pl. τὰ μηρία. The thighs.

μηρός, οῦ, ὁ. The thigh.

μήτε, conj. (fr. μή, not, and τέ, and). And not.—μήτε....μήτε, Neither....nor.

μήτηρ, μητέρος, by syncope μη-τρος, ἡ. A mother.

μήτις, μήτι, adj. pron. (fr. μή, lest, and τίς, any one). Lest any one.—μήτι, as adv. not at all.

μητροπάτωρ, ορος, ὁ (fr. μήτηρ, a mother, and πάτερ, a father). A mother's father, a maternal grandfather.

μητρόπολις, εως, ἡ (fr. μήτηρ, a mother, and πόλις, a city). A mother city, a metropolis, a capital.

μητρικά, ας, ἡ (fr. μήτηρ, a mother). A stepmother.

μηχανάω (R. μηχανά), f. -ήσω, p. μεμηχάνηκα (fr. μηχανή, a device). To machinate, to contrive, to plan, to invent, to procure by management.

μηχανημα, ἄτος, τό (fr. μηχανάω). A machine, an expedient.

μήχος, εος, τό. Añ expedient, a device, a remedy.

μαῖρός, ἄ, ὄν, adj. (fr. *μάλω*, to stain). *Stained, contaminated, defiled*:—*impious*.

μίγνυμι (R. *μιγ*), f. *μίξω*, p. *μίμῃχα*, 2 a. pass. *ιμίγην*. To mix, to mingle.

μικκύλος, η, ον, adj. (dim. fr. *μικρός*, Dor. for *μικρός*). *Very small*.

μικρός, ἄ, ὄν, adj. (comp. irreg. § 57). *Small; short, little*.—

*μικροῦ δεῖν*, nearly, almost.—*κατὰ μικρόν*, by degrees, gradually.—*παρὰ μικρόν*, nearly.

Μιλήσιος, α, ον, adj. *Milesian*.—Subst. ὁ *Μιλήσιος*, a *Milesian*.

Μιλήτος, ου, ἡ. *Milētus*, the capital of Ionia in Asia Minor.

Μιλτιάδης, ου, ὁ. *Miltiādes*, the Athenian commander in the battle of Marathon.

Μίλων, ωνος, ὁ. *Milo*, a celebrated athlete of Crotona in Italy.

μιμῆσθαι (R. *μιμη*), f. *-ήσομαι*, p. *μεμίμημαι* (fr. *μῆμος*, an imitator). To imitate, to mimic.

μίμημα, ἄτος, τό (fr. *μιμῆσθαι*). An imitation, a copy.

μιμητικός, α, ον, adj. (fr. same). To be (or that ought to be) imitated.—*μιμητιόν (ἡμῖν)*, we must imitate.

μιμητής, ου, ὁ (fr. same). An imitator.

μιμνήσκειν (R. *μνα*), f. *μνήσω*, p. *μémνηκα* (fr. *μνάω*, obsol.) To remind, to remember, to recollect, to mention.

μimνω, poetic for *μνάω*, which see.

μίν, Dor. and Att. *νίν* (Ion. acc of the third personal pron. for all genders and numbers, and always enclitic). *Him, her, it, them*.

Μίνως, ωος, Att. ω, ὁ. *Minos*, a king of Crete, son of Jupiter and Europa—so celebrated for his justice, that he was made supreme judge in the infernal regions.

Μινώταυρος, ου, ὁ (fr. *Μίνως*, and *ταῦρος*, a bull). *Minotaur*, a celebrated monster, half man half bull.

μισάνθρωπος, ον, adj. (fr. *μισέω*, and *ἄνθρωπος*, a man). *Misanthropic*.—Subst. ὁ *μισάνθρωπος*, a *misanthrope*, one who hates mankind.

μισέω (R. *μῖς*), f. *-ήσω*, p. *μισήσω* (fr. *μῖσος*, hatred). To hate, to dislike, to detest.

μισθός, ου, ὁ. The reward of labour or service, hire, pay, wages, a reward, retribution.

μισθοφόρος, ου, ὁ (fr. *μισθός*, hire, and *φέρω*, to bear off) A hired person, a mercenary, a hireling.

μισθόω (R. *μισθο*), f. *-ώσω*, p. *μεμισθωκα* (fr. *μισθός*). To let.—Mid. to hire for one's self.

μίτρα, ας, Ion. *μίτην*, ης, ἡ. A belt, a girdle, a headband.

Μιτυλήνᾱ, ας, Dor. for *Μιτυλήνη*, ης, ἡ. *Mitylenē*, the capital of Lesbos, an island in the Ægean Sea.

μνά, μνάς, ἡ (contr. from *μνάα*, *μνάας*). A mina, a sum (not



a coin) equal to one hundred drachmæ, or to seventeen dollars fifty-nine cents.

**μνάομαι** (R. *μνα*), f. *μνήσομαι*, p. *μνήσσομαι*, 1 a. *ἐμνήσθην* (used as a middle to *μμνήσκω*, fr. *μνάω*, obsol.) *To remember, to recollect, to be mindful.* The perf. *μμνήσσομαι* has often a present sense, *I remember.* § 76, Obs. 9.

**μνήμα**, ἄτος, τό (fr. *μνάομαι*). *A memorial, a monument, a tomb-stone.*

**μνήμη**, ης, ἡ (fr. same). *Memory, remembrance.*

**μνημονεύω** (R. *μνημονευ*), f. *-εῖσω*, p. *μμνημόνευκα* (fr. *μνήμων*). *To remember, to keep in mind:—to remind, to make mention of.*

**Μνημοσύνη**, ης, ἡ. *Mnemosynê*, the mother of the nine Muses, by Jupiter.

**μνήμων**, ον, adj. (fr. *μνάομαι*). *That remembers, mindful.*

**μνησιχακέω** (R. *μνησικακε*), f. *-ήσω*, &c. (fr. *μνάομαι*, to remember, and *κακόν*, an evil or injury). *To remember injuries, to be revengeful, to resent.*

**μνηστήρ**, ἦρος, ὁ (fr. *μνάομαι*, to seek in marriage). *A suitor, a lover.*

**μογέω** (R. *μογε*), f. *-ήσω*, p. *μμόγηκα* (fr. *μόγος*, labour). *To labour, to bestow labour upon:—μογεῦμεν*, Dor. for *μογέουμεν*.

**μόγισ**, adv. (fr. same). *With difficulty, hardly, scarcely.*

**μοῖρα**, ας, ἡ (fr. *μειρω*, to divide). *A part, a portion, a lot, fate.*

**Μοῖρα**, ας, ἡ, the same used as a proper name. *Fate.*—*αἱ μοῖραι*, the *Fates*, three powerful goddesses who presided over the birth and life of mankind. Their names were *Clôtho*, *Lachêsis*, and *Atrôpos*.

**Μοῖσαι**, Dor. for *Μοῦσαι*. *The Muses.*

**μόλιβδος**, ον, ὁ. *Lead.*

**μόλις**, adv. (fr. *μόλος*, toil). *With difficulty, hardly, scarcely.*

**μόλω**, obsol. in pres. 2 a. *ἐμολον*, inf. *μολεῖν*, to go, to come, to arrive.

**μοναρχία**, ας, ἡ (fr. *μοναρχία*, to rule alone, fr. *μόνος* and *ἀρχή*). *The government of one, monarchy.*

**μόνιμος**, ον, adj. (fr. *μένω*, to stay, 3 R. *μον*). *Lasting, permanent, abiding, firm, immoveable.*

**μονομαχία**, ας, ἡ (fr. *μόνος*, and *μάχη*, a combat). *A single combat.*

**μόνος**, η, ον, adj. *Alone, sole, solitary.*—Neut. as adv. *μόνον*, only.—οὐ *μόνον*, not only.

**μονοσάνδαλος**, ον, adj. (fr. *μόνος*, and *σάνδαλον*, a sandal). *Having but one sandal.*

**μονόφθαλμος**, ον, adj. (fr. *μόνος* and *ὀφθαλμός*, an eye). *Having but one eye, one-eyed.*

**μορφή**, ἥς, ἡ. *The form, figure, shape.*

**μόσχος**, ου, ὁ. *A calf.*—In poetry, *any young animal.*

μοῦνος, η, ον, adj. Ionic for  
μόνος, &c.

μούσα, ης, ἡ. *The muse*, the  
goddess who presides over  
music, &c.

Μοῦσα, ης, ἡ (as a proper name).

A *Muse*.—The muses were  
nine sisters, the daughters of  
Jupiter and Mnemosyne.—  
They presided over different  
departments of literature and  
the fine arts.

μουσική, ης, ἡ (fem. of μουσικός,  
*musical*, with τέχνη under-  
stood.) *The art of music*,  
*music*.

μουσικῶς, adv. (fr. μουσικός,  
*musical*). *Musically*, *learn-*  
*edly*, *politely*.

μοχθεῖω (R. μοχθε), f. -ήσω, p.  
μεμόχθηκα (fr. μόχθος). *To*  
*labour*, *to toil*:—*to be in dis-*  
*tress*.

μοχθηρία, ας, ἡ (fr. μοχθηρός).  
*Distress*, *trouble*:—*worthless-*  
*ness*, *wickedness*, *vice*.

μοχθηρός, ὁ, ον, adj. (fr. μοχθεῖω).  
*Miserable*, *wretched*, *bad*,  
*wicked*.

μόχθος, ου, ὁ. *Toil*, *trouble*,  
*labour*, *fatigue*:—*distress*.

μοχλός, οὔ, ὁ (fr. ὄχος, whence  
ὀχέω, and ὀχλεύω, and μοχλεύω,  
*to lift*). *A lever*, *an engine*  
*for lifting*, *a bolt*, *a bar*, *a*  
*stake*.

μυγμός, οὔ, ὁ (fr. μύζω, *to groan*).  
*A groaning*, *a muttering*.

μύδρος, ου, ὁ. *A fiery mass of*  
*iron*, *or stone*.

μυελός, οἶ ὁ. *Marrow*.

μῦθεύω (R. μῦθευ), f. -εύσω, p.  
μεμύθεικα (fr. μῦθος). *To*  
*say*, *to relate*:—*to invent*, *to*  
*feign*.

μῦθέω (R. μῦθε), f. -ήσω, p. μ-  
μύθηκα (fr. μῦθος). Same  
as μῦθεύω.

μῦθολογέω (R. μῦθολογ), f.  
-ήσω, p. μεμῦθολόγηκα (fr. μῦ-  
θος, and λέγω, *to say*). *To re-*  
*late*, *to recount*, *to invent* *or re-*  
*late fables*.

μῦθος, ου, ὁ. *A word*, *a speech*,  
*a fable*, *a tale*, *a narrative*.

μυῖα, ας, ἡ. *A fly*.

μυκάομαι (R. μυκα, 2 μυκ), f.  
-ήσομαι, p. μέμυκα, 2 a. ἐμύκον.  
*To roar*, *to bellow*, *to low*, *to*  
*bray*:—μυκάω, *obsolete*.

Μυκῆναι, ὤν, αἰ. *Mycenæ*, an  
ancient city of Argolis.

μυκίτηρ, ἥρος, ὁ. *The nose*:—  
*the trunk* (of an elephant).

μύλος, ου, ὁ. (fr. μύω, μύλλω, *to*  
*grind*). *A millstone*.

μυριάς, ἑξῶς, ἡ (fr. μυρίος). *A*  
*myriad*:—*ten thousand*.

μυρίζω (R. μυριδ), f. -ίσω, p.  
μεμύρικα (fr. μύρον, *ointment*).  
*To anoint*, *to perfume*.

μυρίκη, ης, ἡ. *The tamarisk*.

μυρίτη, ης, ἡ. *The myrtle*.

μυρίος, α, ον, adj. *Manifold*,  
*numberless*, *infinite*:—pl. of  
μυριοί, αἱ, α, *ten thousand*.

μύρμηξ, ηκος, ἡ. *The ant*.

Μυρμιδόνες, ὄν, οἱ. *The Myr-*  
*midons*, a people on the south-  
ern borders of Thessaly, who  
accompanied Achilles to the  
Trojan war.

**μύρουναι**, imperf. ἐμυρόμην (rest wanting). *To mourn, to lament.*

**μύρον**, ου, τό. *Perfume, perfumed ointment, odour.*

**μυρρίνη**, ης, ἡ. *The myrtle.*

**μυρσίνη**, ης, ἡ. *Myrtle, a branch of myrtle.*

**Μύρσαν**, ωρος, ὁ. *Myrson.*

**μῦς**, μύος, ὁ. *A mouse.*

**Μυσοί**, ὧν, οἱ. *The Mysians, inhabitants of Mysia, in Asia Minor.*

**μυστήριον** (R. μυστήριον), f. -ήσω, &c. (fr. μύστης, one initiated in sacred mysteries, and ἄγω, to lead). *To initiate in mysteries.*

**μυστικός**, ἡ, ὄν, adj. (fr. μύστης, one initiated in sacred mysteries). *Mystical, sacred to the initiated, mysterious, secret.*

**μυχός**, οὐ, ὁ (fr. μύω). *A recess, a retired place, a corner.*

**μύω** (R. μυ), f. μύσω, p. μύσκα. *To close, to shut.*

**μὲν**; interrog. adv. (fr. μή οὐν).

*Is it not then? is it? whether?*

Its meaning may often be given merely by the tone of the voice, without a corresponding word.

**μωρός**, ἄ, ὄν, adj. *Foolish, silly*:—Subst. ὁ μωρός, *a fool.*

## N.

**ναί**, adv. *Yes, truly, ay, indeed.*

**ναισταίω**, used only in pres. and imperf. same as

**ναίω**, (R. να), f. mid. νῆσσομαι, 1 a. act. ἐνάσσω. *To dwell, to inhabit*.—Pass. *to be inhabited, to be situated.*

**νάμα**, ἄτος, τό (fr. νάω, to flow). *A stream, a fountain, water.*

**Νάξιοι**, ὧν, οἱ. *The Nazians, the inhabitants of Naxos.*

**Νάξος**, ου, ἡ. *Naxos, the largest of the Cyclādes, in the Ægean Sea.*

**ναός**, οὐ, ὁ (fr. ναίω). *A dwelling*:—commonly *a temple.*

**νάρθηξ**, ἡκος, ὁ. *The ferula, or giant fennel, a large plant containing a fungous pith, used for tinder.*

**ναρκάω** (R. ναρκά), f. -ήσω, p. νενάρκηκα (fr. νάρκη). *To grow heavy, to grow torpid.*

**νάρκη**, ης, ἡ. *Torpidity, numbness*:—also, *a torpedo.*

**ναρκώδης**, ες, adj. (fr. νάρκη, and εἶδος, appearance). *Stiffened, benumbed*:—*benumbing.*

**νανᾶγέω** (R. νανᾶγε), f. -ήσω, p. νενανᾶγηκα (fr. ναῦς, a ship, and ἄγνυμι, to break). *To suffer shipwreck, to be shipwrecked.*

**ναναρχέω** (R. νανάρχε), f. -ήσω, p. νενανάρχηκα (fr. ναῦς, a ship, and ἄρχω, to rule). *To command a ship.*

**Ναυκλείδης**, ου, ὁ. *Naucleides, a Spartan remarkable for his corpulence.*

**ναύκληρος**, ου, ὁ (fr. ναῦς, a ship, and κληρος, a lot). *A ship-master.*

**ναυμάχέω** (R. ναυμάχε), f. -ήσω &c. (fr. ναυμάχος, fighting at

sea). To fight a naval battle, to fight.

ναυμαχία, ας, ἡ (fr. ναυμάχῳ). A sea fight, a naval battle.

ναῦς, νέως, Ion. νηός and νέος (Dor. νᾶς, νᾶός), ἡ. A ship, a vessel.

ναύτης, ου, ὁ (fr. ναῦς). A sailor, a mariner.

ναυτικός, ἡ, ὄν, adj. (fr. ναύτης). Nautical, naval, marine.

Νέα Καρχηδών, ἡ. New Carthage.

νεάϊζω (R. νεαδ), f. -ῖσω, p. νερί-ακα (fr. νέος, new). Tr. to make new.—Intr. to become a youth, to be young.

νεανίας, ου, ὁ (fr. νέος, young). A young man, a youth.

νεανίσκος, ου, ὁ, same as νεανίας.

νεῆρος, ἄ, ὄν, adj. (fr. νέος, new). New, fresh:—youthful.

νεβρός, οὔ, ὁ. A young stag.

Νεῖλος, ου, ὁ. The Nile, the great river of Egypt.

νεκρικός, ἡ, ὄν, adj. (fr. νεκρός). Pertaining to the dead, referring to the dead.

νεκροπομπός, οὔ, ὁ (fr. νεκρός, and πέμπω, to send). A conductor of the dead (to the lower world).

νεκρός, οὔ, ὁ. A dead body, a corpse.—οἱ νεκροί, the dead.

νεκρός, ἄ, ὄν, adj. Dead.

νέκταρ, ἄρος, τό. Nectar, the drink of the gods.

νέκυς, νος, ὁ. A dead body.

νέκυς, νος, ὁ and ἡ, adj. Dead, deceased.

Νεμέα, ας, ἡ. Nemæa, a city of

Argolis, near which Hercules killed the Nemean lion.

Νέμεος, α, ὄν, adj. Nemean, of Nemæa.

νέμω (R. νεμ, 2 ναμ, 3 νομ), f. νεμῶ, p. νενέμηκα, 1 a. ἔνεμα.

To distribute by lot, to allot, to bestow, to assign:—to pasture.

—Mid. to allot to one's self:—to feed upon, to graze, to consume:—to inhabit.

νεόγαμος, ου, ὁ and ἡ, adj. (fr. νέος, new, and γαμία, to marry).

Newly married.—Subst. ὁ, a bridegroom:—ἡ, a bride.

νεογενής, ες, adj. (fr. νέος, new, and γένος, birth). Newly-born, tender.

Νεοπτόλεμος, ου, ὁ. Neoptolæmus, son of Achilles.

νέος, α, ὄν, adj. New, young, recent, fresh:—unusual.—Subst. ὁ νέος, the youth.—Adv. νέον, newly, recently, just now.

νεότης, ητος, ἡ (fr. νέος). Novelty, newness, the youth.

νεοττεία, ας, ἡ (fr. νεοττεῖω, to nestle). The act of nestling, brooding.

νεοττός, οὔ, Att. for νεοσσός, οὔ, ὁ. (fr. νέος). A newly born animal, the young (of animals, especially of birds).

νέρθε, adv. (for ἔνερθε), before a vowel νέρθεν. Below, beneath.

νέρετος, α, ὄν, adj. (for ἔνερετος, comp. of ἔνερος, obsol.) Lower down, farther below, inferior.

Νέρων, ὄν, ὁ. Nero, a Roman

emperor, infamous for his vices and cruelty.

**Νέστωρ**, ὄρος, ὁ. *Nestor*, king of Pylos. Though living with the third generation, he went to the Trojan war, and was distinguished for his eloquence, wisdom, and prudence.

**νεῦμα**, ἄτος, τό (fr. **νεύω**). *A nod*.  
**νεῦρα**, ἄς, and Ion. **νευρή**, ἡς, ἡ, same as

**νεῦρον**, ου, τό. *A sinew, a nerve*:—*a bow-string, a string* (of a musical instrument).

**νεύω** (R. **νευ**), f. **νεύσω**, p. **νένευκα**. *To nod, to assent by a nod, to tend or incline to*.

**νεφέλη**, ης, ἡ (fr. **νέφος**). *A cloud, a fine net* (used by bird-catchers).

**Νεφέλη**, ης, ἡ. *Nephelē*.—1. The mother of Phrixus and Helle.  
—2. A mountain in Thessaly, formerly the residence of the Centaurs.

**νέφος**, εος, τό. *A cloud, a swarm*.  
**νέω** (R. **νευ**), f. **νεύσομαι**, and **νευσοῦμαι**, 1 a. **ἔνευσα** (akin to **νάω**). *To swim*.

**νεώσθητος**, ον, adj. (fr. **νέος**, *new*, and **ᾠέομαι**, *to buy*). *Newly bought*.

**νεώς**, ᾠ, Att. for **νῶός**, οὔ, ὁ. *A temple*.

**νεωστί**, adv. (fr. **νέος**, *new*). *Newly, lately, recently*.

**νή**. An affirmative particle of swearing, followed by the accusative of the object sworn by; as, **νῆ Δία**, *by Jupiter*:—also, *assuredly, in truth*.

**νήγρετος**, ον, adj. (fr. **νή**, *primitive, not*, and **ἐγείρω**, *to awaken*). *From which one cannot be awakened, eternal*.

**νηέω** and **νηόμαι** (R. **νηε**), f. **νηήσω** (fr. **νέω**, *to heap*). *To heap up, to collect into a heap, to accumulate*.

**νηκτός**, ἡ, ὄν (fr. **νίχω**, *to swim*). *That swims, that has the faculty of swimming*.—Subst. **τὸ νηκτόν**, the faculty of swimming.

**νημετρής**, ἐς, adj. (fr. **νή**, *not*, and **ἁμαρτάνω**, *to miss*). *Without fail, unerring, faithful, true*.

**νήπιος**, ον, adj. (fr. **νή**, *not*, and **ἔπος**, *a word*). *In infancy or childhood, tender, small*:—*simple, foolish*.

**Νηρεΐς**, ἰως, ὁ. *Nereus*, a sea god, the father of the Nereides.

**Νηρηΐς**, ἰδος, ἡ (fem. patronymic of *Nηρεΐς*). *A daughter of Nereus, a Nereid*.

**νηστόν**, ου, τό (dim. of **νήσος**). *A small island, an islet*.

**νήσος**, ου, ἡ (probably from **νέω**, *to swim*). *An island*.

**νήσσα**, ης, ἡ (fr. **νέω**, *to swim*). *A duck*.

**νήτη**, ης, ἡ (fem. of **νήτος**, *lowest*, with **χόρδη**, understood). *The lowest string* (of a musical instrument).

**νήϋς**, gen. **νηός**, Ion. for **ναϋς**, ἡ. *A ship*.

**νήφω** (R. **νηφ**), f. **νήψω**, p. **νένηφα**. *To abstain from wine*.

**νήχω** (R. **νηχ**), f. **νήξω**.—*Μία νή*

- χομαι, f. νήσομαι (fr. νίω, to swim). *To swim.*
- νικήτωρ, ορος, Dor. for νικήτωρ, ορος, ὁ (fr. νικάω). *A conqueror.*—Prop. N., Nicator, a surname of Seleucus.
- νικάω (R. νικα), f. νικήσω, p. νενίκηκα (fr. νίκη). *To conquer, to be victorious, to excel, to gain, to surpass.*
- νίκη, ης, ἡ. *Victory.*—Prop. N., Νίκη, Nicē, the goddess of victory.
- νίη, Doric for νίη.
- Νιόβη, ης, ἡ. Niobe, the daughter of Tantalus, whose seven sons and seven daughters were slain by Apollo and Diana.
- Νίσος, ου, ὁ. Nisus, king of Megāra, who lost his life through the perfidy of his daughter Scylla.
- νιτρόδης, ες, adj. (fr. νίτρον, nitre, and εἶδος, appearance). *Nitrous, saturated with nitre.*
- νιπετός, οὔ, ὁ (fr. νίψω). *A snow storm, during snow.*
- νοέω (R. νοε), f. νοήσω, p. νενόηκα (fr. νόος, thought). *To think, to reflect, to see, to perceive, to observe, to consider, to know, to come to one's senses.*
- νόημα, ατος, τό (fr. νοέω). *A thought, a purpose, a resolution.*
- νομάς, ἄδος, ὁ (fr. νομή, pasture). *One who pastures cattle, who leads a pastoral life.*—οἱ Νομᾶδες, Nomades, wandering tribes, pastoral communities.
- νομεύς, έως, ὁ (fr. νομός, pasture). *A pasturer, a grazier, a shepherd.*
- νομεύω (R. νομεν), f. -εύσω, p. νενόμενκα (fr. νομεύς). *To pasture.*
- νομή, ης, ἡ (fr. νέμω, to feed). *Pasture.*
- νομίζω (R. νομιδ), f. -ίσω, p. νενόμικα (fr. νόμος, law). *To establish by law or usage, to adopt:—to suppose, to think, to believe.*
- νόμιμος, η, ον, adj. (from same). *Conformable to law or usage, customary, lawful.*—τὰ νομίμα, established usages, privileges, laws.
- νόμισμα, ατος, τό (fr. νομίζω). *A thing established by law, a received custom:—coin, a piece of money.*
- νόμος, ου, ὁ (fr. νέμω, to allot, 3 R. νομ). *Partition, allotment, a law, usage, or custom.*
- νομός, οὔ, ὁ (fr. νέμω, to pasture). *Pasture ground, pasture, a district, a pasturage.*
- νόος, νόου, contr. νοῦς, νοῦ, ὁ. *Thought, purpose, opinion, the mind, reason, understanding, the intellect.*
- νοσέω (R. νοσε), f. -ήσω, νενόσηκα (fr. νόσος). *To be sick, to be afflicted.*
- νόσος, ον, ἡ. *A disease, sickness, suffering.*
- νοστέω (R. νοστε), f. -ήσω, p. νενόστηκα (fr. νόστος, a return). *To return, to arrive.*
- νόσφι (before a vowel νόσφιν),

adv. *A part, removed from, away from.*

νότιος, α, ον, adj. (fr. νότος). *Southern.*

νότος, ου, ὁ. *The south, the south wind.*

Νότος, ου, ὁ. *Notus, the south wind personified.*

νοῦθετέω (R. νοθετε), ἑ. -ήσω, &c. (fr. νοῦς, *the mind*, and τίθημι, *to put*). *To put in mind, to remind, to admonish.*

Νουμάς, ᾱ (§ 16, Obs. 1), ὁ. *Numa (Pomilius), the second king of Rome.*

νύ, or νύν (an enclitic particle).

*Now, then, indeed, thereupon.*

νύκτωρ, adv. (fr. νύξ). *By night.*

νύμφη, ης, ἡ. *A bride:—a nymph.*

νύμφος, ου, ὁ (fr. νύμφη). *A bridegroom.*

νῦν, and νῦνι, adv. *Now, at the present moment:—τὰ νῦν, at present:—οἱ νῦν ἄνθρωποι, the present race of men.*

νύξ, νυκτός, ἡ. *Night.*—Gen. sing. as an adverb, *νυκτός, by night.*

ὠτός, ου, ὁ. *The back.*—Pl. τὰ ὠτά.

## Ξ.

ξαίνω (R. ξαιω, 2 ξαν), ἑ. ξανῶ, p. ξαγκα (fr. obsol. ξάω,) *to scrape, to card or comb wool.*

Ξανθίππη, ης, ἡ. *Xanthippe, the wife of Socrates.*

ξανθός, ἡ, ὄν, adj. *Yellow, fair, —τὸ ξανθόν, the ruddy colour.*

Ξάνθος, ου, ὁ. *Xanthus, a river of Troas, in Asia Minor.*

ξένη, ης, ἡ (fem. of ξένος, *strange*, ξέρη, sc. γυνή). *A female stranger, a foreign woman.—ξέρη, sc. γῆ, a strange land, a foreign country.*

ξενία, ας, ἡ (fr. ξένος, *a guest*). *The relation of a guest, hospitality.*

Ξενιάδης, ου, ὁ. *Xeniades, a Corinthian, who bought Diogenes the Cynic, when sold as a slave.*

Ξενίας, ου, ὁ. *Xenias, an Arcadian, an officer in the army of Cyrus.*

ξερίζω (R. ξενίδ), ἑ. -ίσω, &c. (fr. ξένος, *a guest*). *To receive as a guest, to treat hospitably.*

Ξενικός, ἡ, ὄν, also ὅς, ὄν, adj. (fr. ξένος). *Foreign, hired, mercenary*

Ξενοκράτης, εος, contr. ους, ὁ. *Xenocrates, a philosopher of the School of Plato.*

ξενοκτονέω (R. ξενοκτονω), ἑ. -ήσω (fr. ξένος, and κτείνω, *to slay*). *To slay strangers, to offer strangers in sacrifice.*

ξενοκτόνος, ου, ὁ and ἡ (fr. same). *A person that slays strangers.*

ξένος, Ion. ξένος, ου, ὁ. *A guest (with whom bonds of mutual hospitality have been formed), a foreigner, a stranger.*—Adj. *foreign, new, strange, uncommon.*

Ξενοφῶν, ὄντος, ὁ. *Xenophon*

an Athenian, son of Gryllus, pupil of Socrates, and distinguished as a historian, philosopher, and commander. See p. 263.

Ξενύλλιον, ου, τό (dim. of ξένος). *Naughty stranger.*

Ξέρξης, ου, ό. *Xerxes*, king of Persia, signally defeated in his attempts to invade Greece.

ξηραίνω (R. ξηραίν, 2 ξηραν), f. -ράνω, p. ἐξηραγκα (fr. ξηρός). *To dry up, to parch, to dry.*

ξηρός, ύ, όν, adj. *Dry, parched, withered.*

ξίφος, εος, τό. *A sword.*

ξηγυῖκάω, f. -ήσω, p. ξηγευῖκηκα, A. for συγυῖκάω (σύν, together, and πυκάω, to mix up). *To mix up together, to throw into confusion, to agitate greatly.*

ξύλινος, η, ον, adj. (fr. ξύλον). *Made of wood, wooden.*

ξύλον, ου, τό. *Wood, a piece of wood, a log, a board.*

ξημβαίνω, f. ξημβήσομαι, &c. Att. for συμβαίνω (σύν, together, and βαίνω, to walk). *To walk together, to walk with, to come together.*—Impers. ξημβαίνει, and συμβαίνει, it happens.

ξύγ, Attic for σύν. *With, &c.*

ξύνειμι, Attic for σύνιμι. *To be with:—to come together.*

ξύω (R. ξυ), f. ξύσω, ξύκα. *To scrape, to scratch, to rasp, to polish, to plane, to carve, &c.*

O

ό, ή, τό. The article, *the*.—In Homer and other early writers the article is used only as a demonstrative pronoun, *this, that*.—ό μίν . . . . . ό δε, *the one . . . . . the other, the former, . . . . . the latter, &c.* § 134, 19.

όβελός, οὔ, ό (fr. βέλος, an arrow). *A spit.*

όβολός, οὔ, ό. An obolus, an Athenian bronze coin, value between two and three cents.

όγδοίκοινα, num. adj. ind. (fr. ὀγδοος). *Eighty.*

όγδοος, η, ον, num. adj. ord. (fr. οκτώ, eight). *The eighth*.—Neut. ὀγδοον, adv. *eighthly.*

όγε, ήγε, τίγε, pron. (fr. ό, ή, τό, and γε, which, by giving emphasis to the article, gives it the force of a demonstrative pronoun). *This, this same.*

όγκάομαι (R. όγκα), f. -ήσομαι, p. ὠγκημαι. *To bray (like an ass), to bellow, to roar.*

όγκος, ου, ό (fr. ὄγκω, obsol. whence ἐνεγκεῖν, 2 a. inf. of φέρω, to bear). *Prominence, bulk:—hence, pride, self-conceit, arrogance.*

όδε, ήδε, τόδε, pron. (fr. ό, ή, τό, and δε. § 65, 1). *This.*

όδεύω (R. όδευ), f. -εύσω, p. ὠδευκα (fr. όδός). *To go farth, to travel, to journey.*

όδηγέω (R. όδηγε), f. -ήσω, p. ὠδήγηκα (fr. όδός, and ήγέομαι, to lead). *To point out the way, to lead, to direct.*



ὀδοιπορέω (R. ὀδοιπορε), f. -ήσω, (fr. ὁδός, and πόρος, a passage).

To go on a journey, to travel, to wander.

ὁδός, οὗ, ἡ. A road, a way, a journey:—a means.—ἐν ὁδῷ, on a journey.

ὀδοὺς, ὄντος, ὁ. A tooth, a fang.

ὀδύνη, ης, ἡ. Pain, grief.

ὀδύρομαι, used in pres. imperf. and aor. pt. ὀδυράμενος.—Intr.

To be distressed, to lament, to grieve.—Tr. to bewail, to deplore.

Ὀδυσσεύς, ἴως, ὁ. Ulysses, son of Laertes, and king of Ithaca, the most crafty and eloquent of the Grecian chiefs in the Trojan war.

Ὀζόλαι, ὧν, οἱ (Λοκροί). Ozolian Locrians, one of the three tribes of the Locri. See Λοκροί.

ὄζος, ου, ὁ. A shoot, a branch:—a descendant, offspring.

ὅθεν, adv. (fr. ὅς). Whence:—why, wherefore.

ὅθι, adv. (poetic for οὗ). Where.

Οἶαγρος, ου, ὁ. Eägrus, a king of Thrace, and father of Orpheus by Calliope.

οἶαξ, ἄκος, ὁ. The handle of a rudder, a rudder, the helm.

οἶδα (perf. mid. of εἶδω, used as a present). I know. See εἶδω and § 112, IX.

Οἰδίπους, οδος, ὁ Oedipus, son of Laius, king of Thebes, and Jocasta.

οἶκαδε, adv. (fr. οἶκος, and δε), same as οἶκονδε.

οἶκαία, ας, ἡ (fem. of οἶκιος, —οἶ-

κία, scil. γῆ). One's native land, home.

οἶκιος, α, ον, adj. (fr. οἶκος, a house). Domestic, private, proper, suitable, peculiar.—Subst. pl. οἱ οἶκιοι, the members of a family, relations, domestics.

οἰκέτης, ου, ὁ (fr. οἰκέω). A member of a family:—commonly a domestic, a slave.

οἰκέω (R. οἰκε), f. -ήσω, p. ὤκηκα (fr. οἶκος). To inhabit, to live, to dwell, to manage (household affairs), to govern.—Mid. to inhabit.—ἡ οἰκουμένη, the habitable world, an inhabited country.—οἱ οἰκοῦντες, the inhabitants.

οἰκήτωρ, ορος, ὁ (fr. οἰκέω). An inhabitant.

οἰκία, ας, ἡ (fr. οἶκος). An abode, a house.

οἰκίδιον, ου, τό (dim. of οἶκος). A little house, a hut, a cabin.

οἰκίζω (R. οἰκιδ), f. -ίσω, p. ὤκικα (fr. οἶκος). To build a house, to render habitable, to people, to found (a colony).—Mid. to dwell.

οἰκοδομέω (R. οἰκοδομε), f. -ήσω, p. ὠκοδόμηκα (fr. οἶκος, and δέμω, to build). To build a house, to build.

οἶκονθεν, adv. (fr. οἶκος, and θεν, from, § 119, 1, 2d). From home.

οἶκοι, adv. (an old dative of οἶκος, for οἶκῳ). At home.

οἶκονδε, adv. (fr. οἶκος, and δε, towards, § 119, 1, 3d). Towards home, homeward.

οἰκονομέω (R. οἰκονομε), f. -ήσω, &c. (fr. οἶκος, and νέμω, to allot). *To manage a household, to manage, to regulate, to govern.*

οἰκονομία, ας, ἡ (fr. οἰκονομέω).

*The management of household affairs, economy, management.*

οἰκονόμος, ου, ὁ (fr. οἶκος, and νέμω, to manage). *A manager of a household, a steward.*

οἶκος, ου, ὁ. *A house, a family, a household.*—κατ' οἶκον, at home.

οἰκονυμένη, see οἰκίω.

οἰκτεῖρω (R. οἰκτεῖρ, and οἰκτερε, 2 οἰκτερ), f. -τερῶ, and -τερήσω, p. ᾤκηκα, and ᾤκτεληκα (fr. οἶκτος). *To pity, to commiserate.*

οἰκτιρμός, οὔ, ὁ (fr. οἰκτεῖρω).

*Pity, compassion.*

οἶκτος, ου, ὁ (fr. οἶ, alas). *Lamentation, pity, compassion.*

οἰκτρός, ἄ, ὅν, adj. (fr. οἶκτος).

*Piteous, lamentable, pitiable.*

οἶμαι, contr. for οἶομαι. *To think, &c.*

οἶμη, ης, ὁ (fr. οἶω, obsol. whence οἶσω, f. of φέρω, to bear). *A way, a path, a journey:—melody, a song, a voice.*

οἶμωγή, ης, ἡ (fr. οἶμῶζω). *Wailing, lamentation.*

οἶμῶζω (R. οἶμωγ), f. -μῶζω, p. ᾤμωχα (fr. οἶμοι, alas). *To wail, to lament, to deplore.*

οἶνοποιῖα, ας, ἡ (fr. οἶνος, and ποιέω, to make). *The making of wine.*

οἶνος, ου, ὁ. *Wine.*

οἶνόφλυξ, gen. -ϋγος, adj. (fr. οἶνος, and φλύω, to overflow). *Intoxicated with wine, addicted to wine, drunken.*

οἶνοχόος, ου, ὁ (fr. οἶνος, and χέω, to pour out). *A cup-bearer.*

οἶομαι (R. οἶς), f. οἶήσομαι, p. ᾤημαι. *To think, to suppose, to conjecture, to believe.*

οἶον, adv. (neut. of οἶος). *Just as, as, as if.*

οἶος, οἶη, οἶον, adj. *Alone.*

οἶος, οἶα, οἶον, rel. adj. answering to τοῖος, τοιοῦτος, such, expressed or understood, § 136, Idioms, 46, 47, 48.—With the antecedent word expressed, as.—With the antecedent word understood, such as, just as, of such a kind as.—As a responsive in the indirect question, what, of what sort.—Before the infinitive, able, capable of.—οἶός εἰμι, and οἶός τ' εἰμι, *I am able*, Idioms, 48, 4, 5.—οἶόν τί ἐστι, *it is possible*, § 136, 10.—In exclamations, how.—οἶος μέγας, *how great!* § 136, 8.

οἶς, οἶος, ἡ. *A sheep.*

οἶσθα, by syncope for οἶδασθα, 2 perf. 2 sing. of εἶδω, § 112, IX. *Thou knowest.*

οἶστευμα, ἄτος, τό (fr. ὑἱστεύω, obsol. to shoot arrows). *The arrow shot from the bow, a discharge of arrows.*

οἶστός, οὔ, ὁ. *An arrow, a dart.*

οἶστρος, ου, ὁ (fr. οἶω, obsol. to bear or carry). *Violent excite*

ment, rage, frenzy:—the gad-fly.

Οἶτη, ης, ἡ. *Αἶτα*, a lofty chain of mountains in Thessaly, on the top of which Hercules burned himself.

οἶχομαι (R. οἶχος), f. οἰχήσομαι, p. ὤχημαι. *To go away, to depart.*—ὤχετο ἀπὸ τῶν, *he departed quickly*, § 177, Obs. 7.

ὀκέλλω (R. ὀκειλ), f. ὀκειῶ, 1 a. -ὤκειλα. *Tr. to move, to put in motion.*—Intr. *to go, to arrive at* (in a voyage).

ὀκνος, ου, ὁ. *Sloth, inactivity, timidity, dullness.*

ὀκταμήνηαιος, α, ον, adj. (fr. ὀκτώ, and μῆν, a month). *Of eight months, eight months old.*

ὀκτώ, num. adj. indecl. *Eight.*

ὀκτωκαιδέκα, num. adj. (fr. ὀκτώ, και, and δέκα, ten). *Eighteen.*

ὀλβιος, α, ον, adj. (fr. ὀλβος). *Happy, prosperous, wealthy.*

ὄλβος, ου, ὁ. *Good fortune, prosperity, wealth.*

ὀλέθριος, ον, adj. (fr. ὀλεθρος). *Destructive, fatal, deadly.*

ὀλεθρος, ου, ὁ (fr. ὀλλῦμι, to destroy). *Ruin, destruction, perdition.*

ὀλιγαρχία, ας, ἡ (fr. ὀλιγάρχης, an oligarch, fr. ὀλίγος, and ἄρχω, to rule). *An oligarchy, a government in the hands of a few.*

ὀλίγος, η, ον, adj. *Few, little, small, slender.*—μετ' ὀλίγον, *shortly.*—κατ' ὀλίγον, *by little and little, gradually, by degrees.*

ὀλιγωρέω (R. ὀλιγορε), f. -ήσω, &c. (ὀλίγος, and ὥρα, care). *To be careless about, to neglect, to despise.*

ὀλιγωρία, ας, ἡ (fr. ὀλιγορέω). *Carelessness, indifference, neglect.*

ὀλισθαίνω (R. ὀλισθαίνω, and ὀλισθε, 2 ὀλισθαν, and ὀλισθ), f. -ᾶνῶ, or -ήσω, p. ὠλισθηκα, 2 a. ὠλισθον. *To slip, to slide, to fall, to decay, to decline.*

ὀλισθηρός, á, όν, adj. (fr. ὀλισθαίνω). *Slippery, smooth.*

ὀλλῦμι (R. ὀλε, 2 ὀλ), f. ὀλέσω, Att. ὀλώ, § 101, 4 (1), p. ὤλεκα, Att. Red. ὀλώλεκα, 2 perf. ὤλα, Att. Red. ὤλωλα, 2 a. ὠλόμην, § 117. *To destroy, to ruin.*—Pass. *to perish, to be destroyed.*

ὀλολύζω (R. ὀλολυγ), f. -ύξω, p. ὠλόλυχα. *To utter loud cries of joy, or grief, to wail, to lament:—to shout for joy.*

ὀλοός, ή, όν, adj. (fr. ὀλλῦμι). *Destructive, ruinous, wretched soul, wicked.*

ὅλος, η, ον, adj. *The whole, all entire.*—τὸ δ' ὅλον, *in a word then.*

ὀλοσχερῶς, adv. (fr. ὀλοσχερός entire). *Entirely, wholly.*

ὀλοφθρομαι (R. ὀλοφῦρ), 1 a ὀλοφῦράμην. *To lament, to deplore, to weep over.*

Ὀλυμπία, ας, ἡ. *Olympia*, a name given to the sacred grove, &c. on the banks of the Alpheus in Elis, near which the Olympiic games were celebrated.

Ὀλύμπια, *ων, τά* (neut. of Ὀλύμπιος, scil. Ὀλύμπια ἀγωνισματα). *The Olympic games.*

Ὀλυμπιάς, *ἄδος, ἡ*. *A contest or victory in the Olympic games: an Olympiad, or period of four years.*

Ὀλυμπιάς, *ἄδος, ἡ*. *Olympias, mother of Alexander the Great.*

Ὀλυμπος, *ου, ὁ*. *Olympus, a mountain of Thessaly, the fabled seat of the Grecian gods.*

Ὀλυνθίος, *α, ον, adj.* *Olynthian.*  
—οἱ Ὀλυνθιοί, *the Olynthians.*

Ὀλυνθος, *ου, ἡ*. *Olynthus, a powerful city of Macedonia.*

ὅλως, *adv.* (fr. ὅλος, *whole*).  
*Wholly, entirely, altogether, in general.*

ὁμαλός, *ἡ, ὄν, adj.* (fr. ὁμος, *united*). *Even, level, smooth, like.*

ὁμαλῶς, *adv.* (fr. ὁμαλός). *Uniformly, evenly, equally, alike.*

ὄμβρος, *ου, ὁ*. *Rain, a shower.*

Ὀμηρος, *ου, ὁ*. *Homer, the most distinguished of the Greek epic poets. He is supposed to have been born near Smyrna. His principal works are the Iliad and Odyssey, each in twenty-four books.*

ὁμιλέω (R. ὁμίλε), *f. -ήσω, p. -ηκα* (fr. ὁμιλος). *To associate with, to converse with, to be intimate with, hence*

ὁμιλητής, *οῦ, ὁ*. *A companion.*

ὁμιλία, *ας, ἡ* (fr. ὁμιλος). *Inter-course, social converse:—an assembly.*

ὁμίλος, *ου, ὁ* (fr. ὁμοῦ, *together*,

and ἄλη, *a throng*). *A gathering, a crowd, a throng.*

ὁμίχλη, *ης, Ion.* for ὁμίχλη, *ης, ἡ*. *Mist, vapour.*

ὄμμα, *ἄτος, τό* (fr. ὄπτομαι, *to see*). *The eye.*

ὀμνῆμι (R. ὀμο, 2 ὀμ), *f. ὀμόσω, p. ὀμοκα, Att. Red. ὀμώσω, f. mid. ὀμοῖμαι, contr. for ὀμόσομαι, § 101, 4 (1).* *To swear.*

ὅμοιος, *α, ον, adj.* poetic ὁμοῖος, *adj.* (fr. ὁμος, *united*). *Like, resembling, the same, equal.*—*Neut. as adv. ὅμοια and ὅμοιον, similarly, in like manner.*

ὁμοιότης, *ητος, ἡ* (fr. ὅμοιος). *Resemblance, similarity.*

ὁμοιόω (R. ὁμοιο), *f. -ώσω, p. ὁμοίωκα* (fr. ὅμοιος). *To assimilate, to make similar.*

ὁμοίως, *adv.* (fr. ὅμοιος). *In like manner.*

ὁμολογέω (R. ὁμολογε), *f. -ήσω, p. ὁμολόγηκα* (fr. ὁμοῦ, *together*, and λέγω, *to say*). *To agree in opinion, to acknowledge, to confess, to grant.*

ὁμολογία, *ας, ἡ* (fr. ὁμολογέω). *Consent, agreement:—an engagement.*

ὁμονοέω (R. ὁμονοε), *f. -ήσω, p. ὁμονόηκα* (fr. ὁμοῦ, *together*, and νοέω, *to think*). *To be of the same mind, to agree in opinion, to be concordant.*

ὁμονοία, *ας, ἡ* (fr. ὁμονοε). *Similarity of sentiment, concord.*

ὄμορος, *ον, adj.* (from ὁμός, and ὄρος, *a boundary*). *Bordering*

υπον, *neighbouring*.—Subst. a neighbour.

ὁμός, ἡ, ὄν, adj. *United*.—like, equal, resembling.

ὁμόσε, adv. (fr. ὁμός). *Together with, at the same place, together.*

ὁμότεχνος, ον, adj. (fr. ὁμός, and τέχνη, *trade*). *Of the same trade, or calling.*

ὁμοτράπεζος, ον, adj. (fr. ὁμός, and τράπεζα, *a table*). *That eats at the same table.*

ὁμοῦ, adv. (fr. ὁμός). *Together, in the same place, at the same time, at once*.—ὁμοῦ τι, *almost, nearly.*

Ὁμφάλη, ης, ἡ. Omphālē, a queen of Lydia, who bought Hercules when he was sold as a slave.

ὁμφαλός, οὔ, ὁ. *The navel.*

ὀμφαξ, gen. ἄκος, adj. *Unripe.*

ὁμῶς, adv. (fr. ὁμός). *Together, together with, equally, in like manner*.—with a dat., *like, just as, same as ὁμοίως.*

ὁμως, conj. (fr. same). *However, yet, nevertheless, although.*

ὄνιαρ, τό, indecl. *A dream.*

ὄνειαρ, ἄτιος, τό (fr. ὄνημι, *to profit*). *Profit, advantage, utility, aid*.—Pl. ὀνείατα, *agreeable things, viands.*

ὀνειδεις, ον, and ος, α, ον, adj. (fr. ὀνειδος). *Reproachful, shameful, disgraceful, opprobrious.*

ὀνειδίζω (R. ὀνειδιδ), f. -ίσω, p. ὀνειδίξω (fr. ὀνειδος). *To find fault with, to reproach, to upbraid.*

ὀνειδος, εος, τό (fr. ὀνομαι, *to abuse*). *Blame, reproach, ignominy, disgrace.*

ὄνειος, ον, and ὄνιος, ον, adj. Ion. ὀνήϊος (fr. ὄνημι, *to profit*).

*Profitable*,—of the ass, fr. ὄνος.

ὀνειροπολέω (R. ὀνειροπολε), f. -ήσω, p. ὀνειροπόληκα (fr. ὄνειρος and πολέω, *to turn over*).

*To be versed in the interpretation of dreams, to dream, to imagine.*

ὄνειρος, ον, ὁ. *A dream.*

ὀνίνημι, and ὄνημι (R. ὄνε), f. ὀνήσω, p. ὤνηκα. *To aid, to profit, to delight.*

ὄνομα, ἄτιος, τό. *A name.*

ὀνομάζω (R. ὀνομαδ), f. -ᾶσω, p. ὠνόμακα (fr. ὄνομα). *To name, to call*.—to celebrate.

ὀνομαστός, ἡ, ὄν, adj. (fr. ὀνομάζω). *Famous, of distinguished name, renowned.*

ὄνος, ου, ὁ. *The ass.*

ὄνυξ, ἔχος, ὁ (fr. νύσσω, *to pierce*) *A nail, a claw, a talon.*

ὀξέως, adv. (fr. ὀξύς). *Sharply, quickly, rapidly, actively.*

ὀξυδερχής, ἐς, adj. (fr. ὀξύς, and δέχομαι, *to see*). *Sharp-sighted.*

ὀξύθυμος, ον, adj. (fr. ὀξύς, and θυμός, *spirit*). *Quick-tempered, irascible, rash, passionate.*

ὀξύς, εἶα, ὅ, adj. *Sharp, keen pointed, piercing*.—eis ὀξύ, *to a point.*

ὀξύχολος, ον, adj. (fr. ὀξύς, and χολή, *anger*). *Irascible, passionate.*

οπάζω (R. ὀπαδ), f. -άσω, p. ὀπάα (fr. ἔπομαι, to follow). To follow, to adjoin, to add to, to confer upon, to bestow, to communicate.

ὀπή, ἥς, ἡ. A hole, an opening. ὀπη, adv. Where:—how, as, in such a manner as, howsoever, whither, wheresoever.

ὀπίσθε, and ὀπισθεν, poet. ὀπίθε, ὀπίθεν, adv. From behind, behind, backward.

ὀπίσθιος, α, ον, adj. (fr. ὀπίσθε). That is behind, the hinder.

ὀπίσω, adv. poetic for

ὀπίσσω, adv. Backward, behind, back, again, for the future.—εἰς τὰ ὀπίσω, backward, lit. to the things behind.

ὀπλή, ἥς, ἡ (fr. ὄπλον, a weapon). A solid hoof, like that of a horse, a hoof.

ὀπλιζω (R. ὀπλιδ), f. -ίσω, p. ὀπλίκα (fr. ὄπλον). To furnish with arms, to arm, to equip.

ὀπλισμός, οὔ, ὁ (fr. ὀπλιζω). Armour, equipment.

ὀπλίτης, ου, ὁ (fr. ὄπλον). A heavy-armed soldier.

ὄπλον, ου, τό. A weapon, pl. arms.

ὅποι, adv. Where, to what place.

ὅποῖος, α, ον, adj. (correl. of τοῖος, or τοιόσδε, § 69). As:—with the correlative understood, such as:—as a responsive, § 67, 4, of what kind.

ὀπόσος, η, ον, adj. (correlative of τόσος, § 69). As:—with cor. understood, as much as, as great as:—as a responsive, § 67, 4, how great, how much, what.

ὀπότε, and ὀπότε, adv. (fr. πότε). When, since, as often as, because, whenever.

ὀπότερος, α, ον, adj. (responsive to πότερος, § 67, 4). Which of the two:—either of the two, the one or the other.

ὀποτέρως, adv. (fr. ὀπότερος). In which way of the two.

ὀπότε, adv., poetic for ὀπότε.

ὅπου, adv., (fr. ποῦ, where). Wherever, where, since.

ὀπτάω (R. ὀπτα), f. -τήσω, p. ὀπτηκα. To roast, to bake, to boil, to cook.

ὀπτομαι (R. ὀπ), f. ὀψομαι, p. ὀμμαί, 1 a. pass. ὤφθην (this verb supplies some of the tenses of ὁράω). To see, to behold.

ὀπώρα, ας, ἡ. Autumn, the beginning of autumn, harvest.

ὀπως, adv. How, when, after.

ὅπως, conj. That, in order that, as that, as.—ἐσθ' ὅπως, it is possible that.

ὀρατός, ἡ, ὄν, adj. (fr. ὁράω). To be seen, seen, visible.

ὁράω (R. ὄρα, and ὀπ), f. ὀψομαι, p. ὤφακα:—2 a. εἶδον (fr. εἶδω). To see, to behold, to perceive.

ὄργανον, ου, τό. An instrument, an engine, a machine:—an organ.

ὀργή, ἥς, ἡ. Anger, rage, passion, hatred.

ὄργια, ον, τὰ (fr. ὀργή, phrenzy) Sacrifices and rites in honour of Bacchus:—secret rites, orgies, mysteries.

ὀργίζω (R. ὀργιδ), f. -ίσω, p. ὀργίκα (fr. ὀργή). To ren-

*der angry, to exasperate, to provoke.*—*Mid. to grow angry, to be angry.*

ὀργυιά, ἄς, or ὀργυια, ἄς, ἡ (fr. ὀργίζω). *The space between the hands with the arms extended, a fathom.*

ὀργίζω, and ὀργίζνυμι (R. ὀργίζω), f. ὀργίσσω, p. ὀργισα. *To stretch forth, to extend.*—*Mid. to stretch forth the hands after, i.e. to strain after, to desire earnestly, to reach for.*

ὀρεινός, ἡ, ὄν, adj. (fr. ὄρος, a mountain). *Mountainous, on mountains, wild.*

ὀρειος, ον, adj. (fr. same). *Dwelling on mountains, mountainous.*

ὀρθίος, α, ον, adj. (fr. ὀρθός).

*Erect, steep, upright, straight. Erect, upright, straight, steep:—encouraged.*

ὀρθότης, ητος, ἡ (fr. ὀρθός). *An upright position, straightness:—uprightness, rectitude.*

ὀρθόω (R. ὀρθο), f. -ώσω, p. ὀρθωσα (fr. ὀρθός). *To set upright, to raise, to elevate, to make straight, to direct, to regulate, to cause to prosper:—Mid. to arise, to succeed.*

ὀρθῶς, adv. (fr. same). *Rightly, fully, suitably, correctly.*

ὀρίζω (R. ὀρίδ), f. -ίσω, p. ὀρίξα (fr. ὄρος, a limit). *To limit, to bound, to define, to appoint.*—*Mid. to establish, to enact, to define.*

ὀρκος, ον, ὁ. *An oath.*

ὀρμαῖθος, οῦ, ὁ (fr. ὄρμος, a necklace). *A row, a series, a*

*collection (of things hanging together.)*

ὀρμάω (R. ὄρμα), f. -ήσω, p. ὀρμησα (fr. ὄρμη, an impulse).

*To excite, to urge, to move forward, to rush on, to hasten, to advance, to flow, as a stream from a fountain.*—*Mid. to rise, said of rivers.*

ὀρμέω (R. ὄρμη), f. -ήσω, p. ὀρμησα (fr. ὄρμος, a harbour).

*To be in harbour, to lie at anchor, to lie still or secure.*

ὄρρεον, ον, τό. Same as ὄρρις.

ὄρρις, ἴθος, ὁ and ἡ (fr. ὄρνυμι, to excite). *A bird, a hen, a winged creature, applied to the cicāda.*—*Att. nom. and acc. pl. ὄρρις, and ὄρρις, for ὄρνιθες, ὄρνιθας.*

ὄρνυμι, see ὄρω.

Ὀρόντης, ον, ὁ. *Orontes, a Persian nobleman in the army of Cyrus. He had twice acted a treacherous part, but on the third attempt, being detested, he was tried, condemned, and executed.*

ὄρος, σος, τό. *A mountain.*

ὄρος, ον, ὁ. *A limit, a boundary, a landmark.*

ὀρρώδεω (R. ὀρρώδης), f. -ήσω, p. ὀρρώδησα (fr. ὀρρός, the rump, and δέος, fear, a metaphor from animals which show their fears by the movement of the tail). *To be terrified, to dread, to shudder at.*

ὄρνιξ, ὕγος, ὁ. *A quail.*

ὀρυκτός, ἡ, ὄν, adj. (fr. ὀρύσσω). *Dug up, excavated.*

ὀρύσσω, Att. -ιτω (R. ὀρυγ), f. -ύξω, p. ὤρυχα, Att. ὀρώρυχα, 2 a. ἄρυγον. *To dig, to dig up, to excavate.*

Ὀρφεύς, ἰός, ὁ. *Orpheus*, the son of the muse Calliope, and famous for his skill in playing on the lyre.

ἐρχέμαι (R. ἐρχε), f. -ήσομαι, p. ὤρημαι (fr. ὄρω). *To bound, to spring, to dance.*

ἔρω, obsol. for which ὀρνύμι (R. ὄρ), f. ὄρω, p. ὤρκα, 2 perf. ὤρα, Att. ὄρωρα. *To excite, to raise, to awaken, to move.*

ὅς, ἡ, ὅν, Homeric for ἑός, ἐή, ἐόν, poss. pron. *His, her, its*; pl. *their.*

ὅς, ἡ, ὅ, rel. pron. *Who, which, that.*

ὀσμή, ἡς, ἡ (fr. ὀξω, *to emit a smell*). *A smell, a perfume, odour.*

ὅσος, η, ον, adj. pron. correlative of τόσος, § 69, with the correlative expressed, *as*.—With the correlative understood, *as much as, as great as, as many as*.—As a responsive in the indirect question, *how great, how much*.—In the plural it is often used as a relative, to which the antecedent is an indefinite word, § 66, 3.—When the antecedent is understood, ὅσοι, &c. may be rendered, *as many as, how many, those who, whosoever*.—ἐφ' ὅσον, *as great as*.—ὅσῳ, with the comp., *by as much as, the*:—*as, ὅσῳ πλείονα, the more*.—With a

numeral, *about*.—Neut. ὅσον as adv., *like*.

ὅςπερ, ἡπερ, ὅπερ, pron. (fr. ὅς, and περ). *Whoever, whichever, whatsoever.*

\*Οσσα, ης, ἡ. *Ossa*, a mountain of Thessaly, near Olympus.

ὄσσοις, η, ον, poetic for ὄσος.

ὄσσοις, ον, ὅ; and ὄσσοις, εος, τό. *The eye.*

ὅςτε, ἡτε, ὅτε, rel. pr. (ὅς, and τε). *Who, which, that, what.*

ὀστέον, ἐόν, -οῦν, -οῦ, τό. *A bone.*

ὅστις, ἡτις, ὅ τι pron. (fr. ὅς and τίς, § 67, 2). *Whoever, whosoever, whatever*; also as a relative, § 66, 3.

ὀστράκίζω (R. ὀστράκιδ), f. -ίσω, p. ὠστράκισα (fr. ὀστράκον). *To vote with shells, to banish by ostracism.*

ὀστράκον, ον, τό. *Baked clay, a tile*:—*a shell of a fish, a shell (used in voting)*:—*ostracism.*

ὀσφραίνω (R. ὀσφραίν, 2 ὀσφραίν), f. -άνω, p. ὠσφραγχα (fr. ὀξω, *to smell of any thing*). *To yield an odour*.—Mid. f. ὀσφρανοῦμαι, and ὀσφρήσομαι, 2 a. ὠσφρόμην, *to inhale an odour, to scent, to smell.*

ὅταν, conj. (fr. ὅτε and ἄν). *When, whenever.*

ὅτε, conj. *When, since*.—ἐςδ' ὅτε, *sometimes*.

ὅτι, poetic ὅττι, conj. (properly neut. of ὅστις). *That, as, because.*

ὅτρου, Att. for οὐτίρος, gen. of ὅστις.—ὅτῳ for ὅτῳ.



**ὀτρηρός**, *ά, όν*, adj. (fr. *ὀτρύνω*, to urge). *Active, quick, busy.*  
**οὐ** (*οὐκ* before a vowel, *οὐχ* before an aspirated vowel), neg. adv. *Not*; § 166. Idioms, 63, and 64, and 117.

**οὐ**, adv. (properly gen. of *ὅς*). *Where.*

**οὐ**, reflexive pers. pron.,—nom. wanting, gen. *οὐ*, dat. *οἷ*, acc. *ἑ*, § 60, I. *Of himself, of herself, of itself.*

**οὐας**, *ἄτος, τό*, Ion. for *οὐς*. *The ear.*

**οὐδαμοῦ**, adv. (fr. *οὐδέ*, and *ἄ-μός*, any one). *Nowhere.*—*οὐδαμοῦ γῆς*, nowhere on earth.

**οὐδας**, *τό*, in the nom. and acc. only. *A floor, the ground, a hall.* The other cases are from *οὐδος*, obsol. in nom.,—gen. *οὐδεος*, dat. *οὐδῆ*, contr. *οὐδους*, *οὐδῆ*.

**οὐδέ**, conj. (fr. *οὐ* and *δε*). *And not, not even, neither, nor, not.*—*οὐδέ...οὐδέ*, neither...nor.

**οὐδεὶς**, *οὐδεμία*, *οὐδέν*, adj. (fr. *οὐδέ* and *εἷς*, one). *No one, none, nobody.*—*οὐδέν*, nothing. *οὐδὲν ἥττω*, nothing the less, nevertheless.

**οὐδέποτε**, adv. (fr. *οὐδέ*, and *ποτέ*, ever). *Never.*

**οὐδέπω**, adv. (fr. *οὐδέ*, and *πω*, at some time). *Not even yet, not at all.*

**οὐδέτερος**, *α, όν*, adj. (fr. *οὐδέ*, and *ἕτερος*, the other). *Neither of the two.*

**οὐδός**, *οὔ, ό*. *A threshold.*

**οὐδος**, *ος*. See *οὐδας*

**οὐκέτι**, adv. (fr. *οὐκ*, and *ἔτι*, still farther). *No farther, no longer.*

**οὐκουν**, adv. (fr. *οὐκ*, and *οὖν*, then). *Therefore not, not then, surely not.*

**οὐκοῦν**, interrog. adv. (fr. same). *Is it not so? is it not then?*—Not interrogative, *therefore, then.*—*οὐκουν* and *οὐκοῦν*, are sometimes interchanged.

**οὔλος**, *η, όν*, adj. (fr. *εἰλω*, or *εἰλίω*, to roll up). *Crowded together, woolly, curling, having a crisped leaf, with long nap, soft.*

**οὔλος**, *η, όν*, adj. (fr. *ὀλέω*, Th. of *ὀλλῦμι*, to destroy). *Destructive, dire.*

**οὖν**, conj. *Therefore, then, now:—namely.*

**οὐνεκα**, adv. (for *οὐ ἔνεκα*). *On which account, since, because.*

**οὐπερ**, adv. (prop. gen. of *ὅςπερ*). *Where.*

**οὐποτε**, adv. (fr. *οὐ*, not, and *ποτέ*, ever) *Never.*

**οὐπω**, adv. (fr. *οὐ*, not, and *πω*, at some time). *Not as yet, never, not at all.*

**οὐπώποτε**, adv. (fr. *οὐπω*, and *ποτέ*, ever). *Never as yet, never.*

**οὐρά**, *ἄς, ἡ*. *The tail.*

**Οὐρανία**, *ας*, poet. *Οὐρανίη, ης, ἡ*. *Urania, the muse who presided over astronomy (fr. οὐρανός, heaven).*

**οὐράνιος**, *α, όν*, adj. (fr. *οὐρανός*). *Heavenly, celestial.*—*τὰ οὐράνια*, the heavenly bodies.

**οὐρανόθεν**, adv. (fr. *οὐρανός* and

θεν, § 119, 1, 2d. *From heaven.*

οὐρανός, οὐ, ὁ. *Heaven.*

οὔρος, εὖς, Ion. for ὄρος, εὖς, τό.

*A mountain.*

οὖς, gen. ὠτός, τό. *An ear.*

οὐσία, ας, ἡ (fr. οὔσα, pt. of εἶμι, to be). *A being, substance, property.*

οὔτε, conj. (fr. οὐ, not, and τε).

*And not, nor.—οὔτε....οὔτε, neither....nor.*

οὔτις, οὔτι, gen. οὔτινος, adj. (fr. οὐ, not, and τίς, any one). *No one, none, nobody.—οὔτι, as adv., not at all.*

Οὔτις, acc. Οὔτιν. *Outis, i. e. Nobody, a name assumed by Ulysses, to deceive the Cyclops.*

οὔτοι, adv. (οὐ & τοί). *No indeed.*

οὔτος, αὐτη, τοῦτο, and τοῦτον, adj. pron. § 65. *This, that.—καὶ ταῦτα, and that too, although.—ὦ οὔτος, you silly creature! hark ye! expressive of contempt, § 133, 9.*

οὕτω, and οὕτως, adv. (fr. οὔτος).

*Thus, in this manner, so, so far, as follows.*

οὐχ, see οὐ.

οὐχί, adv. (a form of οὐ). *Not.*

ὀφείλω (R. ὀφείλς, and ὀφλε, 2 ὀφελ), f. ὀφειλήσω, p. ὀφείληκα, 2 a. ὀφελον (fr. ὀφέλλω, to owe). *To owe, to be indebted, to be under obligation.—With the infinitive it is rendered by, must, would, ought.—With ὥς and the infinitive, it expresses a wish, and is rendered, would that I had; lit. how I ought.—*

Also in the 2 a. with εἶθε, αἰθε, Gr. 710, Rem.

ὄφελος, εὖς, τό (fr. ὀφέλλω, to succour). *Advantage, profit, succour.*

ὄφθαλμός, οὐ, ὁ (fr. ὄπτομαι, to see). *An eye.*

ὄφις, εὖς, ὁ. *A serpent.*

ὄφλω (R. ὄφλε), f. ὀφλήσω, p. ὀφλήκα (fr. ὀφέλλω, to owe).

Generally the same signification as ὀφείλω.—With δίκη, to be liable to pay, to be exposed, to incur, to merit, or deserve.

ὄφρα, conj. *That, in order that, until, while, as long as.*

ὄφρως, ὥς, ἡ. *The eyebrow.—*

Hence, *pride, superciliousness* Also, *a hill, an elevation, a ridge, or brow of a hill.*

ὄχεός, οὐ, ὁ (fr. ὀχέω, to carry). *A trench, a channel, a canal, drain.*

ὀχεύς, εὖς, ὁ (fr. same). *A fastening, a bolt, a clasp.*

ὀχέω (R. ὀχε), f. -ήσω, p. ὀχηκα (fr. ὀχος, a vehicle). *To carry, to convey, to bear, to suffer, to practise.—Mid. ὀχεύομαι, to be carried, to cause one's self to be conveyed.—Hence, to ride, &c.*

ὄχθη, ης, ἡ. *A bank, a shore, an eminence.*

ὄχλος, ου, ὁ. *A crowd, the populace, the people.*

ὀχύρωσ (R. ὀχύρο), f. -ώσω, p. ὀχύρωκα (fr. ὀχύρός, tenable) *To render tenable, to fortify, to strengthen.*

ὄψ, ὀπός, ἡ (fr. εἶπω, obsol. in pres., to speak) *The voice.*

ὄψα, adv. *Late, after.*

ὄψιος, α, ον, adj. (fr. ὄψε). *Late.*

—Compared as § 59, ὄψιαί-  
τερος, &c.

ὄψις, εως, ἡ (fr. ὀπτομαί, to see).

*Sight, seeing, an external ap-  
pearance, the countenance.—*  
αἱ ὄψεις, *the eyes.*

ὄψον, ον, τό (fr. ἔψω, to boil).

*Cooked victuals, any thing  
eaten with bread, a relish.*

ὀμοποιός, οὔ, ὁ (fr. ὄψον, and  
ποιέω, to prepare). *One who  
prepares victuals, a cook.*

## Π.

Πᾶγᾶσις, -ίδος, Dor. for Πη-  
γᾶσις, ίδος, ἡ, adj. *Of or be-  
longing to Pegāsus, Pegasean.*

—Subst. Πηγᾶσις (scil. κρήνη).

*The Pegasean fountain, i. e.  
Hippocréné.*

Παγγαῖον, ον, τό (ὄρος). Pan-  
gæum, a range of mountains  
in Thrace.

πάγη, ης, ἡ (fr. πῆγνῦμι, to fix  
together). *A snare, a noose, a  
trap.*

παῖς, ίδος, ἡ (fr. same). *A  
snare, a trap, a net:—cunning.*

παγκᾶλος, ον, adj. (fr. πᾶς, all,  
and καλός, beautiful). *Very  
beautiful.*

πάγος, ον, ὁ (fr. πῆγνῦμι, to fix  
together). *A concrete mass,  
ice, a freezing:—a hill, a  
mound.*

Πάδος, ον, ὁ. *The Po, the  
largest river of Italy. It falls*

*into the Adriatic sea, south of  
Venice.*

πάθος, εως, τό (fr. πάσχω, to suf-  
fer). *Suffering, misfortune:—  
a passion, affection, feeling,  
emotion, sensation.*

Παιάν, ἄρος, ὁ. Pæan, the god  
of medicine.—Hence also a  
surname of Apollo and Æscu-  
lapius, being gods of medicine.

παιάν. ἄρος, ὁ. A pæan, a  
triumphal hymn, a hymn (in  
honour of Apollo), a song of  
victory.

παιανίζω (R. παιανίδ), f. -ίσω,  
p. πεπαιδνῖκα (fr. παιάν). *To  
sing a pæan, or song of victory.*  
παιδαγωγός, οὔ, ὁ (fr. παῖς, a  
boy, and ἄγω, to conduct). *One  
who conducts boys (to school),  
an attendant:—a preceptor, a  
tutor.*

παιδάριον, ον, τό (dim. of παῖς).  
*A little boy.*

παιδεία, ας, ἡ (fr. παιδεύω). *In-  
struction, education, learning,  
discipline.*

παιδεύω (R. παιδεύ), f. -εύσω, p.  
πεπαιδευκα (fr. παῖς). *To edu-  
cate, to bring up.*

παιδιά, ας, ἡ (fr. παίζω). *Amuse-  
ment, play, sport, sportive tri-  
fling.*

παιδικός, ἡ, ὄν, adj. (fr. παῖς).  
*Boyish, like a boy, puerile,  
juvenile.—τὰ παιδικά, a be-  
loved object, a playmate.*

παιδίον, ον, τό (dim. of παῖς).  
*A child, a young child.*

παίζω (R. παιδ), f. παίσω, Dor.  
παίξω, p. πέπαικα, Dor. πῆ-

παια (fr. παῖς). *To sport, to play, to frolic, to be merry, to jest.*

Παιήων, ονος, ὁ, Ionic for Παιάν.

—So παιήων, for παιάν, which see.

παῖς, παιδός, ὁ. *A child, a boy, a son, a slave.*—ἡ παῖς, a girl, a daughter.

παῖσδω Dor. for παῖζω.

παῖω (R. παι), f. παῖσω, Att.

παίῃσω, p. πέπαικα. *To strike, to wound, to sting.*

πάλαι, adv. *Formerly, in ancient times, long ago.*—οἱ páλαι, the ancients.

Παλαίμωον, ονος, ὁ. *Palæmon*, the name given to Melicertes when turned by Neptune into a sea-deity.—See *Μελικέρτης*.

παλαιός, á, ὄν, adj. (fr. páλαι).

*Old, ancient, of old.*—τὸ παλαιόν, *anciently, formerly.*

παλαιότης, ητος, ἡ (fr. παλαιός).

*Age, antiquity.*

παλαιστή, ης, ἡ (fr. páλλω). *The palm (of the hand), a measure of four fingers' breadth.*

παλαιστρα, ας, ἡ (fr. παλαῖω). *A place for wrestling, a palaestra.*

παλαίω (R. παλαι), f. -αἰσω, p. πεπάλακα (fr. páλη, *wrestling*). *To contend, to wrestle, to struggle.*

παλάμη, ης, ἡ. *The palm of the hand, a contrivance, a device.*

παλίμπαις, αἰδος, ὁ and ἡ, adj. (fr. páλιν, and παῖς, *a child*). *In a state of second childhood, superannuated.*

πάλιν, adv. *Again, anew, back, back again, on the contrary.*

πάλλω (R. παλ), f. πᾶλῶ, p. πέπαλκα. *To hurl, to brandish, to shake, to agitate, to dandle.*

παλτόν, οῦ, τό (neut. of παλτός [adj. fr. páλλω], *thrown*). *A javelin, a missile weapon.*

παμμεγεθής, ες, adj. (fr. πᾶς, *all*, and μέγεθος, *size*). *Of very large size, immense.*

πάμπολος, παμπόλλη, páμπολον, adj. (fr. πᾶς, *all*, and πολὺς, *many*). *Very many, very much.*

παμφάγος, ον, adj. (fr. πᾶς, *all*, and φάγειν, *to eat*). *That devours every thing, voracious, gluttonous.*

Πάν, Πανός, ὁ. *Pan*, the son of Mercury, and the god of shepherds.

Πανδίωον, ονος, ὁ. *Pandion*, a king of Athens, who succeeded his father Erichthonius, B. C. 1437.

Πανδρόσιον, ον, τό. *The Pandrosium*, a small chapel, part of the Erechtheum on the Acropolis, sacred to *Pandrosos*, the deified daughter of Cecrops.

Πανδώρα, ας, ἡ. *Pandōra*, the first woman according to mythologists, made by Vulcan, and presented with gifts by all the gods, whence her name (fr. πᾶν, *every*, and δῶρον, *a gift*).

πανήγυρις, εως, ἡ (fr. πᾶς, *all*, and ἄγυρις, for ἀγορά, *an assembly*). *A public assembly, a festive meeting, a festival*

**Πανόπη**, ης, ἡ. *Panōpē*, one of the Nereids.

**πανοπλία**, ας, ἡ (fr. πᾶς, complete, and ὅπλον, armour). *A complete suit of armour, a panoply.*

**πανόπτης**, ου, ὁ (fr. πᾶς, all, and ὅπτομαι, to see). *One that seeth all, the all-seer.*

**πανουργία**, ας, ἡ (fr. πανουργος). *Craft, cunning, villany, mischief.*

**πανουργος**, ου, adj. (fr. πᾶς, all, and ἔργον, a deed). *Capable of doing every thing, artful, dexterous, wicked.*

**παντάπασι**, adv. (fr. πᾶς, all, and ἅπας, altogether). *Totally, wholly, utterly, altogether.*

**πανταχόθεν**, adv. (fr. πανταχοῦ, andθεν, from). *From every quarter, from all sides.*

**πανταχοῦ**, adv. (fr. πᾶς, every). *Everywhere.*

**παντελῶς**, adv. (fr. παντελής, complete). *Entirely, completely, wholly, very.*

**παντοδαπός**, ἡ, ὅν, adj. (fr. πᾶς, all). *Of every kind, manifold, various.*

**παντοῖος**, α, ου, adj. (fr. πᾶς, all). *Of all kinds, various.*

**παντως**, adv. (fr. πᾶς, all). *Altogether.*

**πάνυ**, adv. *Very much, very, altogether.*—**πάνυ τι**, by all means.

**πανύστατος**, η, ου, adj. (fr. πᾶς, all, and ὑστάτος, the last). *The last of all.*

**πάομαι** (R. πα), 1 a. *ἐπισάμην*.

perf. **πέπαμαι**, the other tenses wanting. *To acquire.*—Perf. with a pres. sense, *I possess.*

**πάπυρος**, ου, ὁ and ἡ. *The papyrus*, an Egyptian aquatic plant, from which paper and cordage were made.

**παρά**, prep., governs the gen., dat., and acc. § 124, 12.—Primary signification, *motion from, close to or towards.*—With the genitive, *from, of, on the part of, from among, above.*—With the dative, *at, near, among, by, by the side of.*—With the accusative, *to, towards, by, beyond, beside, through, against, in comparison with.*—**παρά μέρος**, by turns.—**παρά τὴν ὁδόν**, along the road.—**παρ' ὀλίγον**, nearly.—**παρ' ἡμέραν**, every other day.—In composition, *besides, in addition, beyond, contrary;* also it denotes, *defect.*

**παραβάλλω**, f. -ἄλλω, &c. (fr. παρά, to, and βάλλω, to throw). *To throw to, to hold out to, to object to, to hold out against, to apply, to compare.*

**παραβόλος**, ου, adj. (fr. παραβάλλω). *Daring, rash, hazardous, dangerous.*

**παραγγέλλω**, f. -γέλλω, &c. (παρά, to, and ἀγγέλλω, to announce). *To announce, to proclaim.*

**παραγίγνομαι**, ἑ. -γενήσομαι, &c. (παρά, near and γίγνομαι, to be). *To be near, to be present at, to arrive at, to approach.*

**παράγω**, f. -άω, &c. (παρά, near, and ἄγω, to bring). To bring near, to lead forth, to introduce, to lead.

**παράδειγμα**, ἄτος, τό (fr. παρα-δεῖκνυμι, to show forth). A proof, a model, an example.

**παραδίδωμι**, f. παραδώσω, &c. (παρά, to, and δίδωμι, to give). To give to, to deliver up, to relate, to commit.

**παράδοξος**, ον, adj. (fr. παρά, contrary to, and δόξα, opinion). Contrary to opinion or belief, unexpected, strange, remarkable.

**παραδόξως**, adv. (fr. παράδοξος). Unexpectedly, strangely, &c.

**παραίνεσις**, εως, ἡ (fr. παραινέω). Exhortation, encouragement, counsel, instruction.

**παραινέω**, f. -έσω, &c. (παρά, to, and αἰνέω, to exhort). To exhort to, to encourage, to advise, to admonish.

**παραιρέω**, f. -ήσω, &c. (παρά, from, and αἶρέω, to take). To take away from, to diminish, to procure from.

**παραίτεομαι**, f. -ήσομαι, &c. (παρά from, and αἰτέομαι, to obtain by request). To obtain by request, to prevail by entreaty, to pacify:—to refuse, to reject.

**παρακαθίζω**, f. -ίσω, and -ιζήσω, &c. (παρά, near, and καθίζω, to set down). To set down, or place near.—Intr. to sit down near, or next to.—Mid. to place one's self next to.

**παρακἄλλέω**, f. -έσω, &c. (παρά, to, and καλέω, to call). To call to, to call upon, to call for aid, to invite, to summon, to challenge.

**παρακαταθήκη**, ης, ἡ (fr. παρα-κατατίθημι). A deposit committed to one's care.

**παρακατατίθημι**, f. -καταθήσω, &c. (παρά, with, and κατατίθημι, to deposit). To deposit with.—Mid. to confide, to intrust.

**παρακείμει**, f. -κίεσθαι, &c. (παρά, near, and κείμει, to lie). To lie near, to be contiguous to stand before.

**παρακελεύω**, f. -σύσω, &c. (παρά, to, and κελέω, to urge). To urge on, to encourage, to animate.

**παρακλήσις**, εως, ἡ (fr. παρακαλέω) Entreaty, supplication.

**παρακοίτης**, ον, ὁ (fr. παρά, with, and κοίτη, a couch). A husband.

**παρακολουθέω**, f. -ήσω, &c. (παρά, with, and ακολουθέω, to follow). To follow closely to accompany.

**παραλαμβάνω**, f. -λήψομαι, &c. (παρά, from, and λαμβάνω, to receive). To receive from, to take from, to inherit, to hear of.

**παράλια**, ας, ἡ (properly fem. of παράλιος, scil. παραλία χώρα). The sea-coast.

**παράλιος**, ον and ος, α, ον, adj. (fr. παρά, along, and ἅλις, the sea). Bordering on the sea, maritime.

**παραλλάσσω**, f. -αλλάξω, &c.

(παρά, *by*, and ἀλλάσσω, *to move*). *To move along near, to pass by, to alternate.*

παραμένω, f. -μένω, &c. (παρά, *near*, and μένω, *to remain*). *To remain by, to persist.*

παραμηρίδιος, ον, adj. (fr. παρά, *along*, and μηρός, *the thigh*). *Along (or covering) the sides of the thighs.*—Subst. neut. παραμηρίδιον, *a defence for the thighs, cuishes.*

παραμυθέομαι, f. -ήσομαι, &c. (παρά, *with*, and μυθέομαι, *to speak*). *To encourage, to console, to advise, to remedy.*

παραμυθία, ας, ἡ (fr. παραμυθέομαι). *Encouragement, consolation, soothing.*

παρανήχομαι, f. -νήσομαι, &c. (παρά, *near*, and νήχομαι, *to swim*). *To swim by the side of.*  
 παράνοια, ας, ἡ (fr. παρανοέω, *to misconceive*). *Folly, silliness, insanity.*

παρανοίγω, f. -οίξω, &c. (παρά, denoting *diminution*, and ἀνοίγω, *to open*). *To open a little or partly, to open gradually.*

παραπέμπω, f. -πέμπω, &c. (παρά, *with*, and πέμπω, *to send*). *To send along with, to convey to.*—Mid. *to convey.*

παραπέτομαι, Ionic for

παραπέτομαι, f. -πειθήσομαι and -πιθήσομαι, &c. (παρά, *near*, and πέτομαι, *to fly*). *To fly about near, or by.*

παραπλέω, f. -πλεύσομαι, &c. (παρά, *by*, and πλέω, *to sail*). *To sail by or along, to sail beyond.*

παραπλήσιος, ον, adj. (fr. παρά, *nearly*, and πλήσιος, *alike*). *Nearly alike, very similar equal, like.*

παραπλησίως, adv. (fr. παραπλήσιος). *Like, equally with.*

παραπόλλυμι, f. -πολέσω, &c. (παρά, *intens.* and ἀπόλλυμι, *to destroy*). *To destroy utterly, to ruin.*—Mid. *to perish, to be lost.*

παραπολύ, adv. (for παρά πολύ). *By far, by much.*

παρασάγγης, ον, ὁ. *A parasang, or Persian mile, consisting of thirty stadia, equal to four English miles.*

παράσημον, ον, τό (neut. of παράσημος). *An ensign, a standard.*

παράσημος, ον, adj. (fr. παρά, *by*, and σῆμα, *a mark*). *Marked, distinguished, famous.*

παράσιτος, ον, ὁ (fr. παρά, *with*, and σίτος, *food*). *A parasite, a flatterer (one who flatters another to live at his expense).*

παρασκευάζω, f. -ῥω, &c. (παρά, *with*, and σκενάζω, *to provide*). *To provide with, to furnish, to fit out, to arrange, to prepare.*

παρασκευή, ἥς, ἡ (fr. παρά, *intens.* and σκενή, *preparation*). *Preparation, previous design, intention.*

παραστάτης, ον, ὁ (fr. παρὶς, *by the side of*). *A defender, a fellow-combatant.*

παραστάτις, ἰδος, ἡ (fr. same). *A female assistant, a helper.*

παράταξις, εως, ἡ (fr. παρα-

τάσσω). *Order of battle, an army in battle array, a battle.*  
**παρατάσσω**, f. -ιάξω, &c. (παρά, by the side of, and τάσσω, to arrange). *To arrange side by side, to draw up in battle array.*  
**παρατείνω**, f. -τενῶ, &c. (παρά, along, to, and τείνω, to stretch). *To stretch along, to stretch out, to reach to.*  
**παρατίθηναι**, f. -θήσω, &c. (παρά, by the side of, and τίθηναι, to place). *To place near, to set before, to serve up to.*  
**παρατρέχω**, f. -τρέξομαι, and -δραῖομαι, &c. (παρά, by the side of, and τρέχω, to run). *To run by the side of, to outstrip.*  
**παρατυγχάνω**, f. -τεύσομαι, &c. (παρά, with, and τυγχάνω, to meet). *To meet with, to fall in with, to occur.*  
**παραιντίχα**, adv. (fr. παρά, at, and αὐτίχα, now). *At present, immediately, for the moment.*  
**παραφέρω**, f. παροίσω, &c. (παρά, from, and φέρω, to bring). *To bring away from.—Pass. To be carried out of, to be driven away from.*  
**παραφυλάσσω**, Att. -τιω, f. -φυλάξω, &c. (παρά, near, and φυλάσσω, to watch). *To watch near, to guard, to garrison.*  
**παραχράομαι**, f. -χρήσομαι, &c. (παρά, from, and χράομαι, to use). *To misuse, to abuse, to use improperly.*  
**παραχρήμα**, adv. (properly παρά τὸ χρήμα). *At the very instant, immediately.*

**παραχωρέω**, f. -χωρήσω, &c. (παρά, towards, and χωρέω, to go). *To go towards, to approach, to give way to, to yield, to deliver up.*  
**πάρδαλις**, εως, ἡ. *The panther.*  
**παρεγγνάω**, f. -εγγνήσω, &c. (παρά, to, and εγγνάω, to hand over). *To hand over to, to consign to, to deliver up, to command, to enjoin, to exhort.*  
**παρεδρεύω** (R. παρεδρευν), f. -εύσω (fr. παρά, by the side of, and ἔδρα, a seat). *To sit by the side of, to be an assessor.*  
**παρειά**, ας, ἡ. *The cheek.*  
**πάρεμι**, f. -ίσομαι (παρά, by, and εἰμι, to be). *To be present.—οἱ παρόντες, those present.—τα παρόντι, present circumstances, the present.*  
**πάρεμι**, f. -είσομαι, &c. (παρά, to, and εἶμι, to go). *To go to, to approach, to pass by or beyond.—οἱ παριόντες, the passers by.*  
**παρεισερχομαι**, f. -ελεύσομαι, &c. (παρά, by the side of, and εἰσερχομαι, to enter). *To enter by the side of, to enter on one side.*  
**παρελαίνω**, f. -ελάσω, &c. (παρά, by, beyond, and ελαίνω, to drive). *To drive or ride by, or beyond, to pass by:—to ride up to or against.*  
**παρεμφερής**, ἐς, adj. (fr. παρά, nearly, and ἑμφερής, like). *Nearly alike, similar, resembling.*  
**παρέξιμι**, f. -εξείσομαι (παρά,



by the side of, and ἔξιμι, to go out). To go out on one side, to pass out by.

παρέρχομαι, f. -λείσομαι, &c. (παρά, by, and ἔρχομαι, to go). To pass by, to go beyond, to come before (the people), to appear publicly, to approach. —τὰ παρεληλυθότα, the past.

παρέχω, f. παρέξω, and παρασχέσω, &c. (παρά, near, and ἔχω, to hold). To hold near, to offer, to bestow, to furnish, to procure, to occasion.

παρηγορία, ας, ἡ (fr. παραγορέω, to exhort). Exhortation, consolation, relief.

πάρημαι, &c. (παρά, by, and ἵμι, to sit). To sit by or near.

παρθένος, ου, ἡ. A virgin, a maiden.

παρίμι, f. παρήσω, &c. (παρά, by, and ἵμι, to send). To let pass by, to pass over, to omit, to permit, to yield, to enfeble. —Perf. pt. pass. παρεμμένος, η, ον, benumbed.

παριπνέω, f. -εύσω, &c. (παρά, by the side of, and ἵπνέω, to ride). To ride by the side of, or near, to ride beyond, to outstrip.

Πάρις, ἴδος, ὁ. Paris, the son of Priam and Hecuba. He carried off Helen the wife of Menelaus, and thereby caused the Trojan war.

παρῖσόω, f. -ώσω, &c. (παρά, intens. and ἰσόω, to make equal). To render alike, to put on an equal footing.

παρίστημι, f. παραστήσω, &c. (παρά, near, and ἵστημι, to place). To place near, to compare.—Perf. plup. and 2 a. intr., to stand near, to be present, to assert.—Mid. 1<sup>a</sup> place one's self near, to approach, to appear.

Παρμενίων, ωνος, ὁ. Parmenio, a celebrated general in the army of Alexander.

Παρνασσός, οὔ, and Παρναῖός, οὔ, ὁ. Parnassus, a mountain of Phocis, with two tops, one of which was sacred to the muses, the other to Bacchus.

παροδίτης, ου, ὁ (fr. πάροδος). A passer by, a traveller.

πάροδος, ου, ἡ (παρά, by, and ὁδός, a way). A passage by, a passage, an entrance, a parade.

παροικέω, f. -ήσω, &c. (παρά, near, and οἰκέω, to dwell). To dwell near, to be in the neighbourhood of.

παροιμία, ας, ἡ (fr. παρά, by, and ὁμος, the way). A proverb, a common saying.

παροίχομαι, f. -οιρήσομαι, &c. (παρά, by, and οἶχομαι, to go). To go beyond, to pass by, to elapse.

παροξύνω, f. -ύσω, p. παρώξυνκα (παρά, intens. and ὀξύνω, to sharpen). To urge on, to stimulate, to excite, to exasperate.

παροράω, f. -όρομαι, &c. (παρά, aside, and ὁράω, to look). To look aside, to overlook, to neglect.

**παρορμάω**, f. -ήσω, &c. (παρά, intens. and ὀρμάω, to drive).

To urge onward, to stimulate.

**πάρως**, adv. Before, previously.

—Poet. for πρό, before, in the presence of.

**Πάρος**, ου, ὁ. *Paros*, one of the Cyclādes, famous for its marble.

**παρουσία**, ας, ἡ (fr. παρουσία, pres. pt. of παρίμι, to be present). Presence, arrival.

**παροχέω**, f. -ήσω, &c. (παρά, by the side of, and ὀχέω, to convey). To convey by the side of.

—Mtd. to ride side by side.

**παρρησία**, ας, ἡ (fr. πᾶς, and ῥῆσις, speech). Freedom of speech, frankness, boldness.

**Παρρησίου**, ου, ὁ. *The Parrhasian*. The Parrhasians were a people of Arcadia.

**Παρύσατις**, ἴδος, ἡ. *Parysatis*, the wife of Darius, and mother of Cyrus the Younger.

**πᾶς**, πᾶσα, πᾶν, adj. Every, each, all, the whole.—τὸ πᾶν, the whole, every thing.

**Πασίων**, ωνος, ὁ. *Pasion*, a Megarean, one of the leaders in the army of Cyrus.

**πάσχω** (R. πενθ, παθε, 2 παθ, 3 πονθ), f. πείσομαι, 2 p. πέπονθα, 2 a. ἔπαθον. To suffer, to endure, to feel, to be affected in any way.

**πάταγος**, ου, ὁ (fr. πατάσσω). A loud noise, a crash, roaring, tumult.

**Παταγίας**, ου, ὁ. *Patagias*, a

faithful officer in the army of Cyrus.

**πατάσσω** (R. παταγ), f. -άξω, p. πεπάταχα. To strike, to beat, to dash.

**πατέομαι** (R. πατε), 1 a. ἐπάσθην, p. πασάμην. To eat, to taste of, to partake of.

**πατέω** (R. πατε), f. -ήσω, p. πεπάτηκα. To trample, to tread out, to crush.

**πατήρ**, πατήρ, by syncope πατήρ, ὁ. A father, a parent.

**πάτρα**, ας, ἡ, Ion. πατήρ, ης, ἡ (fr. πατήρ). One's father-land, a native country.

**πατρικός**, ἡ, ὄν, adj. (fr. same). Like a father, fatherly, paternal, hereditary.

**πάτριος**, ου, adj. (fr. same). Inherited from a father, paternal, peculiar to one's native country.

**πατρίς**, ἴδος, ἡ (fr. same). One's father-land, one's native country.—Adj. native.

**πατρῷος**, ου, and ος, α, ου, adj. (fr. πατήρ). Of a father, fatherly, paternal.—Subst. a stepfather.

**παῦλα**, ης, ἡ (fr. παύω). Cessation, rest, the end.

**Παῦλος**, ου, ὁ. *Paulus* or *Paul*, a Roman name,—the name of the apostle of the Gentiles.

**Πανσανίας**, ου, ὁ. *Pausanias*, a Spartan general who offered to betray his country to the Persians.

**παύω** (R. παυ), f. παύσω, p. πέ-

πανκα. *To cause to cease, to restrain, to suppress, to finish.*

*Mid. to cease, to desist.*

**Παφία**, ας, Ion. **Παφή**, ης, ἡ. *Paphia*, a name of Venus, because worshipped at Paphos, a city of Cyprus.

**Παφλαγονία**, ας, ἡ. *Paphlagonia*, a country of Asia Minor.

**Παφλαγών**, όνος, ό. *A Paphlagonian, one belonging to Paphlagonia.*

**παχύνω** (R. παχυν), f. -ύνω, p. πεπόχυνκα (fr. παχύς). *To swell, to make firm, to fasten.*

**παχύς**, εἶα, ύ, adj. (fr. πάγω, obsol. whence πήγνυμι). *Thick, fat, stout, solid.*

**πάω**, obsol. (R. πα). *To take care of.—Mid. to feed or keep (cattle), to acquire, to possess.*

**πεδάω**, (R. πεδα), f. -ήσω, p. -ηκα (fr. πίδα). *To fetter, to bind.*

**πέδη**, ης, ἡ. *A fetter, a shackle.*

**πέδιλον**, ου, τό (fr. πέδη). *A shoe, a sandal, a buskin.*

**πεδίον**, ου, τό (from πέδον, the ground). *A plain, a field.*

**πεζῇ**, adv. (prop. dat. sing. fem. of πεζός, scil. πεζῇ όδῳ). *On foot, by land.*

**πεζικός**, ἡ, όν, adj. (fr. πεζός). *On foot, of or pertaining to land.*

**πεζός**, ἡ, όν, adj. (fr. πέζα, Dor. for πούς, a foot). *On foot, land, by land.—τό πεζόν, τὰ πεζά, and οἱ πεζοί, infantry, land forces.*

**πειθαρχέω** (R. πειθαρχε), f. -ησω, p. πεπειθάρχηκα (fr. πει-

θομαι, and αρχή, authority.)

*To obey authority, to obey.*

**πείθω** (R. πειθ, 2 πιθ, 3 ποιθ) f. πείσω, p. πέπεικα, 2 a. ἐπιθον, 2 p. πίποιθα. *To persuade, to induce.—Mid. to persuade one's self, i. e. to obey, to yield to persuasion, to acquiesce in, to believe, to follow.—2 Perf. πίποιθα in a present sense, I confide in, I trust.*

**πεινάω** (R. πεινα), f. -ήσω, p. πεπεινηκα (fr. πείνα, hunger). *To be hungry, to starve:—to hunger or long for.*

**πείρα**, ας, ἡ. *An attempt, an undertaking, a trial, an experiment.*

**Πειραιεύς**, έως, ό. *The Piræus, the largest of the three harbours of Athens.*

**πειρατέος**, α, ον, adj. (fr. πειράω). *To be tried, that ought to be tried.—πειρατέον σοι, you must try, Idioms, 116.*

**πειράω** (R. πειρα), f. -άσω, p. πεπειράκα. *To try, to make trial of, to prove, to attempt, to practise.*

**Πειρίθοος**, όου, contr. **Πειριθους**, ου, ό. *Peirithoüs, son of Ixion, king of the Lapithæ.*

**Πεισίδαί**, ων, οἱ. *The Pisidians, the inhabitants of Pisidia, a country of Asia Minor.*

**Πεισίστρατος**, ου, ό. *Pisistratus, an Athenian, who made himself master of his native country, and held the sovereign power for thirty-three years.*

πέλαγος, εος, τό. *A sea.*  
 πέλας, adv. *Near.*—ὁ πέλας, *a neighbour.*  
 πελειάς, ἄθος, and πέλεια, ας, ἡ (fr. πελός, for πελλός, *dark coloured*). *A dove, a wood-pigeon.*  
 πελεκάν, ἄνος, ὁ (fr. πελεκάω, *to cut with an axe*). *The wood-pecker, the pelican.*  
 πέλεκυς, εως, ὁ. *An axe.*  
 πέλεν, for ἔπελεν, 3 sing. imperf. ind. a. of πέλω, *to be.*  
 Πελίας, ου, ὁ. *Pelias, a king of Thessaly, who usurped the dominion, and sent his nephew Jason, to whom it belonged, to Colchis, in search of the golden fleece, in the hope that he would perish in the attempt.*  
 πέλημα, ἄτος, τό. *The sole (of a foot or sandal).*  
 Πελοπίδας, ου, ὁ. *Pelopidas, a celebrated Theban general.*  
 Πελοποννήσιοι, ων, οἱ. *The Peloponnesians.*  
 Πελοπόννησος, ου, ἡ (fr. Πέλοπος, *of Pelops*, and νήσος, *the island*). *Peloponnesus, a peninsula in the southern part of Greece, now called the Morea.*  
 Πέλοψ, οπος, ὁ. *Pelops, son of Tantalus, king of Phrygia.*  
 πελταστής, οὔ, ὁ (fr. πέλτη). *A targeteer, one who wears the πέλτη.*  
 πελταστικός, ἡ, ὄν, adj. (fr. πελταστής). *Belonging to a targeteer.*—τὸ πελταστικόν, *a body of targeteers.*

πέλτη, ης, ἡ (fr. πάλω, *to brandish*). *A light shield.*  
 πέλω, oftener πείλομαι, used only in pres. and imperf. *To be, to become.*—ἔπλε and ἔπλετο, by syncope for ἔπειε and ἐπέλετο.  
 πέμπτος, η, ον, num. adj. (fr. πέντε, *five*). *The fifth.*—Neut. as adv. *fifthly.*  
 πέμπω (R. πεμπ, 2 παμπ, 3 πομπ), f. πέμψω, p. πέπεμφα, Att. πέπομφα, § 101, 5. *To send, to send away, to throw.*  
 πένης, ητος, ὁ, and ἡ, adj. (fr. πένομαι). *Poor.*—Subst. ὁ πένης, *a poor man.*  
 Πενθεύς, εώς, ὁ. *Pentheus, a king of Thebes, torn in pieces by the Bacchantes.*  
 πενθέω (R. πενθε), f. -ήσω, p. πεπίνθηκα (fr. πένθος). *To mourn, to lament, to grieve.*  
 πένθος, εος, τό. *Grief, sorrow, misfortune:—a strain of woe.*  
 πενία, ας, ἡ (fr. πένομαι). *Poverty.*  
 πενιχρός, ἄ, ὄν, adj. (fr. same). *Poor, needy.*  
 πένομαι (fr. πένω, *obsol.*) *To work:—hence, to be poor, to subsist by labour.*  
 πεντάκις χίλιοι, αι, α, num. adj. (fr. πεντάκις, *five times*, and χίλιοι, *a thousand*). *Five thousand.*  
 πεντακόσιοι, αι, α, num. adj. (fr. πέντε). *Five hundred.*  
 πέντε, num. adj. indecl. *Five.*  
 πεντήκοντα, num. adj. indecl. (fr. πέντε). *Fifty.*

πεντηκόντορος, ου, ὁ (fr. πεντήκοντα and ἐρίσσω, to row). *A fifty-oared galley.*

πέπειρος, ον, adj. (fr. πέπω, to cook). *Mature, ripe.*

πέπλος, ου, ὁ. *A robe, a garment.*

περ, an enclitic particle, rendering emphatic the word with which it is joined. *Wholly, entirely, although, truly.*—Joined with pronouns and some other words it is equivalent to *soever*:—as, ὅσπερ, *whosoever*:—ἐνθαπερ, *wheresoever*, &c.

πέρα, before a vowel, πέραν, adv. (It has the sense of a preposition and governs the gen. § 164 and 165). *On the farther side of, beyond.*

περαιά, ας, ἡ (properly fem. of περαιός, scil. περαιά γῆ). *The country opposite, the country across or beyond.*

περαιός, α, ον, adj. (fr. πέρα). *Situated on the farther side or beyond.*

περαιόω (R. περαιω), f. -ώσω, p. πεπεραιώκα (fr. περαιός). *To carry beyond or over.*—Mid. *to pass over.*

πέρας, ἄτος, τό (fr. πέρα). *The end, a term, a limit, a boundary.*

περάω (R. περα), f. -ᾶσω, Ion. -ήσω, p. πεπέρακα (fr. πέρα). *To transport, to convey across.* Intr. *to pass over, to cross.*

Πέργαμος, ου, ἡ, and Πέργαμον, ου, τό. *Pergāmus, the citadel of Troy.*

πέρδιξ, ἱκος, ὁ and ἡ. *The partridge.*

πέρθω (R. περθ, 2 πραθ, by metath. for παρθ, 3 πορθ), f. πέρσω, p. πέπερκα, 2 a. ἐπέρθον, 2 p. πέπορθα. *To lay waste, to sack, to destroy.*

περί, prep. (governs the gen. dat. and acc. § 124, 13). Primary signification, *about* or *round*.—With a gen. *about, concerning, of, for, with respect to*.—With the dat. *about, around, on*.—With the acc. *round about, near, on, upon, towards, against, with regard to, about, in*.—In composition, *about, around, over, above, greatly, superior to, greater than, entirely*, i. e. all round.

περιᾶγω, f. -ᾶξω, &c. (περί, about, and ἄγω, to lead). *To lead about, to turn round, to convert.*—Intr. *to go round, to visit.*—Mid. *to take with one's self, to have by one's side.*

περιαίρέω, f. -ήρω, &c. (περί, entirely, and αἰρέω, to take). *To remove, to deprive of, to strip.*

Περιάνδρος, ου, ὁ. *Periander, tyrant of Corinth.*

περιᾶπτω, f. -ᾶψω, &c. (περί, about, and ἄπτω, to fasten). *To fasten about, to attach to, to suspend from.*

περιβάλλω, f. -βάλλω, &c. (περί, around, and βάλλω, to cast). *To throw around, to surround, to embrace.*—Mid. *to throw around one's self, to put on.*

περιβλεπτος, ον, adj. (fr. περι-βλέπω). *Conspicuous, renowned.*

περιβόητος, ον, adj. (fr. περιβόω, to proclaim round about). *Published abroad, celebrated, famous.*

περιβολή, ἥς, ἡ (fr. περιβάλλω). *A placing around, a cloak, dress, ornaments: an embrace.*

περίβολος, ου, ὁ (fr. same). *An enclosure, a circuit, a wall.*

περιγίγνομαι, f. -γενήσομαι, &c. (περί, above, and γίγνομαι, to be). *To be over or above, to remain over, to survive:—to be superior to, to conquer, to excel.*

περιεῖδω, f. -εἰδήσω, or -είσομαι, (περί, round about, and εἶδω, to look). *To look round about, to survey.—With a pt. to overlook, to disregard.—2 a. περιεῖδον, principal part in use, and used as 2 a. to ὀράω.*

περίειμι, f. -ίσομαι, &c. (περί, above, and εἶμι, to be). *To be over and above, to survive, to be superior to, to excel.*

περίειμι, f. -είσομαι, &c. (περί, around, and εἶμι, to go). *To go round about, to encompass.*

περιελάνω, f. -ελάσω, &c. (περί, round about, and ελαύνω, to drive). *To drive round about, to collect and drive away (as booty), to ride round.*

περιελίσσω, f. -ελίξω, &c. (περί, around, and ἔλλσσω, to roll). *To roll round about, to wind or wrap around.*

περιέργος, ον, adj. (fr. περί, su-

perior, and ἔργον, work). *Acting with great care or diligence, over-scrupulous or careful.—Passively, highly wrought, of superior finish.*

περιέρχομαι, f. -ελεύσομαι, &c. (περί, around, and ἔρχομαι, to go). *To go round about, to wander, to surround.*

περιέχω, f. -έξω, and -σχίσω, &c. (περί, around, and ἔχω, to hold). *To hold around, to encompass, to contain, to require.—Mid. to attach one's self to, to cleave to, to defend.*

περιθέω, f. -θείσομαι, &c. (περί, round about, and θίω, to run). *To run around or about.*

περιζώννυμι, and -ζωννίω, f. -ζώσω, &c. (περί, around, and ζώννυμι, to gird). *To gird around, to gird, to bind around.*

περιῖστημι, f. περιστήσω, &c. (περί, around, and ἵστημι, to place). *To place around, to surround.—Intr. in p. plup. and 2 a. to stand around.—οἱ περιεστώτες, the by-standers § 134, 11.*

περικάθημαι, &c. (fr. περί, around, and κάθημαι, to sit). *To sit round about, to encamp around, to besiege.*

περικαλλής, ἐς, adj. (fr. περί, superior, and κάλλος, beauty). *Exceedingly beautiful, very beautiful.*

περικαλύπτω, f. -καλύψω, &c. (περί, around, and καλύπτω, to cover). *To cover round about, to wrap up, to conceal.*

περίκειμαι, f. -κείσομαι, &c. (περί, around, and κείμαι, to lie).

To lie around.

Περικλῆς, ἴους, ὁ. Pericles, a popular and able Athenian orator.

περικόπτω, f. -κόψω, &c. (περί, around, and κόπτω, to cut).

To cut round about, to cut down, to cut off, to reduce.

περικυλίω, f. -κυλίσω, &c. (περί, around, and κυλίω, to turn).

To turn round.—Mid. to roll one's self into a ball.

περιλαμβάνω, f. -λήψομαι, &c. (περί, around, and λαμβάνω, to take). To embrace, to encompass:—to comprehend.

περιλάμπω, f. -λάμψω, &c. (περί, around, and λάμπω, to shine). To shine around, to shine brilliantly, to gleam.

περιλείπω, f. -λείψω, &c. (περί, over, and λείπω, to leave). To leave remaining.—Pass. to be left over, to survive.

περίλυπος, ον, adj (περί, intens. and λύπη). Very sorrowful.

περιμένω, f. -μένω, &c. (περί, and μένω, to remain). To remain around, to wait for:—to stop.

περιναιέτης, ον, ὁ (fr. περί and ναιετάω). A neighbour.

περίοδος, ον, ἡ (fr. περί, around, and ὁδός, a way). A passage round, a circuit, a compass:—a period (in rhetoric), a turn (in music).

περιοικέω, f. -οικήσω, &c. (περί, around, and οικήω, to dwell). To dwell around, to settle around.

περίοικος, ον, adj. (fr. περί, around, and οἶκος, a dwelling). Dwelling around, neighbouring.

περιόπτωμαι, f. -όψομαι, &c. (περί, around, and ὀπτομαι, to look). To look around, to overlook, not to notice, to neglect.

περιοράω, f. -όρωμαι, &c. (περί, around, and ὀράω, to look). Same signification as περιόπτωμαι.

περιουσία, ας, ἡ (fr. περίεμι, to be over). Superfluity, abundance, gain, property, excess.

περιπατέω, f. -ήσω, &c. (περί, around, and πατέω, to walk). To walk around or about.

περιπάτος, ον, ὁ (fr. περιπατέω). A walk, a promenade.

περιπέμπω, f. -πέμψω, &c. (περί, around, and πέμπω, to send). To send round about.

περιπέτομαι, f. -πήσομαι, &c. (περί, around, and πέτομαι, to fly). To fly around.

περιπίπτω, f. -πισσώμαι, &c. (περί, around, and πίπτω, to fall). To fall around, to fall upon, to meet with.

περιπλέκω, f. -πλέξω, &c. (περί, around, and πλέκω, to fold). To fold about or around, to involve.

περιπλέω, f. -πλεύσομαι, &c. (περί, around, and πλέω, to sail). To sail around, to sail about, i. e. up and down.

περιποιέω, f. -ποιήσω, &c. (περί, about, and ποιέω, to make). To bring about, to produce, to

*procure.*—*MID.* to *procure for one's self, to acquire.*

περιπτύσσω, f. -πτύξω, &c. (περί, around, and πτύσσω, to fold). To fold around, to wrap up, to embrace.

περιρρέω, f. -ρέυσσομαι, &c. (περί, around, and ρέω, to flow). To flow all around, to melt away, to overflow, to slide down.

περιρρήγνυμι, f. -ρήξω, &c. (περί, around, and ρήγνυμι, to tear). To tear all around, to burst open, to break in pieces.

περίσᾱμος, ov, Dor. for περίσημος, ov, adj. (fr. περί, intens. and σῆμα, a mark). Very remarkable, easily distinguished.

περισκαίρω, f. -σκάρῳ, &c. (περί, about, and σκαίρω, to leap). To jump or frisk about, to bound.

περισκοπέω, f. -ήσω, &c. (περί, around, and σκοπέω, to look). To look around, to survey.

περισσός, Att. περιττός, ἡ, ὄν (fr. περί, over). Remaining over, abundant, superfluous, excessive.—Adv. περισσόν, eminently, excellently.

περιστέλλω, f. -στελῶ, &c. (περί, around, and στέλλω, to fit out). To adorn around, to decorate:—to cover, to conceal.

περιστερά, ἄς, ἡ. A dove.

περισυλάω, f. -ήσω, &c. (περί, around, and συλάω, to strip off). To strip off completely, to spoil totally, to plunder on all sides.

περισώζω, f. -σώσω &c. (περί, above, and σώζω, to save). To rescue, to save (so as to survive).

περιτείνω, f. -τενῶ, &c. (περί, around, and τείνω, to stretch). To stretch around, to draw out, to strain.

περιτέμνω, f. -τεμῶ, &c. (περί, around, and τέμνω, to cut). To cut around, to lop off.

περιτίθημι, f. -θήσω, &c. (περί, around, and τίθημι, to place). To place around, to put on, to invest, to surround.—*MID.* to put on one's self.

περιττός, see περισσός.

περιφερής, ἑς, adj. (fr. περιφέρω). Turned round, circular:—surrounded.

περιφέρω, f. περιόισω, &c. (περί, around, and φέρω, to carry). To carry around, to turn around.—*MID.* to return.

περιφραδέως, adv. (fr. περιφραδής, circumspect). Prudently, skilfully, carefully.

περιχαίρης, ἑς, adj. (fr. περιχαίρω, to rejoice greatly). Highly delighted, overjoyed.

περιχέω, f. -χεύσω, &c. (περί, around, and χέω, to pour). To pour around or upon, to pour out into.—*MID.* to bathe.

περιχορεύω, f. -ευσω, &c. (περί, around, and χορεύω, to dance). To dance around.

Περσεύς, εως, ὁ. Perseus, son of Jupiter and Danaë, who cut off the head of the Gorgon Medusa.



Περσεφόνη, ης, ἡ (Dor. α, ας).

*Proserpina*, daughter of Ceres and Jupiter, and wife of Pluto.

Πέρσης, ου, ὁ. *A Persian*.—οἱ Πέρσαι, *the Persians*.

Περσικός, ἡ, ὄν, adj. *Persian*.

Περσίς, ἴδος, ἡ. *Persis*, a province of Persia on the Persian gulf.

πέσσω, Att. πέτιω (R. πετ), f. πέπω, p. pass. πέπεμαι (older forms of πέτω). *To boil or cook, to ripen, to digest:—to keep down.*

πέτῃμαι, pres. mid. of πέτιμι (fr. πετάω), same as πέτομαι.

πετεινόν, οὔ, τό (neut. of πετεινός). *A winged animal, a bird*.

πετεινός, ἡ, ὄν, adj. (fr. πέτομαι). *Winged*.

πέτομαι (R. πετα), f. πετήσομαι, oftener πέτησομαι, p. πέπηκα, 2 a. m. ἐπτόμην, 2 a. pass. ἐπτην. *To fly*.

πέτρα, ας, ἡ. *A rock, a stone*.

πετρώιος, α, ον, adj. (fr. πέτρα). *Rocky, stony, growing among rocks*.

πετρώδης, ες, adj. (fr. πέτρα, a rock, and εἶδος, appearance).

*Rocky, stony*.

πέττω, see πέσσω.

πέυκη, ης, ἡ. *A pine tree*.

πέφρον, without aug. for ἔπεφρον, 2 a. with Att. redupl. of φῆνω, *to slay*; obsol. by syncope for ἔφαλλον. *I slew, I killed*.

πῆ, interrog. particle (fr. πός, obsol.) *Whither?—As enclitic, anywhere, somewhere*.

Πηγῶς, ου, ὁ. *Pegāus*, a winged horse, the favourite of the muses.

πηγή, ἡς, ἡ. *A fountain, a spring, a source*.

πήγνυμι (R. πηγ, 2 παγ, 3 πηγ), f. πήξω, 2 a. ἐπάγον, 2 p. πέπηγα. *To fix together, to make fast, to construct, to stiffen, to freeze*.—Mid. *to become stiffened or torpid, to freeze*.

πηδάω (R. πηδα), f. -ήσω, p. πεπήδηκα. *To jump, to bound, to spring*.

πηκείς, ἴδος, ἡ (fr. πήγνυμι). *A lyre*.

Πηλεύς, ἰως, ὁ. *Peleus*, son of Æacus, and father of Achilles.

Πηλίων, ου, τό. *Pelion*, a mountain in Thessaly, the resort of the Centaurs.

πῆμα, ἄτος, τό (fr. πάσχω, *to suffer*). *An injury, damage, misfortune, suffering*.

πηνίκα, adv. *At what time, when*.  
πῆξις, εως, ἡ (fr. πήγνυμι). *A congealing, ice, a freezing*.

πήρα, ας, ἡ. *A wallet, a bag, a sack*.

πηρώω (R. πηρο), f. -ώσω, p. πεπήρωκα (fr. πηρός, *maimed*). *To maim, to mutilate, to injure, to deprive of*.

πήρωσις, εως, ἡ (fr. πηρώω). *A maiming, a mutilation, a deprivation, blindness*.

πῆχυς, εως, ὁ. *The elbow, the arm:—(as a measure) a cubit*. The Grecian cubit was a little over eighteen inches,—the Roman, a little under

**Πίγρης, ητος, ὁ.** *Pigres*, the interpreter of Cyrus in his expedition.

**πιέζω, and πιῶ (R. πιῶ), f.** πιέσω, p. πεπίεκα, &c. *To press, to squeeze, to press hard, to force.*

**Πιερία, ας, ἡ.** *Pieria*, a region of Macedonia, celebrated as the seat of the Muses.

**πίθᾶνός, ἡ, ὄν, adj. (fr. πείθω, to persuade).** *Persuasive, plausible, courteous.*

**πίθηκος, ου, ὁ.** *An ape.*

**πίθος, ου, ὁ.** *A large vessel, a cask, a jar, a tub.*

**πικρός, ἄ, ὄν, adj.** *Bitter, sharp, piercing, painful.*

**πίμελή, ἡς, ἡ (fr. πίμα, fat).** *Fat.*

**πιμελής, ἐς, adj. (fr. πίμελή).** *Fat.*

**πί᾿ ἁλῆς, ἴδος, ἡ (dim. fr. πίναξ, a board).** *A small board, a tablet (for writing), a painting.*

**Πίνδαρος, ου, ὁ.** *Pindar*, the prince of the Grecian lyric poets, born at Thebes, B. C. 518.

**πίνα, ης, ἡ.** *The pinna or pearl-muscle.*

**πιννοτήρας, ου, ὁ (fr. πίνα, and τηρέω, to preserve, to keep).**

*The pinnotēras, a small species of crab found in the shell of the pinna, to which it is supposed to act as a guard.*

**πίνω (R. πο, 2 πι), f. πίομαι, and πιόμαι, p. πέπωκα, 2. a. ἔπιον.**

*To drink, to quaff, to sip.*

**πιπράσκω, Ion. πιπρήσκω (R. πρη), f. and a. wanting, p. πέ-**

**πρᾶκα, 3d f. as f. pass. πεπρό-  
σομαι. To sell.**

**πίπτω (R. πει, πεισ, and πτο, 2  
πεσ), f. πεσοῦμαι, p. πέπτωκα,  
2 a. ἔπεσον. To fall, to fall in  
battle, to perish.**

**πιστεύω (R. πιστεῦ), f. -εύσω,  
p. πεπίστευκα (fr. πίστις). To  
believe, to confide in, to trust,  
to rely on.**

**πίστις, εως, ἡ. Belief, trust, good  
faith, persuasion.—As a proper  
name, Faith, worshipped  
by the Romans under the  
name of Fides.**

**πιστός, ἡ, ὄν, adj. Faithful,  
trustworthy:—credible, true.**

**πιστότης, ητος, ἡ (fr. πιστός).**  
*Fidelity, integrity.*

**πίτνημι, poetic for πετιάνυμι  
(R. πετα), f. πετάσω, 1 a. ἐπέ-  
τασα, p. pass. πέπτᾶμαι. To  
spread out.—MID. πίτνημαι,  
imperf. πιτνᾶμην, to stream.**

**Πιτταῖος, οὔ, ὁ. Pittacus, of  
Mytelēnē, one of the seven  
wise men of Greece.**

**πίων, ον, adj. Fat, rich.**

**πλάγιος, α, ον, and ος, ον, adj.  
Oblique, equivocal, ambiguous.  
εις πλάγιον, obliquely sloping  
down.**

**πλαίσιον, ου, τό (fr. πλάσσω, to  
form). A square figure, an  
army drawn up in a square.**

**πλάκεις, όντος, contr. πλακοῦς,  
οὔντος, ὁ (fr. πλάξ, a flat body).  
A cake.**

**πλαναίω (R. πλᾶν), f. -ήσω, p.  
πεπλάνηκα (fr. πλᾶν, a wan-  
dering about). To cause to**

*wander, to lead astray.*—**ΜΙΔ.**  
*to wander about, to go astray.*  
**πλάνος, η, ον, adj.** *Wandering,*  
*deceitful.*

**πλάσσω, Att. -ιτω (R. πλαδ), f.**  
**πλάωω, ρ. πέπλαα.** *To form,*  
*to fashion, to figure, to mould.*  
**πλάστης, ου, ό (fr. πλάσσω).** *An*  
*artist, a sculptor.*

**πλαστικός, ή, όν, adj. (fr. same).**  
*Plastic, capable of being form-*  
*ed.*—**ή πλαστική (τέχνη).** *The*  
*plastic art, i. e. the art of mak-*  
*ing images in clay or plaster.*  
**πλάτῳς, ου, ή.** *The plane*  
*tree.*

**Πλάτεια, ας, ή, and Πλαταιάι,**  
**ών, αί.** *Platea and Platæa, a*  
*city of Bæotia, near which the*  
*Persians were routed by the*  
*Athenians.*

**πλάτος, εος, τό (fr. πλάτῳς).**  
*Breadth, width.*

**πλάττω, see πλάσσω.**

**πλάτῳς, εἶα, ύ, adj.** *Broad, wide,*  
*spacious, flat.*

**Πλάτων, ωνος, ό.** *Plato, a dis-*  
*tinguished Athenian philoso-*  
*pher, a disciple of Socrates,*  
*and founder of the Academy.*

**πλεθριαῖος, α, ον, adj. (fr. πλέ-**  
**θρον).** *Of the size of a ple-*  
*thron.*

**πλέθρον, ου, τό.** *A plethron, a*  
*measure of a hundred feet, the*  
*sixth part of a stadium.*

**πλείος, α, ον, adj. poet. for πλείος.**  
*Full.*

**πλείστος, η, ον, adj. superl. of**  
**πολύς.** *Most, &c.*

**Πλειστοῦναξ, ακτος, ό.** *Pleistό-*

*nax, son of Pausanias, and*  
*general of the Lacedæmonians*  
*in the Peloponnesian war.*

**πλείων, ον, adj. (compar. of πο-**  
**λύς, ή 54, neut. also πλείον.**—  
*For construction, see ή 40, 5).*  
*More, greater.*—**ἐπὶ πλείον, to**  
*a greater degree.*

**πλεκτάνη, ης, ή (fr. πλέω).** *A*  
*tress, a braid.*—**Pl. the arms**  
*of the polypus.*

**πλεκτός, ή, όν, adj. (fr. πλέω).**  
*Twisted, braided, plaited.*

**πλέω (R. πλέω, 2 πλάω, 3 πλοω),**  
**f. κλέω, ρ. πέπλεα.** *To plait,*  
*to knit, to weave, to entwine, to*  
*fold, to arrange.*

**πλεονάκις, adv. (fr. πλείον).**  
*Often.*

**πλεονασμός, οῦ, ό (fr. πλεονάζω,**  
**to be more).** *Superfluity, abun-*  
*dance, excess, greatness.*

**πλεονεκτέω (R. πλεονεκτε), f.**  
**-ήσω, ρ. πεπλεονέκτηκα (from**  
**πλείον and ἔχω, to have).** *To*  
*have more, to strive after more,*  
*to be avaricious.*

**πλεονεξία, ας, ή (fr. πλεονεκτέω).**  
*The desire of having more,*  
*avarice, cupidity.*

**πλέος, α, ον, adj. (fr. πλείω, ob-**  
**sol. to be full).** *Full.*

**πλευρά, ας, ή, also πλευρόν, οῦ, τό**  
**The side.**

**πλέω (R. πλεω), f. πλένομαι, ρ.**  
**πέπλενα.** *To navigate, to sail,*  
*to be at sea.*

**πληγή, ης, ή (fr. πλήσσω, to strike).**  
*A blow, a wound.*

**πλήθος, εος, τό (fr. πίμπλημι, to**  
**fill, R. πλε).** *A great number.*

- a crowd, a multitude, abundance.*
- πλήθω (R. πληθ, 2πλαθ, 3πληθ), f. πλήσω, 2 p. πέπληθα, with pres. sense. Tr. to fill.—Intr. to be full, to abound.
- πληκτρον, ου, τό (fr. πλήσσω, to strike). A plectrum or quill for striking the lyre, usually of ivory or metal.
- πλημμυρίς, ἶδος, ἡ. A flood, an inundation.
- πλήν, adv. with the sense of a prep. with the gen. Above, besides, except.—As an adv. or conj., moreover, besides, unless, but, yet.
- πληρής, ἐς, adj. (fr. πλέος). Full, complete, abounding in.
- πληρώω (R. πληρο), f. -ώσω, p. πεπλήρωκα (fr. πληρής). To make full, to fill, to supply, to fulfil, to fit out.
- πλησιαίτερος, α, ον, adj. comp. of πλήσιος, § 59, 1.
- πλήσιος, α, ον, adj. (fr. πέλας, near). Near, contiguous, neighbouring.—Subst. ὁ πλήσιος, a neighbour.—Neut. as adv. πλησιον, near.
- πλησμονή, ἡς, ἡ (fr. πλημπλημι, to fill). A filling up, satisfying, a satiating:—satiety.
- πλήσσω, Att. -τιω (R. πληγ, 2 πλαγ and πληγ, 3 πληγ), f. πλήξω, p. πέπληχα, 2 a. ἐπλήχον, 2 p. πέπληχα. To strike, to wound, to hit.
- πλίνθος, ου, ἡ. A brick, a tile.
- πλοῖον, ου, τό (fr. πλέω, to sail). A ship.
- πλόκαμος, ου, ὁ (fr. πλέω, to plait). A tress, braided hair:—the arms of the polypus.
- πλόος, οου, contr. πλοῦς, πλοῦ, ὁ (fr. πλέω, to sail). Navigation, a sailing, a voyage.
- πλούσιος, α, ον, adj. Rich, wealthy.
- Πλουτής, ἕως, Ion. ἥος, ὁ (poet. for Πλούτων). Pluto.
- πλουτέω (R. πλουτε), f. -ήσω, p. πεπλούτηκα (fr. πλούτος). To be rich, to become rich.
- πλουτίζω (R. πλουτιζ) f. -ίσω, p. πεπλούτικα (fr. same). To enrich, to make wealthy.
- πλούτος, ου, ὁ (fr. πολύν, much, and ἔτος, a year: lit. an abundant year). Abundance, wealth, riches.
- Πλούτος, ου, ὁ. Pluto, the god of riches, represented as blind, and with wings.
- Πλούτων, ωνος, ὁ. Pluto, a son of Saturn, he has dominion over the lower world.
- πλύνω (R. πλυν), f. πλύνω, p. πέπλυνκα. To wash, to rinse, to moisten.
- πνέω, poetic for πνέω.
- πνεῦμα, ἄτος, τό (fr. πνέω). Breath, wind, the air, a breeze:—the spirit.
- πνέω (R. πνεν), f. πνέσω, p. πέπνευκα. To blow, to breathe, to exhale.
- πνίγω (R. πνιγ), f. πνίξω, p. πέπνιχα, 2 a. pass. ἐπνίγην. To strangle, to suffocate, to drown.
- ποδάρκης, -ες, adj. (fr. πούς, a foot, and ἀρκέω, to suffice). Lit.

*Sufficing with the feet:*—hence, strong of foot, swift-footed.

ποδήρης, ες, adj. (fr. πούς, the foot, and ἄρω, to join). *Reaching down to the foot, long.*

ποδώκεια, ας, ἡ (fr. ποδώκης). *Swiftness of foot, speed in running.*

ποδώκης, ες, adj. (fr. πούς, a foot, and ὤκεις, swift). *Swift of foot, fleet, rapid.*

ποδώκεια, ας, ἡ. Same as ποδώκεια.

πόθεν, adv. (fr. ποῦ, where, andθεν, from). *From what place? whence?*

πόθῳ (R. ποθε), f. -έσω, oftener -ήσω, p. πεπόθηκα (fr. πόθος). *To desire earnestly, to long for, to regret, to feel the want of, to mourn for.*

πόθος, ου, ὁ. *Desire, a passionate longing for, love, regret.*

ποῦ, adv. interrog. *Where? whither?*

ποιά, ὡς, or ποία, ας, and ποίη, ης, ἡ (poetic for πέα). *A plant, an herb, herbage, grass, foliage.*

ποιέω (R. ποιε), f. -ήσω, p. ποιήκα. *To make, to do, to perform, to effect, to cause, to prepare.*—κακῶς ποιῶν, *to treat ill, to injure.*—ΜΙD. *to make for one's self, to regard as.*

ποίημα, ἄτιος, τό (fr. ποιέω). *A thing made, a work; a poem.*

ποίησις, εως, ἡ, *a making, a composing.*

ποιητής, ου, ὁ (fr. ποιέω). *A poet.*

ποιητικός, ἡ, ὄν, adj. (fr. ποιέω).

*Capable of making, efficient, poetical, adapted to poetry.*—ἡ ποιητική (scil. τέχνη), *the poetic art.*

ποικιλία, ας, ἡ (fr. ποικίλλω, to variegate). *Variety, diversity, embroidery.*

ποικίλος, η, ὄν, adj. *Variegated, diversified, varied, adorned.*

ποικίλως, adv. (fr. ποικίλος). *In a diversified manner, variously.*

ποιμαίνω (R. ποιμαιν, 2 ποιμῶν), f. -ἄνῳ, p. πεποίμαγα (fr. ποιμήν). *To pasture cattle, to tend herds.*

ποιμήν, ένος ὁ. *A shepherd.*

ποίμνη, ης, ἡ. *A flock, a herd.*

ποίμνιον, ου, τό (by syncope for ποιμένιον). *A flock.*

ποινή, ης, ἡ (fr. φένω, obsol. to kill). *Properly compensation for homicide, made to the relations of the deceased:—hence, satisfaction, retaliation, punishment, a penalty.*

ποιός, α, ὄν, adj. *Of what kind? what? of what size?*

πολεμέω (R. πολεμε), f. -ήσω, p. -ηκα (fr. πόλεμος), and πολεμίζω (R. πολεμιδ), f. -ίσω, p. -ικα (fr. same). *To make war, to attack, to contend with.*

πολεμικός, ἡ, ὄν, adj. (fr. πόλεμος). *Warlike, fitted for war.*

πολέμιος, α, ὄν, adj. *Warlike hostile, οἱ πολέμιοι, enemies, fi*

πόλεμος, ου, ὁ. *War, battle.*

πολένω (R. πολεν), f. -εύσω, p. πεπόλενκα (another form of πέλω, same as πάλλω, to throw).

To turn round, to turn (the soil), to spend one's life.

πολιορκέω (R. πολιορκε), f. -ήσομαι (fr. πόλις and εἰργνῦμι, to shut in). To invest, to besiege a city.

πολιορκτητής, οὔ, ὁ (fr. πολιορκέω). A besieger of cities, a taker of cities.—Proper name, Poliorcētes, a surname of Demetrius.

πολιός, ἄ, ὄν, adj. Gray, hoary. πόλις, εως, ἡ (Ion. ἶος, epic, ἦος).

A city, a state, a community.

πολιτεία, ας, ἡ (fr. πολιτεύω). The management of public affairs, a political constitution, a form of government, a mode of life.

πολίτευμα, ὅτος, τό (fr. πολιτεύω). Management of public affairs, a constitution.

πολιτεύω (R. πολιτευ), f. -έσω, &c. (fr. πολίτης). To be a citizen, to manage public affairs.—Mid. to be a politician.

πολίτης, ου, ὁ (fr. πόλις). A citizen.

πολιτικός, ἡ, ὄν, adj. (fr. πολίτης). Suitable for, or belonging to a citizen or statesman:—of a city or state, municipal.—τὰ πολιτικά, state affairs, politics.

πολιτικῶς, adv. (fr. πολιτικός). Under a regular form of government, in organized society.

πολλάκις, adv. poetic πολλάκι (fr. πολύς, many). Often, frequently.

πολλαπλάσιος, α, ον, and ος, ον,

(fr. same). *Manifold, much greater, much more, many more.*

πολλαπλάσιον, ον, adj. Same as preceding.

πολλάχθον, adv. (fr. πολύς, many).

In many places, in many ways.

πολυάνδριον, ου, τό (fr. πολύς, many, and ἀνὴρ, a man). A place where many assemble:—hence, a public cemetery.

πολυάνθρωπία, ας, ἡ (fr. πολυάνθρωπος). A great concourse of people, population, a crowd.

πολυάνθρωπος, ον, adj. (fr. πολύς, many, and ἄνθρωπος, a man). Thronged with men, very populous.

πολυαύχενος, ον, and -αυχὴν, ἑνος, adj. (fr. πολύς, large, and αὐχὴν, a neck). Large-necked, strong-necked.

Πολυβιάδης, ου, ὁ. Polybiādes, father of Naucleides.

πολύγονος, ον, adj. (fr. πολύς, many, and γόνος, offspring). Very fruitful, productive, prolific.

πολύδακρυς, υ, and πολυδάκρυτος, ον, adj. (fr. πολύς, many, and δάκρυ, a tear). Weeping much.—Pass. much-weep, deeply lamented.

πολύδωρος, ον, adj. (fr. πολύς, much, and δῶρον, a gift). That has received rich gifts, having a rich dowry.

πολύκλαυστος, ον, adj. (fr. πολύς, much, and κλαίω, to weep). Lamenting much.—Pass. much lamented, deeply deplored.

**Πολύκλειτος**, ου, ὁ. *Polyclētus*, a celebrated statuary of Sicyon.

**πολυκοιρανία**, ας, ἡ. Ion. πολυκοιρανίη, ης (fr. πολύς, *many*, and κοιρανός, *a ruler*). A plurality of rulers, the government of the many.

**Πολυκράτης**, εος, ὁ. *Polycrātes*, a tyrant of Samos, at whose court Anacreon resided for some time.

**πολυμαθής**, ἐς, adj. (fr. πολίς, *much*, and μαθαίνω, *to learn*) Very learned.

**πολυμαθία**, ας, ἡ (fr. πολυμαθής). *Extensive learning*.

**Πολυμνία**, ας, ἡ (fr. πολύς and ὕμνος, *a song*). *Polymnia*, or *Polyhymnia*, one of the nine muses. She presided over eloquence.

**Πολυξένη**, ης, ἡ. *Polyxena*, a daughter of Priam.

**ποlynόμματος**, ου, adj. (fr. πολύς, and ὄμμα, *the eye*). *Having many eyes*.

**πολύπους**, -ποδος, ὁ (fr. πολύς, and πούς, *a foot*). *A polypus*.

**πολύς**, πολλή, πολύ, adj. *Much, many, large, abundant*.—(Comp. irreg. πλείων, πλείστος, § 57).

—Pl. οἱ πολλοί, *the many, the multitude*.—Neut. as adv. πολύ, *much, very, by far*.—Also, τὰ πολλά, and τὸ πολύ, *mostly, for the most part*.—πολὺ μᾶλλον, *much more, rather*.

**πολυσαρκία**, ας, ἡ (fr. πολύς, and σὰρξ, *flesh*). *Abundance of flesh, corpulency*.

**πολύτεκνος**, ου, adj. (fr. πολύς,

and τέκνον, *a child*). *Having many children, prolific*.

**πολυτέλεια**, ας, ἡ (fr. πολυτελής) *Great expense, pomp, magnificence*.

**πολυτελής**, ἐς, adj. (fr. πολύς, *much*, and τέλος, *expense*). *Costly, precious, valuable*.

**Πολύφημος**, ου, ὁ. *Polyphēmus*, one of the Cyclopēs, whose eye Ulysses bored out with a fiery stake.

**πολύφωνος**, ου, adj. (fr. πολύς, and φωνή, *a voice*). *Many-voiced, loquacious*.

**πολύχωρος**, ου, adj. (fr. πολύς, and χώρα, *space*). *Very capacious, spacious*.

**πόμα**, ἄτος, τό (fr. πίνω, *to drink*, R. πο.) *Drink*.

**πομπεύω** (R. πομπεν), f. -εύσω, p. πεπόμπευκα (fr. πομπή). *To make a solemn procession, to march in procession*.

**πομπή**, ἡς, ἡ (fr. πέμπω, *to send*). *A sending:—a solemn procession, a procession*.

**Πομπηΐος**, ου, ὁ. *Pompey*, a famous Roman commander, The rival and opponent of Cæsar. He was defeated at the battle of Pharsalia.

**πονέω** (R. πον), f. -ήσω, p. πεπόνηκα (fr. πόνος) Tr. *to work out, to earn*.—Intr. *to labour, to toil, to be weary, to be exhausted, to be troubled or distressed*.

**πονηρία**, ας, ἡ (fr. πονηρός). *Badness, wickedness, a bad condition*.

**πονηρός**, ἄ, ὄν (fr. πονέω). *Troublesome, causing distress.*—*Pass. wretched, evil, wicked, miserable, useless.*

**πονηρῶς**, adv. (fr. πονηρός). *In bad circumstances, wretchedly, badly.*

**πόνος**, ου, ὅ (fr. πένομαι, *to work*). *Work, labour, toil, fatigue, distress.*

**πόντος**, ου, ὅ. *The sea.*

**Πόντος**, ου, ὅ (Εὐξείνιος). *The Euxine or Black Sea.*

**πόπᾶνον**, ου, τό (fr. πέπτω, *to cook*). *A sacrificial cake.*

**πορεία**, ας, ἡ (fr. πορεύω). *A departure, a passage, a journey, a way.*

**πορεύω** (R. πορεύ), f. -εύσω, p. πεπόρευκα (fr. πόρος). *To cause to go, to convey, to transport.*—*Mid. to go, to set out, to travel.*

**πορθέω** (R. πορθε), f. -ήσω, p. πεπόρθηκα (fr. πέρθω, *to lay waste*). *To lay waste, to devastate, to plunder.*

**πορθμεύς**, ἔως, ὅ (fr. πορθμεύω, *to ferry over*). *A ferryman.*

**πορθμός**, οὔ, ὅ. *A strait (over which is a passage or ferry).*

**πορίζω** (R. πορίδ), f. -ίσω, p. πεπόριξα (fr. πόρος). *To open or find a way, to effect, to provide for (another), to devise.*—*Mid. to provide for one's self, to earn, to acquire, to contrive.*

**πόρος**, ου, ὅ (fr. πείρω, *to pass*, 3 R. πορ). *A passage.*

**πρόρῳ**, adv. (fr. πρό). *Towards, farther on, far, afar off, beyond.*

**πρόρῳθεν**, adv. (fr. πρόρῳ, and *θεν*, *from*). *From afar, from a distance.*

**πόρτις**, ιος, ἡ. *A calf, a heifer.*

**πορφύρεος**, ἑα, ἔον, contr. οὗς, ἄ, οὖν (fr. πορφύρα, the shell-fish from which the purple colouring matter is obtained). *Purple, crimson.*

**πορφύρεός**, -ίδος, ἡ (fr. same). *A purple garment or robe.*

**πόρω**, obsol. in pres.—2a. ἔπορον, inf. πορεῖν, &c. (fr. πόρος). *To give, to furnish, to provide, to present with.*

**Ποσειδῶν**, ὄνος, ὁ. *Neptune* (called by the Greeks Posīdon), the son of Saturn and Ops, and the god of the sea.

**πόσις**, εως, Ion. ιος, ὁ. *A husband.*

**πόσις**, εως, ἡ (fr. πίνω, *to drink*, R. πο). *A drinking, drink.*

**πόσος**, ης, ον, adj. *How much? how large? of what value?*—Pl. πόσοι; *how many?*—Adv. πόσῳ; *by how much?*

**ποταμός**, α, ον, adj. (fr. ποταμός). *Dwelling in rivers, river.*

**ποταμός**, οὔ, ὅ. *A river.*

**πότε**, adv. interrog. (fr. πός, obsol.) *When? at what time?*—Indef. ποτέ, *not πότε, once, ever, some time or other, sometimes, perhaps.*—πότε... πότε, *now... now,—at one time... at another.*

**πότερος**, α, ον, adj. pron. (fr. πός, obsol. and ἕτερος, *the other of the two*). *Which of the two?*—neut. as adv. πότερον, *whether?*



ποτί, Dor. for πρόσ.

πότμος, ου, ὁ (fr. πίπτω, to fall).

What befalls one, fate, destiny, death, lot.

πότνια, ας, ἡ, adj. (in the fem. only,—a title of respect given to women). *Revered, honoured.*

—Subst. a sovereign, a mistress.

ποτόν, οὔ, τό (fr. πίνω, to drink, R. πο). *Drink.*

πότος, ου, ὁ (fr. same). A drinking, a drink, a Bacchanalian festival.

ποτός, ἡ, ὄν, adj. (fr. same). Fit to drink, potable.—φάρμακον ποτόν, medicinal drink, a potion.

ποῦ, adv. interrog. (fr. πός, ob- sol.) *Where? in what place?*

—Indef. and enclitic, somewhere, anywhere, almost, about, nearly.—ποῦ γῆς; in what part of the world?—ἢ που, it would seem indeed.

πούς, ποδός, ὁ. The foot.—ἐκ ποδός, on his very footsteps, closely.

πράγμα, ἄτος, τό (fr. πράσσω, to do). A thing done, a deed, an act, an affair, a business, a thing.

πράν, Dor. for πρίν, adv. Formerly, in former times.

πράξις, εως, ἡ (fr. πράσσω). A doing, a deed, an action, a performance, an exploit.

πρῶτος, ον, and πρῶος, ον, adj. Mild, gentle, soft, tame.

πράσσω, Att. πράττω (R. πραγ), f. πράξω, p. πέπραχα, 2 a. ἔ-

πρίγαν 2 p. πέπραχα. To do, to act, to perform, to manage, to effect.—εὖ πράσσειν, to be fortunate, to do well.—τί πράσσει; how fares?

πράτα, Dor. for πρῶτα, n. pl. of πρῶτος.

πρᾶνς, εἰα, ὁ, adj. Soft, mild, gentle, tame.

πρῶος, and πρῶως, adv. (fr. πρῶος). Softly, gently, mildly, politely, humanely.

πρέπω. To be distinguished:—to become, to suit.—Impers. πρέπει, it becomes, it is fitting, it relates.—τὸ πρέπον, what is becoming.

πρεσβευτής, οὔ, ὁ (fr. πρεσβεύω, to go on an embassy). An ambassador, a deputy.

πρεσβύς, υος, and εως, ὁ, as an adj. Old, ancient:—hence, venerable, revered, esteemed.—Subst. an old man, an elder:—an ambassador, a deputy;—hence

πρεσβύτες, ον, ὁ. An old man, an elder.

πρῆξις, εως, ἡ, Ion. for πρᾶξις.

πρήσσω, Ion. for πράσσω.

πρίᾶμαι (fr. πρίημι, not in use).

Used only as a first aorist to ἀνέομαι, viz. ἐπρίᾶμην, πρίᾶμαι, &c. To buy, to purchase.

Πριάμος, ου, ὁ. Priam, the last king of Troy, slain by Pyrrhus at the siege of that city.

πρίν, adv. Before, sooner, previously, before that.—πρίν ἢ πρίν... πρίν, before that, sooner than, Idioma, 117, 47.

πρό, prep. governs the genitive only, § 124, 14.—In relation to place, *before, in front of*.—To time, *before, prior to*.—To cause, *for, on account of, because of*.—To comparison, *more than, rather than, in preference to, in place of*.—In composition, *before, for, instead of, forth, forward, &c.*

προαγορεύω, f. -εύσω, &c. (πρό, *beforehand*, and ἀγορεύω, *to announce*). *To announce beforehand, to foretell.*

προάγω, f. προάξω, &c. (πρό, *before*, and ἄγω, *to lead*). *To lead onward, to go before, to convey to, to urge on.*

προαίρεσις, εως, ἡ (fr. προαιρέω). *A deliberate purpose, a resolve, a design, an intention, disposition.*

προαιρέω, f. -ήσω, &c. (πρό, *forth*, and αἰρέω, *to take*). *To take forth from, to take beforehand, to select, to undertake*.—Mid. *to prefer, to resolve upon, to determine.*

προαισθάνομαι, f. -αισθήσομαι, &c. (πρό, *before*, and αἰσθάνομαι, *to perceive*). *To perceive beforehand, to foresee.*

προάστειον, ου, ὁ (fr. πρό, *before*, and ἄστυ, *a city*). *A house in the suburbs. pl. the suburbs.*

προβαίνω, f. -βήσομαι, &c. (πρό, *before*, and βαίνω, *to go*). *To go forward, to advance, to go before, to excel.*

προβάλλω, f. -βάλλω, &c. (πρό, *before*, and βάλλω, *to cast*). *To*

*cast before, o place before, to bring forward, to propose*.—τὸ προβληθὲν, *the subject proposed.*

προβάτον, ου, τό (fr. προβαίνω). *A sheep.*

προβιβάζω, f. -ῶσω, &c. (πρό *before*, and βιβάζω, *to carry*) *To carry forward, to advance, to push forward.*

προβλής, gen. ἤτος, adj. (fr. προβάλλω). *Cast forward, projecting.*

προβοσκίς, ἶδος, ἡ (fr. πρό, *before*, and βόσκω, *to feed*). Lit. *A fore-feeder*;—hence, *the proboscis or trunk* (of an elephant).

προγίγνομαι, f. -γενήσομαι, &c. (πρό, *before*, and γίγνομαι, *to be*). *To exist before, to precede, to go before*.—οἱ προγεννημένοι, *the men of former days, ancestors.*

προγόνος, ου, ὁ (fr. προγίγνομαι). *An ancestor, a progenitor.*

προδείκνυμι, f. -δείξω, &c. (πρό, *before*, and δείκνυμι, *to show*). *To hold up to view, to exhibit, to show beforehand.*

προδήλως, adv. (fr. πρόδηλος, *manifest*). *Manifestly, evidently, publicly.*

προδιαβαίνω, f. -βήσομαι, &c. (πρό, *before*, and διαβαίνω, *to cross*). *To cross before, to pass over first.*

προδιδάσκω, f. -δάξω, &c. (fr. πρό, *before*, and διδάσκω, *to teach*). *To teach before or previously.*

**προδίδωμι**, f. -δώσω, &c. (πρό, before, and δίδωμι, to give).

To give before, to give first, to give to an enemy, to betray, to give up.

**Πρόδixκος**, ου, ὁ. Prodicus, a rhetorician of Cos, the author of the beautiful episode on the choice of Hercules, related by Xenophon in his Memorabilia of Socrates.

**προδοσία**, ας, ἡ (fr. προδίδωμι). Treachery, a betrayal.

**προδοτής**, ου, ὁ (fr. same). A traitor, a betrayer.

**προϊδῶ**, and **προιδέω**, f. -εἰδήσω, &c. (πρό, before, and εἶδω, to know). To know beforehand, to look to, to provide for.

**προίμι**, f. -είσομαι, &c. (πρό, before, and εἶμι, to go). To go before, to lead the way, to advance.

**προεῖπα**, 1 a. and **προεῖπον**, 2 a. (πρό, before, and εἶπα, &c. to tell, fr. ἔπω, obsol. in pres.) To tell beforehand, to predict, to enjoin, to command.

**προερέω**, Ion. and **προερώ**, Attic future—pres. not in use (πρό, before, and ἐρέω, and ἐρώ, I will say). I will foretell, I will relate beforehand. See ἐρώ.

**προέρχομαι**, f. -ελεύσομαι, &c. (πρό, before, and ἔρχομαι, to go). To go forward, to move onward, to proceed, to come forth, to appear in public.

**προέχω**, f. -έξω, and -σχήσω, &c. (πρό, before, and ἔχω, to have). To have or hold before, to sur-

pass, to excel.

**προήκω**, f. -ήξω, &c. (πρό, and ἔκω). To go before, to advance.

**προθίέω**, f. -θείσομαι, &c. (πρό, and θίω, to run). To run before, to run forward, to outrun.

**προθυμέομαι**, f. -ήσομαι, &c. (πρόθυμος). To be zealous, prompt, to desire earnestly.

**προθυμία**, ας, ἡ (fr. πρόθυμος). Willingness, activity, zeal.

**πρόθυμος**, ου, adj. (fr. πρό, before, and θυμός, spirit). Of a forward spirit, willing, eager, prepared, ready, disposed.

**προθυμως**, adv. (fr. πρόθυμος). Willingly, eagerly, readily.

**προιάπτω**, f. -άψω, &c. (προ, before, and ἵαπτω, to hurl). To hurl or throw forward, to send away, to send beforehand.

**προίημι**, f. προήσω, &c. (πρό, before, and ἵημι, to send). To send forward, to yield or give up, to abandon.—MID. to emit.

**προῖκα**, adv. (fr. προῖξ, a gift). Gratis, without pay.

**προίστημι**, f. προστίσω, &c. (πρό, before, and ἵστημι, to place). To place before, to propose:—Intr. in the p. and 2 a. to stand in front of, to defend.—ὁ προϊστάς, an overseer.

**προκάθηναι**, &c. (πρό, before, and κάθηναι, to sit). To sit down before.

**προκᾶλέω**, f. -κᾶλέσω, &c. (πρό, forth, and κᾶλέω, to call). To call forth, to summon.—MID. to challenge.

**προκάλυμμα**, ἄτος, τό (fr. προ-

καλύπτω, to conceal, viz. by placing something before). A screen, a covering, a veil.

προκατακαίω, f. -καύσω, &c. (πρό, before, and κατακαίω, to burn). To burn before or beforehand.

προκατακλίνω, f. -κλίνω, &c. (πρό, before, and κατακλίνω, to set or cause to lie down, viz. at table). To cause to recline at table in a higher place.—

MID. to recline at table in a higher place, or before others.

προκαταλαμβάνω, f. -λήψομαι, &c. (πρό, before, and καταλαμβάνω, to seize upon). To seize beforehand, to anticipate, to seize before.

προκειμαι, f. -κεισομαι, &c. (πρό, before, and κείμαι, to lie). To lie before, to be exposed.

Πρόκνη, ης, ἡ. Procnē, a daughter of Pandion, king of Athens. She was changed into a nightingale.

προκόπτω, f. -κόψω, &c. (πρό, before, and κόπτω, to cut). Properly, to cut a way forward (as through a forest), to proceed, to advance.

προκρίνω, f. -κρίνω, &c. (πρό, before, and κρίνω, to choose). To choose in preference, to prefer.

προκύπτω, f. -κύψω, &c. (πρό, before, and κύπτω, to bend down). To bend forward, to project, to look out of (a window), to put forth the head from.

πρόκωπος, ου, adj. (fr. πρό, in

front of, and κόπη, a handle). Held by the handle, held ready (for the onset).

προλέγω, f. -λέξω, &c. (πρό, before, and λέγω, to say). To say beforehand, to predict, to foretell, to divulge.

προμαντεύομαι, f. -εύσομαι, &c. (πρό, before, and μαντεύομαι, to prophesy). To prophesy beforehand, to predict, to foretell.

Πρόμαχος, ου, ὁ. Promāchus, a brother of Jason.

προμετωπίδιον, ου, τό (fr. πρό, before, and μέτωπον, the forehead). The upper part of the forehead, a forehead-band or ornament, a frontlet.

Προμηθεύς, ἰως, ὁ. Promētheus, a son of Japetus. He stole fire from the chariot of the sun, and brought it to the earth in a reed.

προνήχομαι, f. -νήσομαι, &c. (πρό, before, and νήχομαι, to swim). To swim before.

προνοέω, f. -ήσω, &c. (πρό, before, and νοέω, to consider). To consider beforehand.—MID. to provide for, to take care of.

προνοητικῶς, adv. (fr. προνοητικός, exercising forethought). With forethought, providently, carefully, circumspectly.

πρόνοια, ας, ἡ (fr. προνοέω). Previous consideration, forethought, foresight, prudence.

Πρόξενος, ου, ὁ. Proxēnus, a Boeotian, one of the commanders in the expedition of Cyrus

whose place, when he was put to death by Artaxerxes, was supplied by Xenophon.

**προοδοιορέω**, f. -ήσω, &c. (πρό, before, and ὁδοιορέω, to travel). To travel before, to precede.

**προοίμιον**, ου, τό (fr. πρό, before, and οἶμος, a song). A prelude, an exordium, an introduction:—a promise, a foretaste.

**προοράω**, f. προόφωμαι, &c. (πρό, before, and ὁράω, to look). To look beforehand, to provide against.—Mid. to suspect.

**προπάροισθε**, adv. (fr. πρό, intens. and πάροισθε, before). Before.

**προπάσχω**, f. -πίσσομαι, &c. (πρό, before, and πάσχω, to suffer). To suffer before, to be previously affected.

**προπέμπω**, f. -πέμψω, &c. (πρό, before, and πέμπω, to send). To send before, to send forward; to convey, to escort, to conduct on its way, to accompany.

**προπετής**, ἱς, adj. (fr. πρό, forward, and πέτω, same as πίπτω, to fall). Hanging forwards:—precipitate, rash, foolish.

**προπηδάω**, f. -ήσω, &c. (πρό, before, and πηδάω, to bound). To bound forward.

**προπηλακίζω**, f. -ίσω, &c. (πρό, intens. and πηλακίζω, to trample in the mud). Lit. "To throw into, and trample on, in

the mire."—Hence, *to insult, to abuse, to slight*.

**προπίνω**, f. -πίομαι, &c. (πρό, before, and πίνω, to drink). To drink before, to drink to one—to his health, to quaff.

**πρόρριζος**, ον, adj. (fr. πρό, forth, and ῥίζα, a root). From the roots, from the foundation.

**πρός**, prep. (governs the genitive, dative and accusative § 124, 15, primary meaning passage or transition). With the gen. transition from:—of, for the sake of, on account of, in respect to, by.—With the dative, close to, to, in addition to, besides, with, before, at, upon.—With the acc. towards, to, at, against, with reference to, in comparison with, by, with, &c.—πρός πολὺν χρόνον, for a long time.—πρός καιρόν, for a time, for the moment.—In composition generally, in addition to, over and above, besides, against, unto:—and often intensive.

**προσαγγέλλω**, f. -αγγέλω, &c. (πρός, to, and ἀγγέλλω, to announce). To announce to, to carry intelligence to.

**προσαγορεύω**, f. -εύω, &c. (πρός, to, and ἀγορεύω, to speak). To address, to accost, to salute by name, to name, to call.

**προσάγω**, f. -άξω, &c. (πρός, to, and ἄγω, to lead). To lead to, to admit, to introduce, to offer to, to apply, to move to.

**προσαναπλάσσω**, Att. -τιω, f.

πλάττω, &c. (πρός, over and above, and ἀναπλάσσω, to form anew). To form anew upon, or construct besides, to form new inventions still.

προσάπτω, f. -άψω, &c. (πρός, to, and ἄπτω, to fasten). To fasten to, to apply, to attribute.

προσαρτάω, f. -ήσω, &c. (πρός, unto, and ἄρτάω, to join). To attach to, to bind to, to unite, to cement.

προσανυάω, f. -ήσω, &c. (πρός, to, and ανυάω, to speak). To speak to, to address.

προσβάλλω, f. -βάλλω, &c. (πρός, to, and βάλλω, to cast). To cast to, to put to, to contribute to, to run into (port).

πρόςγειος, on, adj. (fr. πρόσ, towards, and γέα, the earth). Near the earth, towards the land.

προσγίγνομαι, f.-γενήσομαι, &c. (πρός, in addition, and γίγνομαι, to be). To be added, to be besides, or in addition.

προσδέομαι, f. -δεήσομαι, &c. (πρός, in addition, and δέομαι, to need). To need besides, to feel additional want, to be in great want.

προσδέχομαι, f. -δέξομαι, &c. (πρός, in addition, and δέχομαι, to receive). To receive in addition, to take up, to admit farther, to await.

προσδίδωμι, f. -δώσω, &c. (πρός, in addition, and δίδωμι, to give). To give in addition, to impart.

προσδοκάω, f. -ήσω, &c. (πρός, intens. and δοκάω, to look for). To look earnestly for, to expect, to await, to hope.

πρόσειμι, f. -ίσομαι, &c. (πρός, at, and εἰμι, to be). To be present at, to be there, to be added to.

πρόσκειμι, f. -έισομαι, &c. (πρός, towards, and εἰμι, to go). To go towards, to approach, to come near.

προσεῖπον (πρός, to, and εἶπον, I spoke), used as 2 a. to προσ-αγορεύω. I spoke to, I addressed.

προσελαύνω, f. -ελάσω, &c. (πρός, towards, and ελαύνω, to drive). To drive towards, to, or against, to ride up to or against, to attack.

προσεξευρίσκει, f. -ευνρήσω, &c. (πρός, in addition, and εξευρίσκει, to invent). To invent in addition, to make additional discoveries.

προσερχομαι, f. -ελεύσομαι, &c. (πρός, towards, and ἔρχομαι, to come or go). To come towards, to approach, to go to.

πρόσῃ, adv. (fr. πρόσ, in addition, and ἔτι, still). Still farther, besides, moreover.

προσεύχομαι, f. -εύσομαι, &c. (πρός, to, and εὖχομαι, to pray). To pray to.

προσέχης, ἑς, adj. (fr. προσέχω). Connected with, contiguous, bordering on, neighbouring.

προσέχω, f. -έξω, or -σχήσω, &c. (πρός, to, and ἔχω, to hold). To

*hold to, to bring towards.*—*προσέχειν νοῦν*, to direct the thoughts to, to observe attentively, to mark.—*Intr. to follow, to associate with.*

*προσηγορία*, ας, ἡ (fr. *προσαγορεύω*, to salute). A salutation, a name, an epithet.

*προσῆκω*, f. -ῆσω, &c. (πρός, to, and ἔκω, to come). To come to, to belong to, to be applicable to, to besit, to concern.—*Impers. it is fitting, it becomes, it behooves.*—*Adj. προσήκων*, ον, suitable, proper.—*Subst. ὁ προσήκων*, a relation.

*προσηλόω*, f. -ώσω, &c. (πρός, to, and ἑλώω, to nail). To nail to.

*προσημαίνω*, f. -σημαίνω, &c. (πρό, before, and σημαίνω, to signify). To show beforehand, to forebode, to foretell.

*πρόσθε*, adv. before a vowel *πρόσθεν* (fr. *πρό*, before). Before, in front of, formerly.

*πρόσθετος*, ον, adj. (fr. *προστίθμι*, to add to). Additional, adjoined, put on, artificial.

*προσθήκη*, ης, ἡ (fr. same). An addition, something supplementary, a thing given to the bargain or gratis.

*πρόσθιος*, α, ον, adj. (fr. *πρόσθι*). Anterior, fore, in front.—*τὰ πρόσθια σκέλη*, the fore legs.

*προσίσχω*, same as *προσέχω*.

*προσκαλέω*, f. -καλέσω, &c. (πρός, to, and καλέω, to call). To call to, to call upon.—*Mid. to invite.*

*πρόσκειμαι*, f. -κείσομαι, &c. (πρός, near, and κείμαι, to lie).

To lie near, to press upon, to beset.

*προσκομίζω*, f. -ίσω, &c. (πρός, to, and κομίζω, to bring). To bring to.

*προσκυνέω*, f. -ήσω, &c. (πρός, intens. and κυνέω, to kiss). To adore, to salute reverently.

*προσλαμβάνω*, f. -λήψομαι, &c. (πρός, in addition, and λαμβάνω, to take). To take in addition, to acquire besides, to appropriate, to comprehend.

*πρόσοδος*, ου, ἡ (fr. *πρός*, unto, and ὁδός, a way). A way to, an approach, an entrance:—*revenue, income.*

*προσπασσυλεύω*, and -παταλεύω, f. -εύσω, &c. (πρός, to, and πασσαλεύω, to peg). To fasten to with a peg, to nail to or on.

*προσπелάζω*, f. -πελάσω, &c. (πρός, to, and πελάζω, to draw near). To draw near unto, to approach.

*προσπίπτω*, f. -πεσοῦμαι, &c. (πρός, unto, and πίπτω, to fall). To fall out to, to happen to, to light upon, to come in contact with, to meet, to attack.

*προσπλάσσω*, Att. -πλάττω, f. -πλάσω, &c. (πρός, to, and πλάσσω, to form). To form upon, to paste on, to fix to.

*προσποιέω*, f. -ήσω, &c. (πρός, to, and ποίω, to make). To make over to, to add to, to assign to.—*Mid. to acquire, to lay claim to, to pretend, to profess, to feign.*

προσπολεμέω, f. -ήσω, &c. (πρός, against, and πολεμέω, to wage war). To wage war against.

προσπορίζω, f. -ίσω, &c. (πρός, in addition to, and πορίζω, to procure). To procure in addition, to acquire, to provide, to add to, to occasion.

πρόσταγμα, ἄτος, τό (fr. προστάσσω). An order, a command.

προστάσσω, Att. -τάττω, f. -τάξω, &c. (πρός, in addition, and τάσσω, to order). To order in addition, to enjoin further, to ordain, to command strictly, to place in command.

προστερνίδιον, ου, τό (fr. πρό, before, and στέρον, the breast). A breast-plate.

προστίθημι, f. προσθήσω, &c. (πρός, in addition, and τίθημι, to place). To put or place to, to add to, to annex, to attribute, to impute.

προστίμησις, εως, ἡ (fr. προστιμῶ, to decree a punishment). The assigning a punishment, a sentence, a punishment.

προσφέρω, f. προσόλω, &c. (πρός, to, and φέρω, to bring). To bring to, to offer, to apply.—Mid. to bring one's self to, i. e. to come to, to arrive at, to assault, to conduct one's self towards, to treat.

πρόσφημι, &c. (πρός, to, and φημί, to speak). To speak to, to address, to accost.

προσφίλης, ες, adj. (πρός, to, and φίλος, dear). Dear to, beloved, acceptable, cherished.

πρόσω, adv. (fr. πρό, forward). Forward, farther on, afar, far.—Comp. προσωτέρω, προσωτάτω.

προσωνυμία, ας, ἡ (fr. πρόσ, in addition, and ὄνομα, a name). A surname, an epithet.

πρόσωπον, ου, τό (fr. πρόσ, to or towards, and ὤψ, the eye). The countenance, the mien, the appearance.

προτείνω, f. -τενῶ, &c. (πρό, before, and τείνω, to stretch). To stretch before, to extend, to hold out to, to present.

προτερέω (R. προτερε), f. -ήσω, p. πεπροτέρηκα (fr. πρότερος). To be before, to be superior to, to conquer, to excel.

πρότερος, α, ον, adj. (comp. fr. πρό, before). Anterior, prior, preceding, earlier.—Adv. πρότερον, before, previously.

προτιθήμι, f. -θήσω, &c. (πρό, before, and τίθημι, to place). To place before, to bring forward, to propose, to publish.

προτιμάω, f. -ήσω, &c. (πρό, before, τιμάω, to prize). To prize more highly, to esteem more, to prefer.

προτρέπω, f. -τρέψω, &c. (πρό, forward, and τρέπω, to turn). To push forward, to urge on, to impel, to incite, to warn.

προτρεπτικός, ἡ, όν, adj. (fr. προτρέπω). Tending to urge forward, exciting, stimulating, encouraging.

προτρέχω, f. -δραμομαι, &c. (πρό, before, and τρέχω, to run). 21\*



run) *To run before, to outstrip.*

προὔργου, adv. (for *πρὸ ἔργου*).

*Useful, expedient, of advantage.*

προφαίνω, f. -φᾶνᾶ, &c. (*πρὸ*, before, and *φαίνω*, to show).

*To hold out to view, to exhibit, to foreshow.*

προφάσις, εως, ἡ (fr. *προφαίνω*).

*A pretext, a pretence, an excuse, a cause, or occasion.*

προφερέης, ες, adj. (fr. *προφέρω*).

*Preferable, superior, distinguished, excellent.*

προφέρω, f. *προοίσω*, &c. (*πρὸ*, before, and *φέρω*, to bring).

*To bring forward, to bring before, to bring to view, to make evident.—Mid. to bring one's self forward, to boast.*

προφεύγω, f. -φεύξομαι, &c. (*πρὸ*, before, and *φεύγω*, to flee). *To flee before, to escape.*

προφήτης, ου, ὁ (fr. *πρὸ*, before, and *φημί*, to tell). *A prophet, a soothsayer, a diviner.*

πρόφρων, ου, adj. (fr. *πρὸ*, before, and *φρήν*, mind). *With a forward mind, ready, willing, cordial:—prudent, circum-spect.*

προφυλάσσω, and Att. -τιω, f. -φυλάζω, &c. (*πρὸ*, before, and *φυλάσσω*, to watch). *To watch before, to guard, to protect.—Mid. to guard against.*

προχέω, f. -χέσω, &c. (*πρὸ*, forth, and *χέω*, to pour). *To pour forth, to pour out.—Mid. to flow out.*

προχωρέω, f. -ήσω, &c. (*πρὸ*, forward, and *χωρέω*, to go). *To go forward, to proceed, to advance, to increase, to grow.*

πρόω (R. *προ*), f. *πρώσω*, p. *πέπρωκα* (by Metath. for *πόρω*). *To allot.—Perf. pass. πέπρωμαι, plur. πεπρώμην.*

πρύμνα, Ion. *πρύμνη*, ης, ἡ (fem. of *πρύμνος*, the extreme). *The poop of a vessel, the stern.*

Πρυτάνειον, ου, τό. *The Prytanæum, a large public building at Athens, in which the Prytanes, or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.*

πρώην, adv. *Lately, recently, formerly, previously.*

πρωῖ, adv. *Early, in the morning.*

πρωῖος, α, ου, adj. (fr. *πρωῖ*). *Early.—Comp. πρωιαίτερος, πρωιατῆτος, § 56.*

πρώρα, ας, ἡ (fr. *πρὸ*, before). *The prow, the forepart of a ship.*

πρωτα, adv. (neut. pl. of *πρωτος*). *In the first place, first.*

πρωτεῖον, ου, τό (fr. *πρωτεύω*). *The first place, the palm, the highest rank.*

Πρωτεσίλαος, ου, ὁ. *Protesilāus*, a Grecian chief, first landed and first killed, at the siege of Troy.

πρωτεύω (R. *πρωτευ*), f. -εύσω, p. *πεπρώτευκα* (fr. *πρώτος*). *To be the first or best, to bear the palm, to excel.*

πρώτος, η, ον, adj. (superl. fr. πρό, before, as if πρότατος, πρώ-  
αιος). *First*.—Adv. πρώτον,  
and πρώτως, *first, in the first*  
*place*.—τὸ μὲν πρῶτον, *at first*  
πταίρω (R. πταιρ, 2 πιδρ), ἰ  
πιδρῶ, 1 a. ἐπιδρῶ, 2 a. ἐπιδρ-  
ρον. *To sneeze*.

πιτελεύ, ας, ἡ. *The elm tree*.  
πιτερόεις, όεσσα, οεν, adj. (fr.  
πιτερον). *Winged, having*  
*wings*.

πτέρον, ου, τό (fr. πέτομαι, to  
fly). *A wing, a pinion*.

πτερόω (R. πτερό), f. -ώσω, p.  
ἐπτερωκα (fr. πτερον). *To fur-*  
*nish with wings, to fledge*.

πτέρυξ, ύγος ἡ (fr. πτερον). *A*  
*wing, a plume, a pinion*.

πτερωτός, ἡ, όν, adj. (fr. πτερόω).  
*Winged, furnished with pi-*  
*nions*.

πηγνός, ἡ, όν, adj. (fr. πημι, ob-  
sol. 2 a. ἐπιην, to fly). *Having*  
*wings, winged*.

πιόέω (R. πτος), f. πτιόσω, p.  
ἐπιτόηκα. *To cause terror, to*  
*strike with dread, to cause to*  
*fly away, to frighten away*.

Πτολεμαίος, ου, ό. *Ptolemy*,  
surnamed *Lagus*. On the di-  
vision of Alexander's con-  
quests, he received Egypt, and  
from him his successors as-  
sumed the title of Ptolemy.

πτωχός, ἡ, όν, adj. (fr. πτωσσω,  
to crouch). *That begs from*  
*door to door, poor, wretched*.—  
Subst. ό πτωχός, *a beggar*.

Πυγμαῖοι, ων, οί. *The Pigmies*,  
*a fabled nation of dwarfs*.

Πυθαγόρας, ου, ό. *Pythagoras*,  
a celebrated Grecian philoso-  
pher of Samos. He flourished  
about 500 B. C.

Πυθαγορικός, ἡ, όν, adj. *Py-*  
*thagorean*.—Subst. *a disciple*  
*of Pythagoras*.

Πύθων, ωνος, ό. *Python*, a ce-  
lebrated serpent killed by  
Apollo.

πυκάζω (R. πυκαδ), f. -άσω, p.  
πεπίκυκα (fr. πυκα, closely).  
*To compress, to cover, to sur-*  
*round, to deck profusely*.

πυκνός, ἡ, όν, adj. poetic for

πυκνός, ἡ, όν, adj. (fr. πυκα,  
closely). *Thick, close, com-*  
*compact, crowded, frequent, nu-*  
*merous, firm: — intelligent,*  
*prudent*.

πύλη, ης, ἡ. *A gate, a pass*.

Πύλαι, ων, αἱ (an abbreviation  
for Θερμοπύλαι). *Thermopy-*  
*lae*, a famous pass which re-  
ceives its name from the *hot*  
*baths* near it, where Leonidas  
with 300 Spartans for three  
days withstood the whole Per-  
sian army, B. C. 480.

πυλωρέω (R. πυλωρ), f. -ήσω,  
&c. (fr. πυλωρός, a gatekeeper).  
*To keep watch at the gate, to*  
*be a gatekeeper, to watch*.

πυνθάνομαι (R. πυνθ, 2 πθθ),  
f. πυνθόμαι, p. πέπυσμαι, 2 a.  
ἐπύθόμην. *To inquire, to*  
*question, to learn by inquiry, to*  
*ascertain, to perceive*.

πυξοειδής, ές, adj. (fr. πύξος, and  
είδος, appearance). *Resem-*  
*bling the box tree*.

πύξος, ου, ἡ. *The box tree.*

πῦρ, πῦρος, τό. *Fire.*

πῦρά, ἄς, ἡ (fr. πῦρ). *A pile of wood for burning, a funeral pile.*

πύργος, ου, ὁ. *A tower.*

πυρίπνοος, ον, adj. (fr. πῦρ, and πνέω, *to breathe*). *Fire-breathing.*

Πυριφλεγέθων, οντιος, ὁ (fr. πῦρ, *fire*, and φλέγω, *to burn*). *Pyriphlegethon, a river in the lower world which rolled waves of fire.*

πῦρός; οὔ, ὁ. *Wheat.*

πῦρόω (R. πῦρο), f. -ώσω, p. πῦρωκα (fr. πῦρ, *fire*). *To set on fire, to burn, to heat.*

πυρπολέω (R. πυρπολεῖ), f. -ήσω, &c. (fr. πῦρ, *fire*, and πολέω, *to turn round*). *To light up a fire, to set on fire, to lay waste with fire.*

Πύρρα, ας, ἡ. *Pyrrha, the wife of Deucalion.*

πυρρόχιζω (R. πυρρόχιζω), f. -ίσοω (fr. πυρρόχη, *the Pyrrhic dance*, a dance performed in full armour). *To dance the Pyrrhic dance.*

Πύρρος, ου, ὁ. *Pyrrhus, a celebrated king of Epirus.*

πω, Enclitic particle (fr. πός, *obol*.) *Yet, in some way, somehow, ever.*—It is commonly joined with negatives, as, μήπω, *not yet, by no means*:—οὐδέπω, *not yet, not at all.*

πωλέω, (R. πωλεῖ), f. -ήσω, p. πωλώκα (fr. πωλέω, *to turn round*). *To go about and*

*barter, or sell goods, to trade to sell, to exchange.*

πῶμα, ἄτος, τό. *A cover, a lid*

πῶποτε, adv. (fr. πῶ, and ποτέ *ever*). *Ever, at any time, at some time.*

πῶς, adv. *With the circumflex, interrogative, how? in what way?—Without the accent, as enclitic, indefinite, anyhow, in some way or other, in any way somehow.*

## P.

ῥα, enclitic particle (epic for ἄρα). *Then, thereupon, indeed, &c.*

ῥάβδος, ου, ἡ. *A staff, a rod, a wand.*

Ῥαδάμανθυς, νος, ὁ. *Radamanthus, a son of Jupiter and Eurōpa, who, for his justice upon earth, was made one of the judges of the lower world.*

ῥάδιος, α, ον, adj. *Easy, light, complaisant.*—Comp. ῥάων ῥᾶστος, § 53, 3.

ῥαδίως, adv. (fr. ῥάδιος). *Easily*  
ῥαθυμέω (R. ῥαθυμέω), f. -ήσω, p. ῥαθυμέωκα (fr. ῥαθυμός, *easy-minded*). *To be easy-minded, to be careless, negligent, or free from care.*

ῥαθυμία, ας, ἡ (fr. ῥαθυμείω) *Carelessness, indolence, negligence, ease, leisure.*

ῥάκος, εος, τό (fr. ῥήγνυμι, *to rend*). *A piece torn of:—a rag, a shred, a tattered garment.*

ῥάξ; ῥάγος, ἡ. *A grape a grape stone.*

ῥάστος, superl. of ῥάδως, which see.

ῥάχις, εως, and ιος, ἡ. *The backbone, the back.*

ῥάων, comp. of ῥάδιος, which see. *Ῥέα*, ας, ἡ. *Rhea*, wife of Saturn, and mother of the gods.

ῥέεθρον, Ion. and poetic for ῥέθρον.

ῥέζω (R. ῥεγ, and εγ, 3 ὀγ), f. ῥέξω, and ῥεξω, 2 p. ῥογα (fr. ῥεγω, obsol.) *To do, to perform, especially, to sacrifice.*

ῥεῖα, adv. (fr. ῥεῖδιος). *Easily.*

ῥεῖθρον, ου, τό (fr. ῥέω, to flow). *A stream.*

ῥέμβω (R. ῥεμβ). *To turn round.* *Mid. to turn one's self round, to go astray, to wander.*

ῥεῖμα, ἄτος, τό (fr. ῥέω). *A stream.*

ῥέω (R. ῥεω and ῥεω, 2 ῥυ), f. ῥέυσμαι, p. ῥέψυμα, 1 a. ῥέψυσα, f. pass. ῥυήσμαι, 2 a. pass. ῥέψυην. *To flow, to run, to flow down.*

ῥέω (R. ῥε), obsol. in pres., for which ῥημι is used. Tenses used are, p. ῥεηα, p. pass. ῥεημαι, 1 a. pass. ῥέψυθην and ῥέψυθην, 3d f. ῥέψυμαι. *To say, to tell, to speak.*

ῥήγμα, ἄτος, τό (fr. ῥήγνυμι). *A rent, a strain, a fracture.*

ῥήγνυμι (R. ῥηγ, 2 ῥαγ, 3 ῥωγ), f. ῥήξω, 2 a. pass. ῥέψυθην. *To rend, to tear, to break.*— 2d perf. intr. ῥέψυγα, *to be torn in pieces, to break loose.*

ῥῆμα, ἄτος, τό (fr. ῥέω, obsol. to speak). *A word, a saying.*

ῥήτωρ, ορος, ὁ (fr. same). *A public speaker, an orator, a rhetorician.*

ῥητῶς, adv. (fr. same). *Expressly said, literally, accurately defined.*

ῥιγέω (R. ῥιγε, 3 ῥιγ), f. -ήσω, p. m. ῥέψυγα, with a pres. sense (fr. ῥίγος, cold). *To stiffen with cold, to freeze, to shiver with cold:—to become stiff with dread.*

ῥίζα, ης, ἡ. *A root.*

ῥιζοτόμος, ου, ὁ (fr. ῥίζα, and τέμνω, to cut). *A root-gatherer, one that cuts and gathers roots, a sort of nickname for physicians.*

ῥιζόω (R. ῥιζο), f. -ώσω, p. ῥέψυζωα (fr. ῥίζα). *To cause to take root.—Mid. to take root, to strike root.*

ῥίον, ῥίνος, and ῥίς, ῥίνος, ἡ. *The nose.—αἱ ῥίνες, the nostrils.*

ῥινόκερος, ωτος, ὁ (fr. ῥίς, and κερας, a horn). *The rhinoceros.*

ῥίον, ου, τό. *The summit of a mountain, a peak, a promontory.*

ῥιπτέω, same as

ῥίπτω (R. ῥιφ), f. ῥίψω, p. ῥέψυφα, 2 a. ῥέψυφον. *To throw, to hurl, to cast, to beat down, to cast away.*

ῥοδινός, ἡ, ὅν, adj. (fr. ῥόδον) *Made of roses.*

ῥόδον, ου, τό. *The rose.*

ῥόος, ῥόου, contr. ῥοῖς, ῥοῦ, ὁ (fr. ῥέω, to flow). *A stream, a current.*

ῥόπαλον, ου, τό (fr. ῥέπω, to bend upon) A club, a staff.

ῥοφέω (R. ῥοφε), f. -ήσω, p. ἔφ-  
ρόφηκα. To sip, to sup up, to  
drink, to taste.

ῥύγχος, εος, τό (fr. ῥύζω, to snarl  
like an angry dog). Properly,  
the distorted visage of an an-  
gry dog:—commonly, a snout,  
a bill, a beak.

ῥυθμός, οὔ, ὁ. Rhythm, mea-  
sured movement, cadence, the  
beat, music, measure.

ῥύμμα, ἄτιος, τό (fr. ῥύπτω, to  
cleansc). That which is used  
for cleansng, a cleansng pro-  
cess.

ῥύομαι (R. ῥυ), f. ῥύσομαι, &c.  
See ἔρῳ. To rescue, to pre-  
serve, to deliver, to restrain.

Ῥωμαῖος, ου, ὁ. A Roman.

ῥωμαῖός, α, ου, adj. (fr. ῥώμη).  
Robust, strong.

ῥώμη, ης, ἡ (fr. ῥώννυμι).  
Strength, vigour, might.

Ῥώμη, ης, ἡ. Rome.

ῥώννυμι, and ῥωννύω (R. ῥω),  
f. ῥώσω, p. ἔρῳκα. To strength-  
en, to fortify, to confirm.

## Σ.

σάγηνη, ης, ἡ. A net.

σαίνω (R. σαιν, 2 σαν), f. σάνω,  
p. σάσασκα (akin to σείω). To  
shake, to move or wag the tail  
(as a fawning dog);—hence,  
to fawn, to flatter, to fawn  
upon.

σαίρω (R. σαιρ, 2 σαρ, 3 σση)

f. σάρω, 2 p. σέσση. To grin.  
—to sweep, to brush, to clean.

Σαλαμίς, ἴνος, ἡ. Salamis.—

1. An island off the coast of  
Attica, celebrated for the great  
victory obtained by the Greeks  
over the Persians in its vici-  
nity.—2. A city on the eastern  
shore of Cyprus.

Σαλμυδησός, οὔ, ἡ. Salmys-  
sus, a city of Thrace on the  
Euxine.

Σαλμωνεύς, έως, ὁ. Salmoneus,  
a king of Elis who styled him-  
self Jupiter, and sought to imi-  
tate thunder and lightning.

σαλπικτής, οὔ, ὁ (fr. σαλπίζω,  
to sound a trumpet). A trum-  
peter.

σάλπιγξ, ιγγος, ἡ. A trumpet.

Σάμιος, ου, ὁ. A Samian, an  
inhabitant of Samos.

σάνδαλον, ου, τό. A sandal.

σαπρός, ύ, όν, adj. (fr. σήπω, to  
corrupt). Decayed, corrupted,  
spoiled, useless.

Σαπφώ, όος, contr. οὗς, ἡ. Sap-  
pho, a celebrated poetess of  
Lesbos, flourished B. C. 610.

Σάρδεϊς, ων, αἱ. Sardis, a city  
of Lydia, where the army of  
Cyrus mustered for the expe-  
dition against Artaxerxes.

σαρκοβόρος, ου, adj. (fr. σάρξ,  
and βορά, food). Carnivorous,  
using flesh as food.

σαρκοφάγος (R. σαρκοφάγε), f.  
-ήσω (fr. σάρξ and φάγειν, to  
eat). To eat flesh, to be carni-  
vorous.

σάρξ, σαρκός, ἡ. Flesh.

σατραπεύω (R. σατραπεν), f. -είσω (fr. σατραπής). *To be a satrap, to rule as a satrap.*

σατραπής, ου, ὁ. *A satrap, a Persian governor.*

σατύρος, ου, ὁ. *A satyr.*

σαντου, ἧς, contr. for σεαντοῦ, ἧς.

σαφής, ἐς, adj. *Manifest, clear, evident, plain.*

σαφώς, adv. (fr. σαφής). *Manifestly, clearly, evidently, &c.*

σβέννυμι (R. σβε), f. σβέσω, p. ἔσβηκα, p. pass. ἔσβισμαι. *Tr.*

*To extinguish, to quench.—*

*—Perf. ἔσβηκα, and 2 a. ἔσβην, intr. to go out, to become extinguished.*

σεαντοῦ, ἧς, reflex. pron. § 63 (fr. σοῦ, of thee, and αὐτοῦ, self). *Of thyself, thine.*

σεβομαι (R. σιβ), f. σέβομαι, p. σέσεμμαι. *To revere, to adore, to worship, to stand in awe of.*

σεθεν, poet. for σοῦ, § 70

σεῖο, Ion. for σοῦ, § 70.

σειρά, ᾗς, ἡ (fr. εἶρω, to tie). *A cord, a rope, a chain.*

σεισμός, οὔ, ὁ (fr. σείω, to shake). *A shaking, an earthquake.*

Σέλευκος, ου, ὁ. *Seleucus, one of Alexander's generals, surnamed Nicator, or the victorious.*

σελήνη, ἧς, ἡ. *The moon.*

σελίνον, ου, τό. *Parsley.*

Σεμέλη, ἧς, ἡ. *Semele, daughter of Cadmus, and mother of Bacchus.*

σεμνός, ἡ, ὄν, adj. (fr. σέβομαι, to revere). *Venerable, revered, holy, solemn, honourable.—σεμ-*

*νός τις, a grave sort of person.*

σεμνύνω (R. σεμνυν), f. -ῶνῶ (fr. σεμνός). *To make venerable.—Mid. to be proud of, to boast of, to be arrogant.*

Σερπίτιος, ου, ὁ. *A Seriphian, an inhabitant of Seriphus, one of the Cyclades.*

σεῦ, Æolic for σοῦ, gen. of σύ, § 70.

Σεύθης, ου, ἡ. *Seuthes, a name common to several of the Thracian kings.*

σηκός, οὔ, ὁ. *An inclosed place:—a fold, a pen, a stable:—a sepulchre, a temple, a shrine.*

σημα, ἄτος, τό. *A sign, a mark:—a gravestone, a tomb.*

σημαίνω (R. σημαίν, 2 σημαῖν), f. -ᾶνῶ, p. σεσίμαγκα (fr. σῆμα, a mark). *To point out, to show, to signify, to command.*

σημεῖον, ου, τό (fr. σῆμα). *A sign, a proof, an indication.*

σθενώ (R. σθεν), f. σθενῶ (fr. σθένος, strength). *To be strong, to be able, to have power.*

σιγᾶω (R. σῖγα), f. -ήσω, p. σισίγηκα (fr. σιγή). *To be silent, to keep silence.*

σιγή, ἧς, ἡ. *Silence.*

σιδήρεος, ἑα, ἑόν, contr. οὗς, ᾗ, οὖν, adj. (fr. σίδηρος). *Of iron, iron.*

σίδηρος, ου, ὁ. *Iron:—a sword.*

Σιδών, ὄνος, ἡ. *Sidon, an ancient and wealthy city of Phœnicia.*

Σιδῶνιος, α, ον, adj. *Sidonian*  
f. ὄστ. *a Sidonian.*

**Σικελία**, ας, ἡ. *Sicily*, the largest island in the Mediterranean, south of Italy.

**Σικελικός**, ἡ, ὄν, adj., same as.

**Σικελός**, ἡ, ὄν, adj. *Sicilian*.—Subst. οἱ **Σικελοί**, the *Sicilians*.

**Σιλανός**, οὔ, ὁ. *Silanus*, an officer of Cyrus, belonging to Ambracia.

**Σιλουῖος**, ου, ὁ. *Silvius*, son of Æneás, and third king of Alba.

**σιμῶς**, ἡ, ὄν, adj. *Flat-nosed*:—bent, turned up, oblique, steep.

**Σιμωνίδης**, ου, ὁ. *Simonides*, a celebrated poet of Ceos, B. C. 566.

**σίνω** (R. *σιν*), act. not used.—Mid. *σίνομαι*, used only in pres. and imperf. *To hurt, to injure, to destroy, to plunder*.

**Σινωπεύς**, ἰως, ὁ. *A Sinopian*, a citizen of *Sinope* on the Euxine.

**Σίπυλος**, ου, ὁ. *Sipylos*, a mountain of Lydia in Asia Minor.

**Σίσυφος**, ου, ὁ. *Sisyphus*, a son of Æólus, distinguished for his craftiness.

**σιτᾶγωγός**, ὄν, adj. (fr. *σίτος*, corn, and *ἄγω*, to convey). *Conveying corn or provisions*.

**σιτέω** (R. *σίτε*), f. -ήσω, p. *σεσέτηκα* (fr. *σίτος*). Tr. *to feed, to nourish*.—Mid. *to help one's self to food, to feed upon, to eat, to feast upon*.

**σιτίζω** (R. *σιτιδ*), f. -ίσω, p. *οσοίτηκα* (fr. *σίτος*). *To feed abundantly, to fatten*.—Mid. *to fatten one's self, to eat*.

**σιτίον**, ου, τό (fr. *σίτος*). *Food provisions, nourishment*.

**σίτος**, ου, ὁ. *Wheat, corn, bread, food, provision*.—Pl. τὰ *σίτα*.

**σιωπάω** (R. *σιωπα*), f. -ήσω, p. *σεσιώπηκα* (fr. *σιωπή*). *To remain silent, to refrain from speaking*.—*σιγάω*, properly signifies *taceo, to cease from speaking*.—*σιωπάω*, *sileo, not to speak*.

**σιωπή**, ἡς, ἡ. *Silence*.

**σκαῖός**, á, ὄν, adj. *Left, on the left side*:—*unlucky, awkward*:—*western, towards the west*.

**σκάπτω** (R. *σκαφ*), f. *σκάψω*, p. *ἔσκαφα*. *To dig*.

**σκάφος**, εος, τό (fr. *σκάπτω*). *Something hollowed or dug out, a boat, a skiff, a vessel, a raft*.

**σκεδάζω** (R. *σκεδαδ*), f. -άσω, p. pass. *ἐσκίδασμαι* (fr. *κεάζω*, Th. *κέω*, to cleave). *To scatter, to put to flight*.

**σκεδάννυμι**, and **σκεδαννύω**, same as *σκεδάζω*.

**σκέλος**, εος, τό. *The leg*.

**σκέπτομαι** (R. *σκεπ*), f. *σκέψομαι*, p. *ἔσκεμμαι* (fr. *σκέπω*, to cover). *To look from afar* (shading the sight with the hand), *to look forward or around, to contemplate, to examine closely*.

**σκευάζω** (R. *σκευαδ*), f. -άσω, p. *ἐσκευάκα* (fr. *σκευή*). *To prepare, to arrange, to get ready, to fit out, to put on*.

**σκευασία**, ας, ἡ (fr. *σκευάζω*). *Preparation, equipment*.

σκευή, ἥς, ἡ. *Equipment, armour, dress, attire.*

σκεῦος, εὖς, τό. *A vase, a vessel:—a tool, an implement, a weapon:—an article of dress:—a piece of furniture:—baggage.*

σκηνή, ἥς, ἡ. *A tent, a hut, a stage, a scene.*

σκήπτρον, ου, τό (fr. σκήπτω). *A staff, a sceptre.*

σκηπτοῦχος, ου, ὁ (fr. σκήπτρον, and ἔχω, to hold). *A sceptre-bearer, a sovereign, a satrap, or governor of a province.*

σκήπτω (R. σκηπ), f. σκήψω, p. ἔσκηψα. *To place on the ground, to fix (a staff) for the purpose of supporting.—MID. to lean or rest upon for support:—to dissemble, to pretend.*

σκιὰ, ᾗς, ἡ. *A shadow, a shade.*

σκιρτάω (R. σκιρτα), f. ᾤσω, p. ἔσκιρτηκα. *To bound, to spring, to gambol, to skip.*

σκληρός, ᾧ, ὄν, adj. *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

σκληρότης, ητος, ἡ (fr. σκληρός). *Hardness, roughness, &c.*

σκόπελος, ου, ὁ (fr. σκόπος). *A height, an eminence, a lofty rock (commanding an extensive view).*

σκοπέω (R. σκοπε), f. ᾤσω, p. ἔσκόπηκα (fr. σκοπός). *To observe narrowly, to examine, to survey, to consider, to aim at, to look at.*

σκοπός, οῦ, ὁ (fr. σκέπτομαι, to

look around). *A watch, a scout:—an aim, an object, a mark.*

σκορπίος, ου, ὁ. *The scorpion.*

Σκύθης, ου, ὁ. *A Scythian.*

Σκυθία, ας, ἡ. *Scythia, a country embracing a large portion of Northern Asia.*

Σκυθικός, ἡ, ὄν. *Scythian.*

σκυθρωπός, ἡ, ὄν, adj. (fr. σκυθρός, morose, and ὤψ, the countenance). *Having a morose look, a gloomy aspect.*

σκύλαξ, ἄκος, ὁ. *A young animal, commonly, a young dog, a whelp.*

Σκύλλα, ης, ἡ. *Scylla, a daughter of Nisus, king of Megara. σκύμνιον, ου, τό (dim. of σκύμνος). A young animal, the young, a cub.*

σκύμνος, ου, ὁ. *A young animal.*

σχύταλη, ης, ἡ (fr. σχύτος, a skin). *A scytale, a small roller, round which a strip of skin was wound, edge to edge, on which secret communications were written lengthwise, and which being unwound, could be read only by rewinding it on a roller of the same size. This was a Spartan mode of secret writing. σκώπτω (R. σκωπ), f. σκώψω, p. ἔσκωψα. *To scoff, to deride, to banter, to mock, to jest.**

σμηουργός, οὔ, ὁ (fr. σμήνος, a swarm of bees, and ἔργον, work). *A bee-master, one who has a swarm of bees.*

σμήχω (R. σμῆγ, § 82, Obs. 2), f. σμήξω, p. ἔσμηξα. *To smoulder.*



σοβέω (R. σοβε), f. -ήσω, p. σε-  
σόβηκα. *To move, to drive off,  
to urge forward.*—Intr. *to  
hasten.*

Σόλων, ωος, ὁ. *Solon, one of  
the seven wise men of Greece,  
B. C. 594.*

σός, σή, σόν, poss. pron. (fr. σύ,  
thou). *Thy, thine.*

Σοννιαίος, ἄδος, ἡ, adj. *Sunian.*

Σούνιον, ου, τό. *Sunium, a pro-  
montory on the southern ex-  
tremity of Attica, on which  
was a temple of Minerva, from  
which she was called Sunias.*

Σούσα, ων, τά. *Susa, a city of  
Susiana in Persis.*

Σοφαίνετος, ου, ὁ. *Sophænētus,  
an officer in the army of Cy-  
rus. He was from Stymphal-  
lus, a small town in Arcadia.*

σοφία, ας, ἡ (fr. σοφός). *Wisdom.*  
σοφιστής, οὔ, ὁ (fr. σοφίζω, *to  
render wise*). *A teacher of  
wisdom:—a sophist.*

Σοφοκλῆς, έους, ὁ. *Sophocles, a  
celebrated Greek tragic poet,  
born at Colonus, B. C. 495.*

σοφός, ή, όν, adj. *Wise.*

σπανίζω (R. σπανιδ), f. -ίσω,  
p. έσπάνηκα (fr. σπάνις). *To  
want, to be destitute.*

σπάνιος, α, ον, adj. *Rare, scarce.*

σπανίς, εως, ή (fr. σπανός, *scarce*).  
*Want, scarcity, indigence.*

σπανίως, adv. (fr. σπάνιος,  
*scarce*). *Scarcely, rarely, sel-  
dom.*

σπαργάνον, ου, τό (fr. σπάργω,  
*to swathe*). *A swathing cloth,  
or band.*

Σπάρτη, ης, ή. *Sparta, a cele-  
brated city of Greece, the  
capital of Laconia.*

Σπαρτιάτης, ου, ὁ. *A Spartan.*  
σπάω (R. σπα), f. πᾶσω, p.  
ἔσπᾶκα. *To draw, to drag  
to draw up, to drink.*

σπείρω (R. σπειρ, 2 σπᾶρ, 3  
σπορ), f. σπερῶ, p. ἔσπαρκα,  
2 a. ἔσπαρον. *To sow, to scat-  
ter seed.*

σπένδω (R. σπενδ), f. σπείσω.  
*To pour out a liquid, to offer  
a libation, to ratify a treaty  
(by solemn rites).—Mid. to  
conclude a treaty, to make a  
league or covenant.*

σπέρμα, ἄτος, τό (fr. σπείρω).  
*Seed.*

σπεύδω (R. σπευδ), f. σπεύσω,  
p. ἔσπευκα. *Tr. to propel, to  
urge forward.—Intr. to press  
forward, to hasten, to strive  
after.*

σπήλαιον, ου, τό (fr. σπέος, *a  
cave*). *A cave, a grotto.*

σπιθαμή, ης, ή (fr. σπίζω, *to ex-  
tend*). *A span.*

Σπινθάρως, ου, ὁ. *Spinthārus,  
a Corinthian architect.*

σπλαγχνεύω (R. σπλαγχνευ), f.  
-εύσω, p. ἔσπλάγχνευκα (fr.  
σπλάγχνον). *To inspect the  
entrails of a victim, to pre-  
dict from inspecting the en-  
trails.*

σπλάγχνον, ου, τό, pl. τὰ σπλάγ-  
χνα. *The entrails.*

σπόγγος, ου, ὁ. *A sponge.*

σπονδή, ης, ή (fr. σπένδω). *A  
libation.—Pl. a treaty, a truce,*

because commonly ratified by libations.

σπουδάζω (R. σπουδαῖ, f. -άσω, p. ἐσπούδακα (fr. σπουδή). *To be earnest, to be zealous, to apply earnestly, to hasten.*

σπουδή, ἥς, ἥ (fr. σπείδω). *Earnestness, zeal, activity, diligence.*

σπουδαιολογέω (R. σπουδαιολογέ, f. -ήσω, &c. (fr. σπουδαῖος, earnest, and λέγω, to speak). *To speak on serious matters.*

σπουδαῖος, α, ον, adj. (fr. σπουδή). *Zealous, active, upright, honest, excellent, worthy.*

σταγών, όνος, ἥ (fr. στάζω, to fall in drops). *A drop.*

στάδιον, ον, τό, and στάδιος, ον, ό. *A stadium, a Grecian measure of length, containing 606 feet 10 inches.*

σταθμός, οὔ, ό (fr. ἵσταμαι, to stand). *A halting or resting-place on a journey, a station, an inn, a stable, a pen:—a balance, a weight.—Pl. τὰ σταθμά, door posts.*

στασιάζω (R. στασιαδ), f. -άσω, p. ἐστασίακα (fr. στάσις). *To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.*

στάσις, εως, ἥ (fr. ἵσταμαι, to stand, to rise up). *A rising against lawful authority, sedition, discord, faction, revolt, a party:—position, posture.*

σταφυλή, ἥς, ἥ. *A grape, a bunch of grapes.*

στέγη, ἥς, ἥ (fr. στέγω, to cover).

*A covering, a roof, a ceiling.*

στειβω (R. στείβ, 2 στιβ, 3 στοβ, from original form, στίβω), f. στείψω, p. ἔστειψα, 2 a. ἔστιβον, 2 p. ἔστοβα. *To tread, to trample, to full cloths:—to follow, to track.*

στέλλω (R. στείλ, 2 σιάλ, 3 στολ), f. στείλῶ, p. ἔστειλα, 2 a. pass. ἐστίαλην. *To send, to fit out, to equip, to array, to get ready.*

στενάζω, and στενάχω (R. στενᾶχ), f. -άζω, p. ἐστινᾶχα (forms of στένω, to groan). *To groan, to lament, to bewail, to sigh.*

στεναχίζω (R. στεναχιδ), f. -ίζω, same as preceding.

στενός, ἥ, όν, adj. *Strait, close, crowded:—pinched by want, in straitened circumstances.—Subst. τὰ στενά, the straits.*

στέργω (R. στεργ, 3 στοργ), f. στέρξω, p. ἔστερχα. *To love, to cherish, to be content with.*

στερεότης, ητος, ἥ (fr. στερεός, firm). *Firmness, strength, hardness.*

στερέω (R. στερε), f. -ήσω, and -έσω (fr. στερέω, same). *To deprive, to despoil, to rob, to plunder.*

στέρον, ον, τό (fr. ἵσταμαι, to stand). *The breast, the heart.*

στερρός, ά, όν, adj. (fr. same). *Firm, compact, hard, solid.*

στερρότης, ητος, ἥ (fr. στερρός). *Firmness, hardness, solidity.*

στεφανίσκος, ον, ό (dim. of στέφανος). *A small crown, a wreath, a garland.*

στέφανος, ου, ὁ (fr. στέφω). *A crown.*

στέφανός (R. στέφανο), f. -ώσω, p. ἐστέφανωκα (fr. στέφανος). *To crown.*

στέφανος, εος, τό, poetic for στέφανος.

στέφω (R. στέφ), f. στέψω, p. ἔστεψα. *To crown.*

στῆθος, εος, τό (fr. ἵστημι, *to erect*). *The breast.*

στήλη, ης, ἡ (fr. same). *A column.*—αἱ στήλαι, *the pillars of Hercules.*

στηρίζω (R. στηριγ), f. -ίξω, p. ἐστηρίξα. *To prop, to support.*

στίβας, ἄδος, ἡ (fr. στείβω, *to treat*). *A bed, or couch of straw or leaves.*

στίβος, ου, ὁ (fr. στείβω, 2 R. στίβ, *to tread*). *A beaten path, a footway, a track.*

στίφος, εος, τό (fr. same). *A troop, a crowd, a multitude.*

στίχος, ου, ὁ (fr. στείχω, *to march in a row*). *A rank, a row, a line.*

στολή, ῆς, ἡ (fr. στέλλω, *to fit out*). *Attire, dress, a robe, a garment.*

στόλος, ου, ὁ (fr. same). *A fleet, an expedition.*

στόμα, ἄτος, τό. *The mouth, an opening.*

στόμιον, ου, τό. Same as στόμα.

στοναγή, ῆς, ἡ (fr. στενέχω, *to groan*). *A groan, lamentation.*

στοργή, ῆς, ἡ (fr. στέργω, *to love*). *Love, natural affection.*

στορέννυμι, and στρώννυμι (R.

στορε and στρω), f. στορέσω, i. στρώσω, p. ἔστρωκα, i. a. p. ἐστορέσθην and ἐστρώθην. *To strewn, to spread, to smooth down.*

στρατεία, ας, ἡ (fr. στρατεύω). *A military expedition, a campaign.*

στράτευμα, ἄτος, τό (fr. same). *An army.*

στρατεύω (R. στρατευ), f. -εύσω, p. ἐστράτευκα (fr. στρατός, *a camp*). *To make a military expedition, to go on a military expedition, to serve in war.*

στρατήγέω (R. στρατήγε), f. -ήσω, p. ἐστράτηγχα (fr. στρατηγός). *To lead an army, to be a general, to have the command of, to command.*

στρατηγός, οὔ, ὁ (fr. στρατός, *an army*, and ἄγω, *to lead*). *A commander.*

στρατιά, ἥς, ἡ (fr. στρατός). *An army.*

στρατιώτης, ου, ὁ (fr. στρατιά). *A soldier.*

στρατιωτικός, ἡ, ὅν (fr. στρατιώτης). *Of or pertaining to soldiers, military, warlike.*—τό στρατιωτικόν, *the army.*

Στρατονίκη, ης, ἡ. *Stratonice, wife of Seleucus, king of Syria.*

στράτοπενον, ου, τό (fr. στρατός, and πέδον, *a foundation*). *An encampment, an encamped army, an army.*

στράτός, οὔ, ὁ (fr. στορέννυμι). *A camp, an encampment, commonly an army.*

στρεβλόω (στρεβλο), f. -ώσω, p. ἐστρέβλωκα (fr. στρεβλός, *twisted*).

ed). To wind or twist with a screw or roller:—to torture, to put to the rack.

στρεπτός, οὐ, ὁ (fr. στρέφω). A twisted chain, a necklace.

στρέφω (R. στρεφ, 2 στράφ, 3 στροφ), f. στρέψω, p. ἔστροφα, § 101. 5.—2 a. ἔστραφον, p. pass. ἔστραμμαι, § 93, 3, Exc. To turn, to twist, to turn round.—Mid. to turn one's self round, to return.

στρουθιον, ου, τό (dim. of στρουθός, a sparrow). A small sparrow.

στρουθοκάμηλος, ου, ὁ (fr. στρουθός, a sparrow, and κάμηλος, a camel). An ostrich.

Στροφαῖδες, ων, αἱ (νήσοι). Strophædes, two small islands in the Ionian sea, near the coast of Elis.

Στρυμών, ὄνος, ὁ. Strymon, a river of Thrace.

στρώμα, ἄτος, τό (fr. στρώννυμι, to spread). Any thing spread out (to lie on), a bed, a couch, a coverlet.

στρωμνή, ἥς, ἡ (fr. same). A couch, a mattress, a bed.

στιγμῆρος, ᾶ, ὄν, adj. (fr. στυγίω, to hate). Hatelul, odious, dreadful, dismal.

στιγμῆρος, ἡ, ὄν (by syncope for στυγῆρος), adj. (fr. same). Hatelul, dismal, harsh, cruel.

Στυμφάλις, ἴδος, ἡ, adj. Stymphalian. — Στυμφάλις λίμνη, Lake Stymphalis, in Arcadia. — Στυμφαλίδες ὄρνιθες, the Stymphalian birds.

Στυμφάλιος, ου, ὁ. A Stymphalian, an inhabitant of Stymphalus.

Στύμφαλος, ου, ὁ. Stymphalus, a town in the north-east part of Arcadia.

Στύξ, Στυγός, ἡ. The Styx, a river in the lower world.

σύ, gen. σοῦ, &c. pers. pron. § 60. Thou.

συγγένεια, ας, ἡ (fr. συγγενής). Affinity, relationship, kindred.

συγγενής, ἐς, adj. (fr. σύν, with, and γένος, birth). Having a common origin, of the same family, related:—Subst. a relation.

συγγηράσκω, f. —γηράσω, &c. (σύν, with, and γηράσκω, to grow old). To grow old with.

συγγίγνομαι and συγγίνομαι, f. —γενήσομαι, &c. (σύν, with, and γίγνομαι, to be). To be with, to associate with, to be together.

συγγιγνώσκω, f. —γνώσομαι, &c. (σύν, with, and γινώσκω, to be of opinion). To agree in opinion with:—to pardon, to forgive.

συγγνώμη, ης, ἡ (fr. συγγιγνώσκω). Pardon, forgiveness, indulgence.

σύγγραμμα, ἄτος τό (fr. συγγράφω). A writing, a treatise, a history.

συγγραφεύς, ἑως, ὁ (fr. same). A writer, an author, a historian.

συγγράφω, f. —γράψω, &c. (σύν, together, and γράφω, to write). To put together in writing,

to compose, to write, to prepare.

**σύγε** (σύ and γε emphatic). *Τῆου* for thy part, thou at least, thou even.

**συγκάλλω**, f. -κάλλω, &c. (σύν, together, and κάλλω, to call). To call together, to convoke.—**ΜΙD.** to invite.

**συγκάλυπτο**, f. -κάλυπτο, &c. (σύν, with, and κάλυπτο, to cover). To cover with, to cover up, to hide.

**συγκάμνω**, f. -κῦμω, &c. (σύν, with, and κάμνω, to labour). To labour with, to assist, to help.

**συγκαταβαίνω**, f. -βήσομαι, &c. (σύν, with, and καταβαίνω, to descend). To descend with, to go down together, to engage in, to submit to.

**συγκαταδύνω**, f. -δύσω, &c. (σύν, with, and καταδύνω, or -δύω, to sink). To sink with, to go down along with.

**συγκατακαίω**, f. -καίω, &c. (σύν, with, and κατακαίω, to consume). To burn up along with, to consume together with.

**συγκατασβέννυμι**, f. -σβέσω, &c. (σύν, with, and κατασβέννυμι, to quench). To extinguish together with, to destroy utterly.

**συγκλείω**, f. -κλείω, &c. (σύν, together, and κλείω, to shut). To shut together, to shut in, to shut up.

**συγκρίνω**, f. -κρίνω, &c. (σύν, together, and κρίνω, to judge). To judge (things) together, to compare, to interpret

**συγκροτέω**, f. -ήσω, &c. (σύν, together, and κροτέω, to strike). To strike together, to clap (hands), to unite, to collect.

**συγκρούω**, f. -κρούω, &c. (σύν, together, and κρούω, to strike or dash). To strike or dash together, to bring into collision, to join:—to cause variance.

**συγκρύπτω**, f. -κρύπτο, &c. (σύν, with, and κρύπτω, to hide). To cover up, to hide, to conceal.

**συγχαίρω**, f. -χαρῶ, &c. (σύν, with, and χαίρω, to rejoice). To rejoice with.

**συγχορεύω**, f. -χορεύω, &c. (σύν, with, and χορεύω, to dance). To dance with.

**συγχωρέω**, f. -χωρήσω, &c. (σύν, with, and χωρέω, to go). To go with, commonly, to yield, to grant, to pardon.

**σῦκον**, ου, τό. A fig.

**συκοφαντέω** (R. συκοφαντεῖν), f. -ήσω (fr. συκοφάντης, an informer). To inform against, to calumniate, to slander.

**συλλαμβάνω**, f. -λήψομαι, p. συνείληφα (σύν, with, and λαμβάνω, to seize). To seize together, to lay hold of, to grasp, to assist, to comprehend.

**συλλέγω**, f. -λέξω, &c. (σύν, together, and λέγω, to gather). To bring together, to collect, to unite.

**συλληπτρία**, ας, ἡ (fr. συλλαμβάνω, to assist). A female assistant, a helper.

**συλλογή**, ἡς, ἡ (fr. συλλέγω) A

*gathering, a collection, a muster:—acquisition.*

συμβαίνω, f. -βήσομαι, &c. (σύν, together, and βαίνω, to go).

To go together, to come together, to meet, to agree.—Impers. συμβαίνει, it happens, it is fit.—τὸ συμβεβηκός, that which has occurred to, a peculiarity.—Pl. τὰ συμβεβηκότα, occurrences, events.

συμβάλλω, f. -βάλλω, &c. (σύν, together, and βάλλω, to cast).

To cast together, to unite, to compare:—to strike together, to contend, to engage (in battle) with.—Mid. to meet with, to contribute to.

συμβασιλεύω, f. -εύσω, &c. (σύν, with, and βασιλεύω, to reign).

To reign with.

συμβιώωσις, εως, ἡ (fr. συμβιόω, to live together). A living together, a community, a union.

σύμβολον, ου, τό (fr. συμβάλλω). A sign, a token, a symbol.

συμβουλευώ, f. -εύσω, &c. (σύν, together, and βουλεύω, to counsel).

To counsel, to advise.—Mid. to consult with, to deliberate.

σύμβουλος, ου, ὁ and ἡ (fr. σύν, with, and βουλή, counsel). An adviser, a counsellor.

συμμαχία, ας, ἡ (fr. συμμαχέω, to be an ally in war). An alliance (in war), a confederacy, assistance.

σύμμαχος, ου, ὁ (fr. σύν, with, and μάχομαι, to fight). An ally, a fellow combatant.

σύμμαχος, ου, adj. (fr. same).

Allied with, friendly.

συνμέτρως, adv. (fr. σύμμετρος, proportionate). Proportionally, suitably.

συνπαίζω, f. -παίζομαι (σύν, with, and παίζω, to play). To play with, to sport together.

συνπάρεμι, f. -έσομαι, &c. (σύν, with, and πάρεμι, to be present). To be present with.

σύμπας, -πᾶσα, -παν, adj. (fr. σύν, together, and πᾶς, all). All together, the whole.

συνπάσχω, f. -πείσομαι, &c. (σύν, with, and πάσχω, to suffer). To suffer along with, to sympathize.

συνπειθω, f. -πεισω, &c. (σύν, with, and πείθω, to persuade).

To persuade along with, to prevail upon, to influence.—Mid. to be persuaded, to consent.

συνπίνω, f. -πίομαι, &c. (σύν, with, and πίνω, to drink). To drink with, to drink together.

συνπίπτω, f. -πесоῦμαι, &c. (σύν, together, and πίπτω, to fall). To fall together, to meet, to fall down.

συνπλέκω, f. -πλέξω, &c. (σύν, together, and πλέκω, to weave).

To weave together, to entwine to plait together, to interweave.—Mid. to join battle with, to grapple with.

συνπλέω, f. -πλεύσομαι, &c. (σύν, with, and πλέω, to sail). To sail with.

Συμπληγάδες, ων, αἱ (scil. πᾶς

τραί). *The Symplegades*, two rocks at the entrance of the Euxine, so called from their supposed collision or dashing together when ships attempted to pass between them.—(σύν, together, and πλῆσσω, to dash.)  
**σύμπλοος, οον**, contr. -πλους, πλοον, adj. (fr. συμπλέω). *Sailing with*.—Subst. *the companion of a voyage, a companion*.  
**συμπόσιον, ου, τό** (fr. συμπίνω). *A drinking together, a banquet*:—*a banqueting-hall*.  
**συμπράσσω**, and -τιω, f. -πράξω, &c. (σύν, with, and πράσσω, to do). *To do along with, to aid another in doing, to assist*.  
**σύμπτωσις, εως, ἡ** (fr. συμπίπτω, to meet). *A meeting, a concurrence*.  
**συμφέρω**, f. συνοίσω, &c. (σύν, together, and φέρω, to bring). *To bring together, to collect, to contribute, to be profitable, or useful, to assent to*.—**ΜΙΔ**. *to come together, to flow*.—**τὸ συμφέρον**, *what is profitable*.  
**συμφεύγω**, f. -φείξω, &c. (σύν, and φεύγω, to flee). *To flee together with, to escape to*.  
**συμψέλω**, f. -ξω, &c. (σύν, and φλέγω, to burn). *To burn together, to burn with*.  
**συμφορά, ἄς, ἡ** (fr. συμφέρω). *An event, hap, chance, calamity*.  
**συμφυής, ἐς**, adj. (fr. συμφύω, to grow together). *Grown together, united, placed together*.  
**σύμφωνος, ου, adj.** (σύν, and φωνή). *Concordant, harmonious*.

**σύν**, prep., governs the dative only, § 124, 16. *With, together with, in company with*:—*by means of, &c.*—In composition, the same, denoting, *concurrence in action, association, combination, union, &c.*, and sometimes intensity only.

**συνάγω**, f. -άξω, &c. (σύν, together, and ἄγω, to lead). *To lead, to draw together, to collect, to gather, to unite*.

**συναγώνιζομαι**, f. -ίζομαι, &c. (σύν, together with, and ἄγωνίζομαι, to contend). *To contend jointly with others, to aid in combat, to succour, to defend*.

**συνᾶδω**, f. -ᾶσω, &c. (σύν, with, and ᾶδω, to sing). *To sing with*.

**συναθροίζω**, f. -θροίσω, &c. (σύν, together, and ἀθροίζω, to assemble). *To assemble together*.

**συναίρω**, poetic for συναίρω.

**συναιρέω**, f. -ήσω, &c. (σύν, together, and αἰρέω, to take). *To take together, to collect, to capture, to destroy*.

**συναίρω**, f. -ᾶρῶ, &c. (σύν, together, and αἶρω, to raise). *To raise together, to assist in raising, to lift with*:—*to take away, to seize*.

**συναισθάνομαι**, f. -αισθάνομαι, &c. (σύν, with, and αισθάνομαι, to perceive). *To perceive along with, to feel or sympathize with, to be conscious of, to feel certain of*.

**συναλλάσσω**, Att. -τιω, f. -αλ-

λάσω, &c. (σύν, with, and ἀλλάσσω, to change). To exchange with, to contract with, to associate to:—to reconcile (persons at variance).—MID. to have intercourse with, to share with.

**συναντάω**, f. -ήσω, &c. (σύν, with, and ἀντάω, to meet). To meet with, to light upon, to go to meet.

**συναπόλλυμι**, f. -ολέσω, &c. (σύν, with, and ἀπόλλυμι, to destroy). To destroy together with.—

MID. to perish with.

**συνάπτω**, f. -άψω, &c. (σύν, together, and ἄπτω, to fasten).—To fasten together, to unite, to hang together, to meet.

**συναρπαζώ**, f. -ἄσω, &c. (σύν, together, and ἀρπαζώ, to carry off). To carry off together, to carry off, to seize, to plunder.

**συναρτάω**, f. -ήσω, &c. (σύν, together, and ἀρτάω, to hang up). To hang up together with, to join together, to fit to, to unite with.

**συνάχθωμαι**, f. -θήσομαι, Att. -θήσομαι, &c. (σύν, together, and ἄχθωμαι, to be distressed). To be distressed, grieved, or afflicted together, to grieve with, to be displeased at.

**συνδεσμος**, ου, ὁ (fr. συνδέω). A bond, a connexion.—In grammar, a conjunction.

**συνδέω**, f. -δήσω, &c. (σύν, together, and δέω, to bind). To bind together, to fasten with, or chain to.

**συνδιαπράσσω**, and -ττω, f. -πρά-

ξω, &c. (σύν, with, and διαπράσσω, to accomplish). To effect jointly, to bring about by means of, to manage with.

**συνδιαφθείρω**, f. -φθερῶ, &c. (σύν, with, and διαφθείρω, to destroy). To destroy along with, to aid in destroying.

**συνδιώκω**, f. -διώξω, &c. (σύν, with, and διώκω, to pursue). To pursue in company with others, to join in the pursuit, to pursue eagerly.

**συνέδριον**, ου, τό (fr. σύν, with, and ἔδρα, sitting). A sitting together, the sitting of a council, an assembly.

**συνεῖδω**, f. -εῖδομαι, &c. (σύν, intens. and εἶδω, to know). To know thoroughly, to be conscious of, to feel certain of, to perceive.

**σύνειμι**, f. -έσομαι (σύν, together, and εἰμι, to be). To be with, to associate with, to be intimate with.

**σύνειμι**, f. -έσομαι (σύν, with, and εἶμι, to go). To go along with, to come with, to accompany.

**συνεισφέρω**, f. -εισολίσσω, &c. (σύν, together, and εἰσφέρω, to contribute). To unite in contributing, to contribute with others.

**συνεκβάλλω**, f. -βῶλω, &c. (σύν, together, and ἐκβάλλω, to cast out). To cast out, or banish at the same time, or together.

**συνεκπέμπω**, f. -πέμψω, &c. (σύν, with, and ἐκπέμπω, to send forth). To send forth together.

**συνεκφέρω**, f. -εξολίσσω, &c. (σύν,



with, and ἐκφέρειν, to bear forth).  
To bring forth together with,  
to show at the same time.

συνελαύνω, f. -ελάσω, &c. (σύν,  
together, and ελαύνω, to drive).  
To drive together, to collect, to  
drive.

συνελόντι, adv. (properly 2 a. pt.  
of συναίρειν). In a word,  
briefly. Idioms, 117, 36.

συνεξαιρέω, f. -αιρήσω, &c. (σύν,  
together, and εξαίρω, to take  
out). To take out together, to  
remove together with, to assist  
in removing.

συνεξανίστημι, f. -αναστήσω, &c.  
(σύν, together, and ἐξανίστημι,  
to cause to arise). To cause  
to arise together, or at the  
same time.—In p. and 2 a. intr.  
to arise in a body, or as one  
man.

συνέπομαι, f. -ίπομαι, &c. (σύν,  
with, and ἔπομαι, to follow).  
To follow with, to accompany,  
to attend.

συνεργέω (R. συνεργός), f. -ήσω,  
p. συνήργηκα (fr. συνεργός).  
To work with, to aid a person  
in his work, to co-operate, to  
assist.

συνεργός, οὔ, ὅ (fr. σύν, with, and  
ἔργον, a work). An assistant.

συνέρχομαι, f. -ελεύσομαι, &c.  
(σύν, with, and ἔρχομαι, to  
come, or go). To come, or go  
with, to come together, to meet.

σύνεσις, εως, ἡ (fr. συνίημι, to  
perceive). Intelligence, judg-  
ment, understanding.

συνεστίαω, f. -άσω, &c. (σύν, to-

gether, and ἐστίαω, to receive  
into one's house). To entertain  
a guest.—Mid. to feast with.

συνετός, ἡ, ὄν, adj. (fr. συνίημι, to  
understand). Intelligent, pru-  
dent, wise.

συνευνέτης, ου, ὁ (fr. σύν, with,  
and εὐνή, a couch). A spouse.

συνεχής, ἐς, adj. (fr. συνέχω).  
Connected with, joined together  
continuous:—frequent, habitual,  
constant.—Neut. as adv. συν-  
εχῆς, continually, frequently.

συνέχω, f. -έξω, or συσχήσω, &c  
(σύν, together, and ἔχω, to  
have). To hold together, to  
hold fast, to fasten.

συνεχῶς, adv. (fr. συνεχής)  
Continually, constantly, fre-  
quently.

συνηγορέω, f. -ήσω, &c. (σύν, in aid  
of, and ἡγορέω, same as ἀγο-  
ρέω, to plead). To plead for,  
to defend.

συνήθεια, ας, ἡ (fr. συνήθης).  
Familiar intercourse, habit  
familiarity, custom, a practice.  
συνήθης, ἐς, adj. (fr. σύν, toge-  
ther, and ἡθός, an abode).  
Dwelling together:—hence,  
familiar, intimate, accustomed,  
trusty.

συνηρεφής, ἐς, adj. (fr. συνηρεφω,  
to overshadow). Overshadow-  
ed, covered, shaded.

σύνθεσις, εως, ἡ (fr. συντίθημι, to  
place together). A putting to-  
gether, a composition, a com-  
bining.

σύνθημα, ἄτος, τό (fr. same)  
A sign or word (previously

agreed upon), a signal, a countersign.

συνθηράω, f. -θηράσω, &c. (σύν, together, and θηράω, to hunt).

To hunt in company, to aid in hunting or pursuing.

συνήμι, f. συνήσω, &c. (σύν, together, and ἔμι, to send). To send or bring together:—to comprehend, to perceive, to understand, to know.

συνίστημι, f. συστήσω, &c. (σύν, together, and ἵστημι, to place). To place together, to establish, to plan, to effect, to collect.

σύννομος, ον, adj. (fr. σύν, together, and νέμω, to pasture). Pasturing or grazing together, feeding in company.

συννοος, οον, contr. σύννοος, οον, adj. (fr. σύν, intens. and νόος, nous, the mind). Absorbed in thought, pensive, thoughtful.

σύννοδος, ου, ἡ (fr. σύν, together, and ὁδός, a way). A meeting, an assembly, a synod, a company.

συνοικέω, f. -οικήσω, &c. (σύν, together, and οἰκέω, to dwell). To dwell together, to inhabit the same house or country, to cohabit (as man and wife), to labour under.

συνοικίζω, f. -ίσσω, &c. (σύν, with, and οἰκίζω, to cause to dwell). To cause to dwell with, to give in marriage, to plant a colony.

σύνολος, ον, adj. (fr. σύν, together, and ὅλος, the whole). All together.—Subst. τὸ σύνολον, the whole.—Also, as an adv. τὸ

σύνολον, in fine, on the whole in general.

συνουσία, ας, ἡ (fr. σύνων, pres. pt. of σύνειμι, to be together). An assembly, a meeting, a festival.

σύνταξις, εως, ἡ (fr. συντάσσω, to arrange). A collection, an array, an arrangement.—In grammar, Syntax.

συντάσσω, Att. -τάττω, f. -τάξω, &c. (σύν, together, and τάσσω, to arrange). To put together in proper order, to arrange, to draw up in battle array.

συντελέω, f. -έσω, &c. (σύν, together, and τελέω, to terminate). To terminate completely, to bring about, to accomplish, to perfect, to fulfil.

συντίθημι, f. συνθήσω, &c. (σύν, together, and τίθημι, to place). To place together, to compose, to prepare, to invent.

συντρέπετος, ον, adj. (fr. σύν, together, and τρέπεζα, a table). That sits at the same table, living with.

συντρέχω, f. -δραμοῦμαι, &c. (σύν, together, and τρέχω, to run). To run together, to assemble speedily, to collect, to concur.

συντριβω, f. -τριβω, &c. (σύν, together, and τριβω, to rub). To rub together, to grind, to crush.

σύντροφος, ον, adj. (fr. συντρέφω, to bring up with). Brought up with, familiar, domestic.

συντυγχάνω, f. -τεύομαι, &c. (σύν, with, and τυγχάνω, to meet). To meet with, to fall

in *with*, to have an interview to happen.

συντύραννος, ου, ὁ (fr. σύν, *with*, and τύραννος, a tyrant). A fellow-tyrant.

Συρία, ἄς, ἡ. Syria, a country of Asia Minor, on the Mediterranean.

σφρίγξ, ἰγγος, ἡ. The syrx, the shepherd's pipe or reed.

σφρίζω (R. σφριγ, and σφριδ), f. σφρίζω, p. σεσύριχα (fr. σφριγξ). To play on the pipe.

σφρίσσω, Att. -τιω (R. σφριγ), f. σφρίζω, &c. same as σφρίζω. Also, to hiss or whistle (as a snake), to hiss.

σφύρέω, f. -ρεύσομαι, &c. (σύν, together, and ρέω, to flow). To flow together, to run into.

σφύρω (R. σφρ), f. σφύρω, p. σέσφυκα. To draw, to drag, to tear, to agitate, to sweep, to collect.

σῦς, σνός, ὁ and ἡ. A swine, a boar, a hog, a sow.

σύνσκηρος, ου, ὁ (fr. σύν, *with*, and σκηνή, a tent). A tent-mate, a comrade, a fellow-soldier.

συσκιάζω, f. -ᾶσω, &c. (σύν, *with*, and σκιάζω, to shade). To overshadow, to overcast, to shade.

σύνσκιος, ον, adj. (fr. σύν, *with*, and σκία, a shadow). Covered with shade, shady, affording shade.

συσπειράω, f. -ᾶσω, &c. (σύν, together, and σπειράω, to wind). To wind or roll together, to collect together, to keep in a body.

συσσέτιον, ου, τό (fr. σύν, together, and σίτος, food). A common meal (i. e. a meal eaten in common). A common eating hall.

συστάσεις, εως, ἡ (fr. συνίστημι, to place together). A structure, a constitution, form, make, condition.

συστέλλω, f. -στελῶ, &c. (σύν, together, and στέλλω, to send). To send together, to draw together, to contract, to reduce.

συστρατεύω, f. -εύσω, &c. (σύν, together, and στρατεύω, to go on an expedition). To make a campaign together, to perform military service with, to serve (in the army) with.

συχρός, ἡ, ὄν, adj. Crowded, frequent, numerous, connected, abundant.

σφαγή, ἡς, ἡ (fr. σφάζω). Slaughter, immolation, an execution.

σφαγίον, ου, τό (fr. same). A victim offered in sacrifice.—σφαγία καλά, victims presenting favourable auspices.

σφάζω, Att. σφάτιω (R. σφαγ), f. σφάξω, p. ἐσφάχα, 2 a. pass. ἐσφάγην. To slaughter, to slay in sacrifice, to put to death, to kill.

σφαιροειδής, ἑς, adj. (fr. σφαῖρα, a globe, and εἶδος, form). Spherical, resembling a sphere.

σφαλερός, ἄ, ὄν, adj. (fr. σφάλω). Insecure, tottering, ready to fall:—deceitful, treacherous, not to be depended on.

σφάλλω (R. σφαλ), f. σφάλλω, p.

**ἔσφαλα**. Tr. *to move or shake from its place, to cause to totter, to deceive*.—Intr. *to totter, to be ready to fall, to be insecure*.

**σφάλμα**, ἄτος, τό (fr. σφάλω).

*A slip, a fall, an error.*

**σφάττω**, see σφάζω.

**σφέ**, gen. dual. of οὐ, also epic acc. pl. for σφέας, σφᾶς, of the same.

**σφέας**, neut. σφέα, pl. of οὐ, § 60. **σφετερίζω** (R. σφετεριδ), f. -ίσω, (fr. σφέτερος, your, his own).

*To make your own, to appropriate to one's self.*

**Σφίγξ**, ἰγγός, ἡ. *The Sphinx*, a fabulous monster, having the head and breast of a woman, the body of a lion, and the tail of a serpent.

**σφοδρά**, adv. (fr. σφοδρός, violently). *Violently, forcibly, fiercely, much, strongly, excessively, greatly.*

**σφοδρῶς**, adv. same as σφοδρά. **σφραγίς**, ἴδος, ἡ. *A seal, an impression.*

**σχεδία**, ας, ἡ (properly an adj. σχεδῖος, *hastily done*,—σχεδία, sc. ναῦς). *A vessel hastily made, a raft, a float.*

**σχεδόν**, adv. *Near, nearly, almost*.—In Attic with τι, ας, σχεδόν τι, *nearly, almost*:—perhaps.

**σχέτιος**, α, ον, adj. *Harsh, cruel, indefatigable, wretched.*

**σχῆμα**, ἄτος, τό (fr. ἔχω, *to have, to hold*). *Form, figure, posture, attitude, attire, dignity.*

**σχίζω** (R. σχιδ), f. σχίσω, p. ἐσχίκα. *To split, to cleave, to divide.*

**σχοῖνος**, ου, ὁ. *A rush.*

**σχολάζω** (R. σχολαδ), f. -ᾶσω, p. ἐσχόλακα (fr. σχολή). *To be at leisure, to be at rest, to apply to, to be a pupil of.*

**σχολαστικός**, ἡ, ὄν, adj. (fr. same). *Enjoying leisure, studious*.—Subst. *a student*:—by later writers, *a pedant, a simpleton*.

**σχολή**, ἡς, ἡ, Dor. σχολα, ας, ἡ. *Leisure, rest*:—*a school*.

**σώζω** (R. σωδ), f. σώσω, p. σείσωκα. *To save, to preserve, to keep safe, to liberate, to rescue.*

**Σωκράτης**, εος, contr. ους, ὁ. *Socrates*.—1. The most illustrious of the Grecian philosophers.—2. A leader of the Achæans at the battle of Cynaxa.

**Σωκρατικός**, οὔ, ὁ. *A disciple of Socrates, a Socratic philosopher.*

**σῶμα**, ἄτος, τό. *The body.*

**Σώστρατος**, ου, ὁ. *Sostratus*.

**σῶστρον**, ου, τό (fr. σώζω). *A reward given for saving, salvage* **σωτήρ**, ἦρος, ὁ (fr. same). *A saviour, a preserver, a deliverer.*

**σωτηρία**, ας, ἡ (fr. σωτήρ). *Salvation, preservation, safety.*

**σωφρονέω** (R. σωφρονε), f. -ήσω p. σεσωφρόνηκα (fr. σώφρων) *To be of sound mind, to be wise or prudent, to be discreet, to be chaste.*

σωφροσύνη, ης, ἡ (fr. σώφρων).

*Soundness of mind, discretion, prudence, probity, chastity.*

σώφρων, ον, adj. (fr. σόος or σῶς, *sound*, and φρήν, *mind*).

*Sound of mind, discreet, prudent, wise, moderate, chaste.*

## T.

τᾷ, Dor. for τῇ, adv. (properly, dat. of ὁ with ὁδῶ understood).

*There, in this way, where.—*

τᾷ καὶ τᾷ, *in this direction and in that.*

Ταινάριος, α, ον, adj. *Tenarian, of Tænarus.*

τακτός, ἡ, ὄν, adj. (fr. τάσσω, *to arrange*). *Arranged, in proper order.*

ταλαιπωρέω (R. *ταλαιπώρη*), f. -ήσω, &c. (fr. τᾶλαός, *oppressed*, and πωρός, *grief*). *To endure toil or grief, to drudge, to be wretched, poor, or unhappy.*

τάλαντον, ου, τό. *A talent, not a coin, but a sum of money. The Attic silver talent was worth \$1055, 59, the gold talent \$10555, 93.*

τᾶλᾰρος, ου, ὁ. *A basket.*

τάλας, αῖνα, αν, adj. (fr. *τάλας*, *to suffer*). *Wretched, miserable, unfortunate.*

ταλάω (R. *τάλα*), f. -ᾶσω, &c. (same as contracted forms *τλάω* and *τλήμι*). *To bear, to endure, to suffer.*

τᾶλλα, contr. for τὰ ἀλλά, adv

*As for the rest, finally, besides.*

ταμείον, and ταμειῖον, ου, τό. *A magazine, a storehouse, a granary.*

ταμειύω (R. *ταμειν*), f. -εύσω (fr. *ταμίς*, *a steward*). *To manage, to provide.—Mid. to provide for one's self, to divide among one another.*

ταμῆ, ης, ἡ (Ion. for *ταμίς*, *as, ἡ*). *A female housekeeper.*

τᾶν, see ᾶ τᾶν.

τάν, and τάνδε, Dor. for τήν, and τήνδε.

Τάναϊς, ἴδος, ὁ. *The river Tanais, now the Don.*

Τάνταλος, ου, ὁ. *Tantalus, a king of Phrygia, who, for having divulged the secrets of the gods, was tormented with insatiable thirst, though placed up to the chin in water, which he could never taste.*

τᾶνῦν, for τὰ νῦν, adv. *Now, at the present time.*

τᾶνύω (R. *τᾶνυ*), f. -έσω (akin to *τείνω*, from *τάω*, obsol.) *To stretch, to extend.*

τάξις, εως, ἡ (fr. *τάσσω*). *An arrangement, an office, an employment, an order of battle, a battalion, a battle.*

ταπεινός, ἡ, ὄν, adj. *Humble, low, mean, submissive, lowly.*

ταπεινῶω (R. *ταπεινο*), f. -ώσω, p. *τεταπεινώκα* (fr. *ταπεινός*). *To depress, to reduce, to humble.*

ταπεινῶς, adv. (fr. same). *In a lowly manner, humbly, meanly.*

Ταράντινοι, ων, οἱ. *The Ta-*

rentines, inhabitants of Tarentum.

**ταράσσω**, Att. -ττω (R. *ταραχ*), f. *ταράζω*, p. *τετάραχα*. To stir up, to disturb, to throw into confusion, to terrify, to agitate.

**τάραχος**, ου, ὁ (fr. *τάρασσω*). Commotion, tumult, uproar.

**ταράχῳδος**, ες, adj. (fr. *τάραχος*, and *εἶδος*, appearance). Having the appearance of disorder, tumultuous, stormy.

**ταρβέω** (R. *ταρβε*), f. -ήσω, p. *τετάρβηκα* (fr. *τάρβος*, fear). To be terrified at, to fear.

**ταρτύνω** (R. *ταρτυεν*), f. -εύσω, p. *τεταρτύνεκα* (fr. *τάρτιχος*, preserved by salt or spices). To preserve flesh, to salt, to pickle:—to embalm.

**ταρσός**, οὔ, ὁ (fr. *τέρσω*, to dry up). A pinion, a wing.

**Τάρταρος**, ου, ὁ. *Tartarus*, one of the regions of the lower world, where the wicked are punished.

**Ταρτήσιος**, ου, ὁ. A *Tartessian*, an inhabitant of Tartessus.

**τάσσω**, Att. *τάττω* (R. *ταγ*), f. *τάζω*, p. *τέταχα*, 2 a. *ἐτάγον*. To arrange, to dispose, to assign, to place in order, to draw up (in battle array).

**ταῦρος**, ου, ὁ. A bull.

**Ταῦρος**, ου, ὁ. Mount *Taurus*, a chain of mountains in Asia, reaching from the Ægean Sea towards India.

**τάφῃ**, ῆς, ἡ (fr. *θάπτω*, to bury).

A grave, a sepulchre, a coffin, burial.

**τάφος**, ου, ὁ (fr. same). A grave, a sepulchre, a tomb, a burial.

**τάφρος**, ου, ἡ (fr. same). A trench, a ditch, a pit.

**τάχα**, adv. (fr. *ταχύς*). Quickly, rapidly, soon, easily, perhaps.

**τάχως**, adv. Same as *τάχα*.

**τάχος**, εος, τό. Speed, swiftness.

**ταχύς**, εἰα, ὅ, adj. Swift, rapid, fleet, prompt, quick.—Compared, *ταχύτεον* and *θάσσων*, *τάχιος*.—Neut. adv. *ταχύ*, quickly, &c.—*τάχιστα*, ὡς *τάχιστα*, as quickly as possible.

**ταχύτης**, ητος, ἡ (fr. *ταχύς*). Swiftness, speed.

**ταῶς**, gen. *ταῶ*, ὁ, § 21. The peacock.

**τε**, conj. And. *τε.....τε*, or *τε.....καί*, both.....and, as well.....as.

**τέθριππος**, ου, adj. (fr. *τέτρα*, for *τέσσαρα*, four, and *ἵππος*, a horse). Harnessed with four horses.—*τέθριππον*, ου, τό, a four-horse chariot.

**τείνω** (R. *τειν*, 2 *τῖν*, 3 *τον*), f. *τενῶ*, p. *τέτακα*. To stretch, to strain, to draw out, to extend.

**Τειρεσίας**, ου, ὁ. *Tirēsiās*, a prophet of Thebes, deprived of sight by Minerva.

**τείρω** (R. *τειρ*, 2 *τῶρ*, 3 *τορ*), f. *τερῶ*, p. *τέταρακα*. To rub, to wear (by rubbing), to wear out, to consume, to distress, to press hard.

**τεχνίζω** (R. *τεχνιδ*), f. -ίσω, p. *τετέχνηκα* (fr. *τέχος*). To en-

close with walls, to build the walls of.

τείχος, εος, τό. A wall.

τεκμαίρω (R. τεκμαιρ, 2 τεκμαρ), f. τεκμαρῶ, &c. (fr. τέκμαρ, a limit). To fix the limit, to determine, to end, to give a proof, to demonstrate.—MID. to judge by, to infer, to conjecture from.

τεκμήριον, ου, τό (fr. τεκμαίρομαι). A mark, a sign, an indication, a proof.

τέκνον, ου, τό (fr. τίκτω, to bring forth). A child.

τεκνοποιία, ας, ἡ (fr. τεκνοποιέω, to produce children). The procreation or bringing forth of children.

τεκνόω (R. τεκνο), f. -ώσω, p. τετέκνωκα (fr. τέκνον). To beget children, to be a parent.

τέκος, εος, τό (fr. τίκτω). A child, offspring.

τεκταίνω (R. τεκταιν), f. τεκταίνῶ, &c. (fr. τέκτων). To construct, to make, to build.

τεκτονική, ἥς, ἡ (fem. of τεκτονικός, with τέχνη understood). The art of building, architecture.

τέκτων, ονος, ὁ (akin to τέχνη). A builder, a carpenter, an artificer.

Τελαμών, ὄνος, ὁ. Telamon, the son of Æacus, and father of Ajax and Teucer.

τέλειος, ον, adj. (fr. τέλος). Finished, perfected, complete, entire.

τελειόω (R. τελειο), f. -ώσω, p.

τετελείωκα (fr. τέλειος). To bring to an end, to finish, to perfect, to complete.

τελείω, poetic for τελείω.

τελετή, ἥς, ἡ (fr. τελείω). A completion, a termination, an initiation, mysteries, rites.

τελευταῖος, α, ον, adj. (fr. τελευτή). Last, final, at the end, concluding.—τὸ τελευταῖον, finally, lastly.

τελευταῖω (R. τελευτα), f. -ήσω, p. τετελεύτηκα (fr. same). To end, to complete, to finish.—τελευτάειν (βίον), to end life, i. e. to die.

τελευτή, ἥς, ἡ (fr. τελείω). An end, a term, death.

τελέω (R. τελε), f. -έσω, p. τετέλεκα (fr. τέλος). To complete, to finish, to perform, to pay.

τέλος, εος, τό. The end, the issue, the purpose or design (aimed at), a magistracy or command, tribute, expense.—Adv. τέλος, finally.

τέμενος εος, τό (fr. τέμνω). A grove, a consecrated place, a temple, a public place.

τέμνω (R. τεμ, 2 τῆμ, 3 τομ), f. τεμῶ, p. τέμμηκα (by syncope for τετέμμηκα), 2 a. ἐτῆμον. To cut asunder, to cleave, to cut off, to divide, to desolate.

Τέμπεα, ἔων, τά, contr. -η, -ῶν. Tempe, a valley of Thessaly.

τένᾱγος, εος, τό. A shallow, shoal water, a swamp.

τένων, οντος, ὁ (fr. τείνω). A new, a tendon:—the neck.

τεός, ἡ, ὄν, Ep. for σός. Thine.

**τεράστιος**, *ον*, adj. (fr. *τέρας*, a prodigy). *Portentous, wonderful, prodigious.*

**τερατεύομαι** (R. *τεταυ*) *ἑ-εύσομαι* (fr. same). *To relate wonderful events, to invent extravagant fictions, to deceive, to boast.*

**τέρης**, *εἰνα, εν*, adj. (fr. *τείρω*). *Properly rubbed, made smooth:—commonly tender, soft, delicate.*

**τέρμα**, *ἄτος, τό*. A limit, a bound, a term, an end.

**τέρμων**, *ονος, ὁ*. Same as *τέρμα*. **Τέρμων**, *ονος, ὁ*. *Terminus, a god who presided over landmarks.*

**τερπικέραυνος**, *ον*, adj. (fr. *τέρπω* and *κεραυνός*, the thunderbolt). *That delights in wielding the thunderbolt, the thunderer, an epithet of Jove.*

**τερπνός**, *ή, ὄν*, adj. (fr. *τέρπω*). *Pleasing, delightful, agreeable.*

**τέρπω** (R. *τερπ, 2 ταρπ*), *ἑ. τέρψω*, 2 a. m. *ἐταρπόμεν*, pass. *ἐτάρπην*. *To fill, to satiate, to satisfy, to delight, to please.*

**τέρψις**, *εως, ή* (fr. *τέρπω*). *Delight, pleasure, enjoyment.*

**Τερψιχόρη**, *ης, ή* (fr. *τέρπω*, and *χορός*, the dance). *Terpsichôre, the muse that presided over dancing.*

**τεσσαράκοντα**, num. adj. indecl. *Forty.*

**τεσσαράκοστος**, *ή, ὄν*, num. adj. (fr. *τεσσαράκοντι*). *The fortieth.*

**τέσσαρες**, *α* (Attic, *τέτταρες*), § 51, 3, num. adj. *Four.*

**τέταρτος**, *η, ον*, num. adj. (fr. *τέτταρες*). *The fourth.—Adv. τέταρτον, fourthly.*

**τέτμον** (epic for *ἐττμον*), defective, 2 aor. only. *To meet with, to find.*

**τετρακέρως**, *ων*, adj. Att. decl § 19 (fr. *τέτρα* for *τέσσαρα*, and *κέρας*, a horn). *Four-horned.*

**τετρακίς χίλιοι**, *αι, α* num. adj. (fr. *τέτρακς*, four times, and *χίλιοι*, a thousand). *Four thousand.*

**τετρακόσιοι**, *αι, α*, num. adj. (fr. *τέτρα* for *τέσσαρα*). *Four hundred.*

**τετραποδιστί**, adv. (fr. *τετραπόδος*, four-footed). *On all fours.*

**τετράπους**, *ον*, gen. *οδος*, adj. (fr. *τέτρα*, for *τέσσαρα*, and *πούς*, a foot). *Four-footed.*

**τέτιξ**, *ἴγος, ὁ*. *The cicada, an insect common in the south of Italy, and formed like a large fly. It makes a loud shrill noise with its wings.*

**Τεῦκρος**, *ου, ὁ*. *Teucer, son of Telamon and brother of Ajax.*

**τεῦχος**, *εος, τό* (fr. *τεύχω*). *A vessel, an implement, a weapon.—Pl. arms, armour.*

**τεύχω** (R. *τευχ*), *ἑ. τεύξω*, p. *τέτευχα*. *To prepare, to complete, to construct, to make, to do.—PASS. to be made, to be.*

**τέχνη**, *ης, ή* (akin to *τεύχω*). *Art, a trade, profession, an art, artifice, cunning, a work of art, a stratagem, a fraud.*

**τέχνημα**, *ἄτος, τό* (fr. *τεχνάω*, to make). *A work of art,*



an invention, a device, a stratagem.

τεχνίτης, ου, ὁ (fr. τέχνη). An artist.

τέως, adv. (correl. to ἕως). Until then, until, as long as, while.

τῇ, epic for ᾧ. Where.

τῇς, adv. (dat. sing. fem. of ὅγε). In this quarter.

τῷδε, adv. (dat. sing. fem. of ὅδε).

Here, in this place, in this way.

Τηθύς, υἱός, ἡ. Telhys, a sea deity, wife of Oceanus;—the sea.

Τήϊος, α, ον, adj. Tēian, of or belonging to Τεῖος, a city in Ionia, the birthplace of Anacreon.

τήκω (R. τηκ, 2 τᾶκ), f. τήξω, p. τέτηκα, 2 a. ἐτάκον. To melt, to soften, to dissolve:—to consume. —Mid. to decay, to pine away.

τήλε, adv. Afar, at a distance.

τηλικός, η, ον, adj., antecedent correlative to ἡλικός, §§ 69, and 136. Of such a size, of such age, as old, of the same age.—ἡλικός, ας.

τηλικούτος, αὐτή, οὗτο, adj. (fr. τηλικός, and οὗτος), same as τηλικός, —antecedent correlative to ὀπηλικός. Of such size, of such an age, so large, so old, so young, &c.—ὀπηλικός, (expressed or understood), ας.

τηλόθι, adv. (fr. τηλοῦ, afar).

Away from, far away, far from.

τήμερον, and τήμερα, Att. for σήμερον, adv. To-day.

τηνικαῦτα, adv. Then, at that time.

τήνος, ᾱ, ὅ, Dor. for ἐκείνος, η, α.

Thal:—he, she, it, &c.

τῷπερ, adv. (epic for ἧπερ). Though.

Τηρέυς, ἴως, ὁ. Tereus, son of Mars, and king of Thrace. He was changed into a hoopoe.

τηρέω (R. τηρε), f. -ήσω, p. τετήρηκα (fr. τηρός, one who watches). To attend to, to observe, to watch, to guard, to preserve, to keep.

τί, adv. (i. e. κατὰ τί). Why? wherefore? see τίς.

Τιγράνης, ου, ὁ. Tigranes, king of Armenia.

Τίγρης, ητος, ὁ. The Tigris, a large river of Asia, falling into the Euphrates.

τιθασσεύω (R. τιθασσειν), f. -εύσω, p. τετιθάσσευκα (fr. τιθασσός). To tame, to conciliate, to cajole.

τιθασσός, ὄν, and τιθασός, ὄν, adj. (fr. τιθή, a nurse). Tamed, tame, domesticated.

τίθημι (R. θε), f. θήσω, τέθεικα, 2 a. ἔθην. To place, to set, to put, to lay down, to propose, to enact, to deposit, to inflict.—θέσθαι νόμον, to enact a law. τιθήνη, ης, ἡ (fr. τιθή, a nurse). A nurse.

τίκτω (R. τεκ, 2 τεκ, 3 τοκ), f. τέξω, and τέξομαι, p. τέτοκα 2. a. ἔτεκον. To beget, to bring forth, to bear, to produce.—τίκτειν ὠά, to lay eggs.

τίλλω (R. τιλ), f. τίλλω, p. τετιλκα. To pick out, to pluck to strip off.

τιμάω (R. τιμα), f. -ησω, p. τε-  
τιμήκα (fr. τιμή). *To esti-  
mate, to value, to honour, to  
deem worthy, to esteem.*

τιμής, ἡς, ἡ (fr. τιω, to estimate).  
*Estimation, value, honour, es-  
teem, reward, dignity.*

τιμητέος, α, ον, adj. (fr. τιμάω).  
*To be honoured, that ought to  
be honoured.—τιμητέον (ἡμῖν),  
we must honour.*

τίμιος, α, ον, adj. (fr. τιμή).  
*Estimated, highly prized, ho-  
noured, valuable, dear.*

Τίμων, υρος, ὁ. *Timon, a misan-  
thrope of Athens.*

τιμωρέω (R. τιμωρε), f. -ήσω,  
p. τετιμώρηκα (fr. τιμωρός,  
*that succours, that avenges*).

*To succour, to aid, to help:—  
to avenge, to punish.—Mid. to  
avenge one's self, to take re-  
venge or satisfaction.*

τιμωρία, ας, ἡ (fr. τιμωρέω)  
*Vengeance, punishment.*

τινάσσω (R. τιναγ), f. τινάξω.  
*To brandish, to agitate, to  
shake, to cast away.*

τίνω (R. τι), f. τίσω, p. τέτιχα.  
*To pay.—τίνειν δίκην, to suffer  
punishment. See τιω.*

τίς, τι, gen. τινός, interrog. pron.  
§ 67. *Who? what?—(κατά)*  
*τί, adverbially, why?*

τις, τι, gen. τινός, indef. pron.,  
§ 68. *Any, any one, a certain  
one, some one, something.—τι,  
adverbially for κατά τι, at all,  
in some degree, in any degree,  
§ 133, 10–13.*

Τισσαφέρνης, εος, acc. ην, § 39,

2 (3). *Tissaphernes, a satrap  
of Persia, and commander  
of the forces of Artaxerxes  
against Cyrus in the battle of  
Cunaxa.*

Ττιάν, ἄνος, ὁ. *A Titan: the sun.*  
τιτράω, τιτρημι, and τιτράινω  
(R. τρα), f. τρήσω, p. τέτρηκα.  
*To bore, to pierce through.*

τιτρώσκω (R. τρω), f. τρώσω, p.  
τέτρωκα. *To wound.*

τίω (R. τι), f. τίσω, p. τέτιχα.  
*To estimate, to value, to esteem,  
to reverence, to honour, to pay  
the price, to expiate a crime  
(by paying the penalty), to  
atone.—τίειν δίκην, or δίκας,  
to suffer punishment.*

τλάω, and τλήμι, pres. not used  
(R. τλα), f. τλήσω, 2 a. ἔτλην,  
with a present sense. *To bear,  
to endure, to suffer; to under-  
take, to dare.*

τλήμων, ον, adj. (fr. τλάω). *En-  
during, patient, wretched, poor.*  
Τμῶλος, ον, ὁ. *Tmolus, a moun-  
tain of Lydia, in which the  
Pactolus rises.*

τοί, Dor. for σοί, dat. sing. of σύ.  
τοί, enclitic particle. *Indeed, tru-  
ly, at least, therefore, forsooth.*  
τοιγαροῦν, adv. (fr. τοί, γάρ, and  
οὖν). *Therefore, hence, on this  
account.*

τοῖνον, adv. (fr. τοί, and νύν for  
οὖν). *Therefore, wherefore, on  
this account, then.*

τοῖος, τοία, τοῖον, and τοιόσδε,  
τοιάδε, τοιονδε, adj., antecedent  
correl. to οἷος, §§ 69 and 136  
*Such.*

**τοιούτος, τοιαύτη, τοιοῦτο**, adj. (fr. τοῖος, *such*, and οὗτος, *this*), antecedent correlative to οἷος, §§ 69 & 136. *Such a one, such.*

**τοιχος, ου, ὁ** (akin to τεῖχος). *A wall, the side of a house.*

**τόκα**, adv. (Dor. for τότε). *Then.*  
**τοκεύς, εως, ὁ** (fr. τίκτω, *to beget*).

*A father.*

**τόλμα, ης, ἡ**. *Boldness, daring.*

**τολμάω** (R. **τολμα**), f. -ήσω, p. **τετόλμηκα** (fr. τόλμα). *To bear, to endure, to venture.*

**τολμηρία, ας, ἡ**. *Boldness, rashness; from*

**τολμηρός, ά, όν**, adj. (fr. **τολμάω**). *Bold, daring, resolute, rash.*

**τολμητός, ή, όν**, adj. (fr. same). *That has been hazarded, or boldly undertaken, to be hazarded, &c.*

**τολοιπόν**, adv. (for τὸ λοιπόν μέρος). *As for the rest, besides, for the future, henceforth.*

**τοξεία, ας, ἡ** (fr. τοξεύω). *Archery.*

**τόξενμα, άτος, τό** (fr. same) *An arrow (shot from a bow), an arrow-shot, an arrow.*

**τοξεύω** (R. **τοξεν**), f. -εύσω, p. **τετόξευκα** (fr. τόξον). *To shoot with an arrow.*

**τοξικός, ή, όν**, adj. (fr. τόξον). *Of or pertaining to bows and arrows, or archery:—fond of archery.—ή τοξική, archery.*

**τόξον, ου, τό**. *A bow, an arrow.*

**τοξότης, ου, ὁ** (fr. τόξον). *A bowman, an archer.*

**τόπος, ου, ὁ**. *A place, a space, a tract of country, a region.*

**τόσος, η, ον**, adj., antecedent correl. of ὅσος, §§ 69 and 136. *So large, so much, such.—ὅσος, as.—τόσον . . . ὅσον, so far . . . as, &c.*

**τοσοῦτος, τοσαύτη, τοσοῦτος** adj. (fr. τόσος, and οὗτος, *this*) antecedent correlative to ὅσος §§ 69 and 136. *So large, so great, so much, so many.—ὅσος, as.—τοσοῦτον . . . ὅσον, so much . . . as.—ἐπὶ τοσοῦτον, so far, to such a degree.—το σούτῳ, by so much, as much.*

**τόσσος, η, ον**, poetic for τόσος, &c

**τότε**, adv. *Then, at that time formerly.—τότε μὲν . . . τότε δὲ at one time . . . at another.*

**τοτρίτον**, adv. (fr. τό, and τρίτον, neut. of τρίτος). *For the third time.*

**τοῦνομα**, contr. for τὸ ὄνομα.

**Τουρδιτανία, ας, ἡ**. *Turditania, a rich province of Bætica in Spain.*

**τουτί**, Attic for τοῦτο, § 65, 2. *This here.*

**τραγικώδης, ες, adj.** **τραγικός**. *tragical, and εἶδος, appearance). Tragical, having a tragical appearance, lofty, dignified.*

**τράγος, ου, ὁ**. *A goat.*

**τραγωδέω** (R. **τραγωδς**), f. -ήσω &c. (fr. τραγῶδος). *To speak in tragic strain.*

**τραγωδία, ας, ἡ** (fr. τραγῶδος) *A tragedy; a tragic poem.*

**τραγωδοποιός, ου, ὁ** (fr. τραγωδία, and ποιέω, *to make*). *A tragic poet.*

τραγωδός, οὔ, ὁ (fr. τραῦγος, a goat, and ᾠδή, a song). A tragic poet, an actor of tragedy—it is supposed because the actor, in rude times, was dressed in goat's skin, or because a goat was the prize awarded to the best performer.

τραπέζα, ἡ, ἡ (fr. τέτρας, four, and πῆξα, a foot). A table.

τραῦμα, ἄτος, τό (fr. τιτρώσκω, to wound). A wound.

τραῦχώς, adv. (fr. τραχύς). Roughly, rudely, harshly, sternly.

τραῦχλος, ον, ὁ. The neck.

τραῦχός, ἑα, ὅ, adj. Rough, uneven:—harsh, stern, angry.

τραῦχτης, ητος, ἡ (fr. τραχύς). Roughness, unevenness, harshness, &c.

τρεῖς, τρία, num. adj. § 51, 3. Three.

τρέμω (R. τρεμ, and τρομε, fr. τρομέω), f. τρεμῶ, p. τετρόμηκα. To tremble.

τρέπω (R. τρεπ, 2 τραπ, 3 τροπ), f. τρέπω, p. τέτροφα, § 93 Exc. 2 a. ἐτραῖπον. To turn, to turn over, to turn about, to put to flight, to rout, to change.—Mid. to turn one's self about, to take to flight, to put to flight.

τρέφω (R. θρεφ, 2 θραῖφ, 3 θροφ), f. θρέπω, p. τέτροφα, § 93 Exc. and τέτραφα, 2 a. ἐτραῖφον, p. pass. τέθραμμαι (akin to τέρω). To nourish, to nurture, to rear, to bring up, to support, to maintain.

τρέχω (R. θρεχ, and δραμε 2

δραμ), f. θρίξομαι, and δραμῶμαι, p. δεδράμηκα, 2 a. ἔδραμον. To run.

τρέω (R. τρε), f. τρέσω, p. τέτροκα (same as τρέμω). To tremble.

τρίαίνα, ἡ, ἡ (fr. τρία neut. of τρεῖς). A three-pronged spear, a trident.

τριᾶκοντα, num. adj. indecl. (fr. τρία). Thirty.

τριᾶκόσιοι, αι, α, num. adj. (fr. τρία). Three hundred.

τρίβω (R. τριβ), f. τρίβω, p. τρίβω (same as τρίβω and τιτρώω). To rub, to wear by rubbing, to grind, &c.

τρίβων, ωνος, ὁ (fr. τρίβω). A worn-out garment, an old cloak.

τρίρης, εος, contr. ους, ἡ (fr. τρίς, thrice, and ἐρέσσω, to row). A trireme, a galley, a vessel with three banks of oars.

Τρικᾶρηνία, ας, ἡ. Tricarenia, a city on the coast of the Euxine.

Τρικᾶρηνος, ον, ὁ. A Tricarenian, a citizen of Tricarenia.

τρίκερος, ων, adj. Attic decl. § 21 (fr. τρίς, thrice, and κέρας, a horn). Having three horns, three-horned.

τρικέφαλος, ον, adj. (fr. τρίς, thrice, and κεφαλή, a head). Three-headed.

τριόδος, ον, ἡ (fr. τρίς, thrice, and ὁδός, a way). A place where three roads meet.

τρίποδᾶτος, ον, Dor. for τριπόδητος, ον, adj. (fr. τρίς, thrice,

and ποθίω, to love). *Thrice beloved.*  
**τρίπους**, ον, gen. *τρίποδος*, adj. (fr. *τρίς*, thrice, and *πούς*, a foot). *Three-footed.*—Subst. a tripod.  
**τρίς**, num. adv. (fr. *τρεῖς*). *Three times, thrice.*  
**τριςκαίδεκάτος**, η, ον, num. adj. (fr. *τριςκαίδεκα*, thirteen). *Thirteenth.*  
**τριςχίλιοι**, αι, α, num. adj. (fr. *τρίς*, and *χίλιοι*, a thousand). *Three thousand.*  
**τρίτος**, η, ον, num. adj. (fr. *τρεῖς*). *The third.*—Neut. as adv. *τρίτον*, thirdly, in the third place.  
**Τρίτων**, ωρος, ὁ. *Triton*, a sea deity, Neptune's trumpeter.  
**τριχίς**, gen. of *θρίξ*, the hair.  
**τριχώω** (R. *τριχο*), f. -ώσω, p. *τετρίχωνα* (fr. *θρίξ*, the hair). *To cover with hair or down.*  
**τρίχωσις**, εως, ἡ (fr. *τριχώω*). *A covering with hair, growth of the hair, hair.*  
**τριώβολον**, ου, τό (fr. *τρίς*, thrice, and *ὀβολός*, an obolus). *A coin, the value of three oboli.*  
**Τροία**, ας, Ion. *Τροίη*, ης, ἡ. *Troy*, a celebrated city of Asia Minor.  
**τρόπαιον**, ου, τό (fr. *τρέπω*, to put to flight). *A trophy*, consisting of the spoils of the enemy set up in celebration of a victory.  
**τροπή**, ης, ἡ (fr. same). *The act of turning, a change, a rout, a flight.*

**τρόπος**, ου, ὁ (fr. *τρέπω*, to turn). *A turn, a manner, a usage, character, mode of life, disposition.*  
**τροφή**, ης, ἡ (fr. *τρέφω*, to nourish). *Nourishment, food, support.*  
**τροφός**, οὔ, ἡ (fr. same). *A nurse, a supporter.*  
**τροχός**, οὔ, ὁ (fr. *τρέχω*, to run). *A wheel, a rack.*  
**τρούβλιον**, ου, τό (dim. of *τρύψ*, *τρύβος*, a drinking cup). *A small bowl, a small cup, a dish.*  
**τροφάω** (R. *τροφα*), f. -ήσω, p. *τετρίφηνκα* (fr. *τροφή*). *To riot in luxury, to live in pleasure, to be effeminate.*  
**τροφή**, ης, ἡ. *Luxury, effeminacy, revelry, luxurious pleasure.*  
**Τρωάς**, ἄδος, ἡ (fr. *Τρώς*, a Trojan). 1. *A Trojan lady.*—2. *Troas*, a district of Mysia, of which Troy was the capital.  
**τρώγω** (R. *τρωγ*, 2 *τρώγ*), f. *τρώξομαι*, 2 a. *ἐτρώγον*.—2 a. pass. *ἐτρώγην* (fr. *τρώω*, to grind). *To grind with the teeth, to chew, to eat.*  
**τύ**, Dor. for *σύ*. *Thou.*  
**τυγχάνω** (R. *τευχ*, and *τυχε*, 2 *τύχ*), f. *τεύσομαι*, *τετύχηκα*, ahd *τέτευχα*, 2 a. *ἐτύχον*. *To meet with, to find, to attain, to acquire, to obtain.*—With a participle, by chance, &c. §. 177, IV. —ὁ *τυχών*, the first person one meets, any body.—οἱ *τυχόντες* ordinary persons.  
**τύμβος**, ου, ὁ. *A tomb, a sepul-*

*chre*, a sepulchral mound, a grave.  
**τύμπανον**, ου, τό (fr. τύπτω). *A drum.*  
**Τυνδάρεος**, ου, Att. **Τυνδάρεως**, ω, ό. *Tynḋāreus*, a king of Lacedæmon.  
**τύπος**, ου, ό (fr. τύπτω). *A mark, a form, a type, a print.*  
**τύπτω** (R. τυπ, 2 τυπ, 3 τυπ), f. τίψω, p. τέτυφα, 2 a. έτύπον. *To strike, to beat, to wound, (to wound with the teeth, i. e.) to bite.*  
**τυραννικός**, ή, όν, adj. (fr. τύραννος). *Tyrannical.*  
**τυραννίς**, ίδος, ή (fr. same). *Arbitrary power, dominion, tyranny.*  
**τύραννος**, ου, ό (perhaps fr. κοίρανος). *A sovereign, an arbitrary ruler, a tyrant.*  
**Τυρίος**, α, ον, adj. *Tyrian.*  
**Τύρος**, ου, ή. *Tyre*, an ancient Phœnician city, famous for its commerce.  
**Τυρόηνοί**, ών, οί. *The Etrurians.*  
**Τυρώ**, όος, contr. ούς, ή. *Tyro*, a beautiful nymph, daughter of Salmoneus and mother of Pelias.  
**τυτθός**, όν, and ός, ή, όν, adj. *Small, young.*—Neut. as adv. **τυτθόν**, a little.  
**τυφλός**, ή, όν, adj. *Blind.*  
**τυφλόω** (R. τυφλο), f. -ώσω, p. τετύφλωκα (fr. τυφλός). *To make blind, to blind.*  
**τῦφος**, ου, ό (fr. τύφω, to raise a smoke). *Smoke, steam:—*

*pride, conceitedness, haughtiness.*  
**Τυφών**, ώνος, ό. *Typhon*, a terrible giant, sprung from the earth.  
**τύχη**, ης, ή (fr. τυγχάνω). *Chance, fortune, an occurrence, a calamity.*  
**Τύχη**, ης, ή. *Fortune*, personified.  
**τῷ**, adv. (dat. sing. of ό) *For this reason, therefore.*  
**τῷ**, Dor. for τοῦ, gen. sing. of έ.  
**τῶρνεον**, contr. for τὸ ὄρνεον.  
**τῷς**, Dor. for τοῖς.

Τ.

**ὑβος**, ου, ό (fr. ὑβός, convex). *A protuberance, a hump, a bunch.*  
**ὑβρίζω** (R. ὑβριδ), f. -ίσω, p. ὑβρίκα (fr. ὑβρις). *To act insolently, to insult, to deride, to abuse.*  
**ὑβρις**, εως, ή. *Abuse of power, insolence, arrogance, pride, insult.*  
**ὑβριστής**, οῦ, ό (fr. ὑβρίζω). *An insolent man, an insulter, an abuser.*—As an adj. *abusive, insolent, arrogant.*  
**ὑγιαίνω** (R. ὑγιαίν, 2 ὑγιαίν), f. -ἄνῳ (fr. ὑγιής). *To be in good health, to be well, to be sound.*—**ὑγιαίνειν νοῦν**, to be sound in mind.  
**ὑγίεια**, ας, ή (fr. ὑγιής). *Health.*  
**ὑγιής**, ές, adj. *Healthy, vigorous, sound, rational.*  
**ὑγρός**, ά, όν, adj. (fr. ὑῡ, to rain). *Moist, wet, fluid.*—τὰ ὑγρά, the fluid particles.

ὕγρότης, ητος, ἡ (fr. ὑγρός). *Humidity, moisture:—flexibility, softness.*

ὑδρα, ας, ἡ (fr. ὑδωρ). *A hydra, a water-serpent.*

ὑδραυλις, εως, ἡ (fr. ὑδωρ, water, and αὐλίσω, to play on a musical instrument). *The water-organ.*

ὑδρεύω (R. ὑδρεν), f. -εύσω, p. ὑδρευκα (fr. ὑδωρ). *To draw water, to water, to irrigate.—Mid. to draw water for one's self.*

ὑδωρ, gen. ὑδατος, τό (fr. ὕω, to rain). *Water.*

ὑετός, οὔ, ὁ (fr. same). *Rain.*

υιεύς, gen. υιός, and υἱς, υἱός, obsol. in nom. *A son.*

υιός, οὔ, ὁ. *A son.*

υιώνός, οὔ, ὁ (fr. υιός). *A grand-son.*

ὕλακτέω (ὕλακτε), f. -ήσω, &c. (fr. ὑλάω, to bark). *To bark, to yelp, to howl:—to rail at, to revile.*

ὕλη, ης, ἡ. *A wood, a forest:—timber, wood, the material.*

ὕληεις, ἥεσσα, ἦεν, adj. (fr. ὕλη). *Woody.*

Ἵλλος, ου, ὁ. *Hyllus, son of Hercules and Dejanira.*

Ἵμάν, Dor. for Ἵμήν.

ἡμεῖς. *Ye or you, pl. of σύ.*

ἡμέναιος, ου, ὁ. *A marriage song.*

Ἵμέναιος, ου, ὁ. *Hymen.*

Ἵμήν, ἐνος, ὁ. *Hymen, the god of marriage.*

ὑμνεῶ (R. ὑμνε), f. -ήσω, p. ὑμνηκα (fr. ὕμνος). *To hymn, to celebrate in song to praise, to sing of.*

ὕμνος, ου, ὁ. *A hymn, a song an encomium.*

ὑπάγω, f. -άξω, &c. (ὑπό, under and ἄγω, to lead). *To lead or bring under, to subdue, to induce, to decoy.—Intr. to proceed, to approach.*

ὑπακούω, f. -ακούσω, &c. (ὑπό, secretly, and ἀκούω, to hear). *To listen by stealth or secretly:—to listen willingly, to assent to, to obey.*

ὑπανθίσω, f. -ήσω, &c. (ὑπό, gradually, and ἀνθίσω, to bloom). *To begin to bloom, to come into bloom, to shoot up.*

Ἵπᾶνις, ἱδος, ὁ. *Hypānis, a river of Scythia, now called the Bog.*

ὑπανίστημι, f. -αναστήσω, &c. (ὑπό, beneath, and ἀνίστημι, to place on high). *To raise up from beneath.—Mid. to rise from one's place, to stand up before.*

ὑπαρ, τό, indecl. *A waking vision (not a dream, ὄραφ).—Adv. when awake, on waking.*

ὑπαρχος, ου, ὁ (fr. ὑπάρχω). *A governor, a prefect, a subordinate chief.*

ὑπάρχω, f. -άρξω, &c. (ὑπό, intens. and ἀρχω, to begin). *To be first, to begin, to rule over:—to be, to exist.—Impers. ὑπάρχει, it is permitted, it is lawful.*

ὑπάτος, η, ου, adj. abbreviated for ὑπερτάτος (fr. ὑπέρ, above). *The highest, the greatest.*

ὑπείκω, f. -είξω, &c. (ὑπό, under

and εἶκω, to yield). To yield to, to submit, to be inferior.

ὑπεκφενύω, f. -ξω, &c. (ὑπό, secretly, and ἐκφενύω, to escape).

To escape secretly, to steal away.

ὑπελαύνω, f. -ελάσω, &c. (ὑπό, up, and ελαύνω, to ride). To ride up to.

ὑπεναντίος, α, ον, adj. (ὑπό, nearly, and ἐναντίος). Nearly opposite;—opposed to, hostile to.

ὑπεξέρχομαι, f. -εξελεύσομαι, &c. (ὑπό, secretly, and ἐξέρχομαι, to go out). To go out by stealth, to escape unperceived, to pass out secretly.

ὑπέρ, prep. governing the gen. and acc. § 124, 17.—Primarily, over, above.—With the genitive, above, beyond, for, on account of, in behalf of, for the sake of, concerning, in order to.—With the accusative, above, over, beyond, against, more than.—In composition, it has its ordinary signification, and also is frequently intensive.

ὑπέρᾶγαν, adv. (fr. ὑπέρ, intens. and ἄγαν, very much). Excessively, inordinately.

ὑπεράγω, f. -ᾶσω, &c. (ὑπέρ, above, and ἄγω, to lead). To surpass, to excel.

ὑπεραίρω, f. -ᾶρῶ, (ὑπέρ, above, and αἶρω, to raise). To raise above, to elevate.—Intr. to rise above, to surpass, to go over.

ὑπεραιωρέω, f. -ήσω, &c. (ὑπέρ, above, and αἶρω, to raise on high). To raise up over, to raise on high.

ὑπεραποθνήσκω, f. -θανοῦμαι, &c. (ὑπέρ, for, instead of, and ἀποθνήσκω, to die). To die for, or in the place of.

ὑπερβαίνω, f. -βήσομαι, &c. (ὑπέρ, above, and βαίνω, to walk). To walk over, to pass over, to mount upon, to go beyond.

ὑπερβάλλω, f. -βάλλω, &c. (ὑπέρ, over, and βάλλω, to cast). To cast over; to throw beyond, to pass over, to go beyond, to surpass, to be very great, to excel.—Pl. ὑπερβάλλον, excessive.

ὑπερβολή, ἡς, ἡ (fr. ὑπερβάλλω) The act of passing over, excess.

ὑπερέχω, f. -έξω, ἀπὸ -σχήσω, &c. (ὑπέρ, above, and ἔχω, to have). To be above, to have the superiority.

ὑπερηφάνια, ας, ἡ (fr. ὑπερηφάνιω, to act haughtily). Arrogance, haughtiness.

ὑπερήφανος, ον, adj. (fr. ὑπέρ, above, and φαίνω, to show). Appearing above, elevated above (others), pre-eminent.—proud, haughty.

ὑπερθαυμάζω, f. -ᾶσω, &c. (ὑπέρ, excessively, and θαυμάζω, to admire). To admire very much, to be exceedingly amazed.

ὑπερθε, and ὑπερθεν, adv. (fr. ὑπέρ, and θε, from). From above, overhead, above.

ὑπερκαχλάζω, f. -ᾶσω (ὑπέρ, over, and καχλάζω, to gush forth). To boil over.



ὑπερμεγέθης, εἰς, adj. (fr. ὑπέρ, excessive, and μέγας, greatness). *Of enormous size, very large.*

ὑπερμήστρα, αἰ, ἡ. *Hypermetra*, the wife of Lynceus, the only one of the daughters of Danaë who did not slay her husband on the bridal night.

ὑπεροράω, f. -όρομαι, &c. (ὑπέρ, over, and ὄραω, to look). *To overlook, to neglect:—to look down upon, to despise.*

ὑπερος, ου, ὁ, and ὑπερον, ου, τό. *A pebble.*

ὑπεροχή, ἥς, ἡ (fr. ὑπερέχω). *Eminence, superiority, excellence.*

ὑπερπᾶχυς, υ, adj. (fr. ὑπέρ, excessively, and πᾶχύς, thick). *Extremely corpulent.*

ὑπερπετής, εἰς, adj. (fr. ὑπεπίτομαι, to fly over). *That flies over:—greatly elevated, lofty, situated on high, suspended above.*

ὑπερσαρκέω (R. ὑπερσαρκεῖν), f. -ήσω (fr. ὑπέρ, excessive, and σάρξ, flesh). *To be very fleshy, to be very corpulent.*

ὑπερτείνω, f. -τενῶ, &c. (ὑπέρ, over, and τείνω, to stretch). *To stretch over.—Intr. to extend one's self over, to reach over.*

ὑπερφέρω, f. ὑπεφοίω, &c. (ὑπέρ, over, and φέρω, to carry). *To carry over, to transport.—Intr. to excel.*

ὑπερφρονέω, f. -ήσω, &c. (ὑπέρ, above, and φρονέω, to think).

*To think loftily, to think one's self above others:—hence, to despise, to regard as inferior.*

ὑπερχαίρω, f. -χάρῶ, &c. (ὑπέρ, intens. and χαίρω, to rejoice). *To rejoice greatly.*

ὑπέχω, f. ὑφίστω, and ὑποσχήσω, &c. (ὑπό, under, and ἔχω, to hold). *To hold under, to sustain, to present to, to furnish.—ὑπέχειν δίκας, to suffer punishment.*

ὑπήκοος, ου, adj. (fr. ὑπό, under, and ἀκοή, hearing). *Listening to, attentive, obedient, submissive.*

ὑπηρεσία, αἰς, ἡ (fr. ὑπηρετέω). *Service, assistance.*

ὑπηρετέω (R. ὑπηρετεῖν), f. -ήσω, p. ὑπηρετήκα (fr. ὑπηρετής). *Lit. to perform the service of a rower:—hence, to serve, to obey.*

ὑπηρετής, ου, ὁ. *Properly, a galley-rower:—a servant, an assistant, an attendant, a deputy.*

ὑπισχνέομαι, f. ὑποσχήσομαι (ὑπό, under, and ἵσχομαι, for ἔχομαι, to hold one's self). *To bind one's self, to promise, to engage.*

ὑπνος, ου, ὁ. *Sleep.*

ὑπνώω (R. ὑπνοῦν), f. -οίω, p. ὑπνώκα (fr. ὑπνος). *To sleep.*

ὑπό, prep., governing the gen. dat. and acc., § 124, 13.—*Primarily, under.—With the genitive, under, from under, by, by means of, through, from.—With the dative, by, with, to.*

*gether with, under.*—With the accusative, *at, about, near, under, beneath.*—In composition, besides its ordinary meaning, *secretly, gradually, back, forward,* and sometimes denotes *diminution.*

*υπόβαθρον, ου, τό* (fr. *υποβαίνω*, lit. *to go under*). *A prop, a basis, a seat, a cushion, a carpet.*  
*υποβάλλω, f. -βάλλω* (fr. *υπό, under,* and *βάλλω, to cast*). *To cast under, to subject.*

*υπόβᾶσις, εως, ἡ* (fr. *υποβαίνω, to descend*). *Descent, decrease, a sinking down, a retreat, a decline.*

*υποβλέπω, f. -βλέπω, &c.* (*υπό, under,* and *βλέπω, to look*). *To look from under, to look angrily at, to eye.*

*υποβύχιος, α, ον* (fr. *υπό, under,* and *βρύχιος, submerged*). *Under water, completely submerged, deep under water.*

*υποδεής, ες, adj.* (fr. *υπό, diminutive,* and *δέω, to want*). *Wanting something, somewhat defective, inferior, rather timid.*

*υποδείκνυμι, f. -δείκω, &c.* (*υπό, intens.,* and *δείκνυμι, to show*). *To exhibit, to indicate, to point out.*

*υποδέχομαι, f. -δέχομαι, &c.* (*υπό, intens.,* and *δέχομαι, to receive*). *To receive, to admit, to accept, to assume.*

*υποδέω, f. -δήσω, &c.* (*υπό, under,* and *δέω, to bind*). *To bind under, to fasten under.*—*MID. to put on sandals.*

*υπόδημα, ἄτος, τό* (fr. *υποδίδω*). *A shoe, a sandal.*

*υπόδρα, adv.* (fr. *υποδέρκομαι, to cast an under look*). *With an angry look, sternly.*

*υποδύνω, and -δύω, f. -δύσω, &c.* (*υπό, under,* and *δύνω, to go*). *To go under, to creep under.*  
*MID. to put one's self under.*

*υποδύσις, εως, ἡ* (fr. *υποδύνω*). *A going under, a creeping under.*

*υποζύγιος, α, ον, adj.* (fr. *υπό, under,* and *ζυγόν, a yoke*). *That is under the yoke.*—*Subst. υποζύγιον, ου, τό, a beast of burthen.*

*υπόθεσις, εως, ἡ* (fr. *υποτίθημι, to lay down, to propose*). *A proposition, a condition, or hypothesis, a plan, a principle, a supposition.*

*υπόκειμαι, f. -κείσθαι, &c.* (*υπό, under,* and *κείμαι, to lie*). *To lie under, to be placed under, to be situated beneath, or at the foot of (a hill).*

*υποκορίζομαι, f. -ίσομαι, &c.* (*υπό, diminutive,* and *κορίζομαι, to act like a child*). *To disguise by softened words, to misrepresent, to disparage, to call by derogatory names.*

*υποκρίνομαι, f. -κρινούμαι, &c.* *To answer:—to feign.*—*τραγῳδίας υποκρίνεσθαι, to act in tragedies.*

*υποκρίτης, οὔ, ὁ* (fr. *υποκρίνομαι*). *One who assumes a feigned character, an actor, a hypocrite.*

*υποκρούω, f. -κρούω, &c.* (*υπό,*

diminutive, and κρούω, to strike). To strike gently, to beat time, to keep time with the step.

ὑποκρύπτω, f. -κρύψω, &c. (ὑπό, under, and κρύπτω, to conceal).

To conceal under.—MID. to hide one's self, to dissemble.

ὑπολαμβάνω, f. -λήψομαι, &c.

(ὑπό, under, and λαμβάνω, to take). To take up, to assume, to receive, to take up (an opinion), i. e. to suppose, to believe, to take up (a word in reply), to answer, to reply.

ὑπολανθάνω, f. -λήσω, &c. (ὑπό, under, and λανθάνω, to conceal). To conceal under.

ὑπολείπω, f. -λείψω, &c. (ὑπό, back, and λείπω, to leave). To leave behind, to permit to remain.—MID. to remain behind.

ὑπολισθαίνω, f. -ολισθήσω, &c. (ὑπό, diminutive, and ὀλισθαίνω, to slip). To slip or fall away gradually, to decay by slow degrees, to sink down.

ὑπολύω, f. -λύσω, &c. (ὑπό, beneath, and λύω, to loose). To loose from beneath, to relax, to weaken.

ὑπομένω, f. -μενῶ, &c. (ὑπό, back, and μένω, to remain). To remain back or behind, to wait, to await, to persist, to endure.

ὑπομνήσκω, f. ὑπομνήσω, &c. (ὑπό, intens. and μνήσκω, to remind). To remind, to suggest.—MID. to remember.

ὑπόμνημα, ἄτος, τό (fr. ὑπομνάω,

to put in mind). A memorial, a monument, a memoir.

ὑπόνομος, ου, ὅ (fr. ὑπονόμομαι, to undermine). A passage under ground, a drain, a mine.

ὑπονοστήω, f. -ήσω, &c. (ὑπό, back, and νοστήω, to return).

To go back, to retreat, to return, to decay.

ὑποπίπτω, f. -πεσούμαι, &c. (ὑπό, beneath, and πίπτω, to fall). To fall beneath, to sink under, to fall before, to lie under.

ὑπόπτερος, ου, adj. (fr. ὑπό, diminutive, and πτερόν, a wing). Beginning to have wings, having wings:—winged, fledged.

ὑποπτεύω, f. -εύσω, &c. (ὑπό, from under, and ὀπτεύω, same as ὀπτομαι, to look). To be suspicious of, to suspect, to mistrust.

ὑπόπτῆς, ου, ὅ and ἡ (fr. same). One who is suspicious, a suspicious person, a timorous person.

ὑπορρέω, f. -ρεύσομαι, &c. (ὑπό, beneath, and ῥέω, to flow). To flow beneath, to glide away.

ὑπόρρω, and ὑπόρρῡμι, f. -όρρω, &c. (ὑπό, secretly, and ὄρρω or ὄρρῡμι, to excite). To excite secretly, to instigate, to provoke, to stir up.

ὑποσπάω, f. -σπάσω, &c. (ὑπό under, and σπάω, to draw). To draw from under, to extricate.

ὑποστρέφω, f. -στρέψω, &c. (ὑπό back, and στρέφω, to turn). To

turn back, to return.—ΜΙΘ. same.

ὑποστροφή, ἥς, ἡ (fr. ὑποστρέφω).

A return, a turning round.

ὑποτάσσω, Att. -τιω, f. -τάξω, &c. (ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to subdue.

ὑποτελέω, f. -τελέσω, &c. (ὑπό, gradually, and τελέω, to complete). To complete gradually, to accomplish by degrees:—to pay off (a tax or debt), to discharge.

ὑποτίθημι, f. -θήσω, &c. (ὑπό, under, and τίθημι, to place). To place under, to hold forth to, to suggest, to advise, to instruct, to lay down, to establish.

ὑποτρέφω, f. -τρέψω, &c. (ὑπό, under, and τρέφω, to nourish). To rear under or secretly, to bring up privately, to let grow.

ὑποτρέχω, f. -δραῶμαι, &c. (ὑπό, under, and τρέχω, to run). To run under, to take shelter beneath.

ὑποφέρω, f. ὑποίσω, &c. (ὑπό, under, and φέρω, to bear). To bear up under, to sustain, to endure.—ΜΙΔ. to flow under.

ὑποχθόνιος, ον, adj. (fr. ὑπό, beneath, and χθών, the earth). Subterraneous, below the earth, infernal.

ὑποχωρέω, f. -ήσω, &c. (ὑπό, under, back, and χωρέω, to go). To recede, to give way, to retreat:—to pass away, to pass off

ὑποψία, ας, ἡ (fr. ὑπόπτωμαι, obsol. in pres. to suspect). Suspicion.

ὑπώρεια, ας, ἡ (fr. ὑπό, under, and ὄρος, a mountain, properly, ὑπώρεια γῆ). The country at the foot of the mountains.

Ἑρκᾶνός, ἡ, ὄν, adj. Hyrcanian, belonging to Hyrcania, a country south of the Caspian Sea.—ὁ Ἑρκᾶνός, a Hyrcanian.

ὑς, ὅς, ὅ and ἡ. A boar, a sow, a swine.

ὑστᾶτος, η, ον, adj. (superl. of ὕστερος, which see). The last.—Neut. pl. ὑστᾶτα, adv. lastly.

ὑστεραίος, α, ον, adj. (fr. ὕστερος). Belonging to the next day, next day.—τῇ ὑστεραίᾳ (ἡμέρᾳ), on the next day.

ὑστερέω (R. -ὑστερε), f. -ήσω, p. ὑστέρηκα (fr. ὕστερος). To be later, to be or remain behind.

ὕστερος, α, ον, adj. Later, succeeding, next in order.—Neut. as adv. ὕστερον, afterward.—ἐν τοῖς ὕστερον χρόνοις in after times.

ὑστρίξ, ἶχος, ὅ and ἡ (fr. ὕς, and θρίξ, hair). A hedge-hog.

ὑφαίνω (R. ὑφαίν, 2 ὑφαίν), f. -ᾶνῶ, p. ὑφαγκα. To weave.

ὑφαλος, ον, adj. (fr. ὑπό, under, and ἅλς, the sea). Under water.—ὑφαλον ποιεῖν, to submerge.

ὑφασμα, ἄτος, τό (fr. ὑφαίνω). A tissue, a garment, a robe.

ὑφίστημι, f. ὑποστήσω, p. ὑφίστηκα (ὑπό, under, and ἵστημι, to place). To place under, to

lay before, to arrange, to produce.—Intr. in 2 a. and p., also, Mid. to oppose, to withstand, to undertake, to admit, to endure.

ὕψηλός, ἡ, ὄν, adj. (fr. ὕψος).

High, lofty.

ὕψος, εὐς, τό (fr. ὕψι, high). A height, elevation.

ῥέω (R. ῥέ), f. ῥέω, p. ῥέω. To make wet; to let rain fall, to rain.—Pass. to be rained upon, to be wet.

### Φ.

φαίγω, obsol. except in 2 a. φαίγον, used as 2 a. to ἐσθίω. To eat.

Φαέθων, οντος, ὁ. Phaëthon, son of Phæbus and Clymene. Being unable to guide the chariot of the Sun, the management of which he obtained by request from his father for one day, he was struck by Jupiter with a thunderbolt, and hurled into the Po.

φαιρός, ἡ, ὄν, and φαιρός, ἡ, ὄν, adj. (fr. φάος). Shining, bright, brilliant, resplendent.

φαιδμος, η, ον, adj. (fr. φαίνω). Shining brightly, splendid, brilliant, illustrious.

φαιδρός, ἡ, ὄν, adj. (fr. φαίνω). Bright, clear, cheerful, joyous.

φαίνω (R. φαν, 2 φᾶν, 3 φη), f. φᾶν, p. πέφαγκα, 2 a. ἐφᾶνον. To bring to light, to show, to display.—Mid. to come to light, to appear, to seem.

φακή, ἡς, ἡ. Lentils, lentil pottage.

φάλαιξ, αγγος, ἡ. A phalanx. φαλακρός, ἡ, ὄν, adj. Bald.

φανερός, ἡ, ὄν, adj. (fr. φαίνω). Apparent, evident, manifest, clear.

φανερῶς, adv. (fr. φανερός). Evidently, clearly, in public, openly.

φάος, contr. φῶς, τό. See φῶς. φαρέτρα, ας, lon. φαρέτη, ης, ἡ (fr. φέρω, to bear). A quiver. φαρέτριον, ον, τό (dim. of φαρέτρα). A small quiver.

φαρμακεύς, εὐς, ὁ (fr. φάρμακον). One who prepares drugs, a drug-dealer.

φαρμακίς, ἴδος, ἡ (fem. to φάρμακός). A sorceress, an enchantress.

φάρμακον, ον, τό. A medicine, an antidote, a remedy, a drug, poison:—a magic art.

φαρμάσσω, Att. -τιω (R. φαρμακ), f. -άζω, p. πεφάρμαχα. To produce an effect by means of drugs.—Hence, to cure, to poison, to enchant.

φᾶρος, εὐς, τό. A garment, a cloak.

φάρυγξ, υγος, ἡ (fr. φέρω, to divide). The gullet, the throat.

Φᾶσις, ἴδος, ὁ. The Phasis, a river of Asia, which falls into the Euxine sea at Colchis.

φάσκω, poetic imperf. φάσκοι, same as φημι. To say.

φάτνη, ης, ἡ. A manger, a crib, a trough.

φαυλίζω (R. φαυλιδ), f. -ίσω, p. *πεφαύλιχα* (fr. φαύλος). *To regard as of no value, to despise, to undervalue, to condemn.*

φαῦλος, η, ον, adj. *Bad, small, trifling, mean, cheap, worthless, unjust.*—Subst. *a worthless person.*

φαύλως, adv. (fr. φαῦλος). *Meanly, basely, badly, simply, with difficulty.*

φῆγος, εος, τό. *Light, splendour, brightness, day.*

Φειδίας, ον, ό. *Phidias, a famous statuary at Athens.*

φείδομαι (R. φειδ and φειδε, 2 φῖδ), f. φείσομαι, and φειδήσομαι, 2 a. with redupl. *πεφιδόμην. To spare, to pardon, to save, to refrain, to avoid.*

Φεραί, ὦν, αἱ. *Pheræ, an ancient city of Thessaly.*

Φεραῖοι, ον, οἱ. *The inhabitants of Pheræ.*

Φέρης, ον, and ητος, ό. *Pheres, king of Pheræ in Thessaly.*

φέριστος, η, ον, adj. irreg. superl. to ἀγᾶθος, § 57, (fr. φέρω). *Most able to bear:—hence, best, bravest, most excellent.*

φέρω (R. οἱ, ἐνεκ, and ἐνεγκ, 2 ἐνεγκ, 3 ἐνοχ), f. οἴσω, p. ἤνοχα, Att. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον, § 117. *To bear, to bring, to carry, to produce, to carry off:—βαρέως φέρειν, to bear impatiently.—MID. to bear one's self, or for one's self, to hurry along, to rush forward, to fly:—τὰ πρῶτα φέρεσθαι, to*

*bear off the palm:—φέρειν, adverbially, with.* Idioms, 102, 5.

φεύγω (R. φευγ, 2 φυγ), f. φεύξομαι, 2 p. πέφυγα, or πέφυγα, 2 a. ἔφυγον. *To flee, to flee away, to escape.*

φηγός, οὔ, ἡ. *An oak.*

φήμη, ης, ἡ (fr. φημί). *A saying, a rumour, a report, fame, reputation, an oracle.*

φημί (R. φα), f. φῆσω, p. πέφηκα, 1 a. ἔφησα, 2 a. εἶπον, 2 a. m. ἐφάμην, § 112, VIII. *To say, to utter, to remark:—οὐκ ἔφη, he refused.*

φθαίνω (R. φθα), f. φθάσω, and φθήσομαι, p. ἔφθακα, 2. a. ἔφθην. *To be beforehand, to anticipate, to get the start of, to be sooner.*—With a participle, rendered adverbially, § 177, IV, and Idioms, 107.

φθέγγομαι (R. φθεγγ), f. φθίξομαι. *To utter, to speak.*

φθείρω (R. φθειρ, 2 φθᾶρ, 3 φθορ), f. φθερῶ, p. ἔφθαρκα, 2 a. ἔφθᾶρον, 2 p. ἔφθορα. *To corrupt, to ruin, to lay waste, to destroy.*

Φθία, ας, ἡ. *Phthia, a district of Thessaly, where Peleus, the father of Achilles, reigned.*

φθινόπωρον, ον, τό (fr. φθίνω, and ὀπώρα, autumn). *The end of autumn, the harvest season, autumn.*

φθίνω, and φθίω (R. φθι) f. φθίσω, p. ἔφθικα. *Tr. to destroy, to cause to waste away, to kill.*—Intr. *to waste away to perish.*

φθογγός, οὐ, ὁ (fr. φθεγγομαι).

A sound, a cry.

φθονερός, ἄ, ὄν, adj. (fr. φθόνος).

Envious, jealous.

φθονέω (R. φθονε), f. -ήσω, p. ἐφθόνηκα (fr. same). To envy, to be jealous of.

φθόνος, ον, ὁ. Envy, jealousy, detraction, blame.

φθορά, ἄς, ἡ (fr. φθείρω). Destruction, corruption, ruin, loss.

φύλη, ης, ἡ (fr. πίνω, to drink). A cup, a bowl, a goblet.

φιλαίτερος, α, ον, adj. Att. comp. of φίλος, § 59, 1. More friendly, &c.

φιᾶμα, ἄτος, Dor. for φίλημα, ἄτος, τό (fr. φιλέω). A kiss.

φιλάνθρωπος, ον, adj. (fr. φίλος, loving, and ἄνθρωπος, man). Loving mankind, philanthropic, humane, friendly.

φιλαργυρία, ας, ἡ (fr. φιλαργυρία, to love money). The love of money, avarice.

φιλαντία, ας, ἡ (fr. φιλαντιέω, to have self-love). Self-love, selfishness.

φιλοργία, ας, ἡ (fr. φίλος, loving, and ἔργον, labour). Love of labour, diligence, industry, activity.

φιλέω (R. φιλε), f. -ήσω, p. πεφίληκα, Dor. -ᾶσω, p. πεφιλᾶκα (fr. φίλος, loving). To love, to be fond of, to kiss.—With an infinitive, to be wont.

φιληκοῖα, ας, ἡ (fr. φιληκοῖα, to listen eagerly to instruction). Readiness in listening to instruction, love of learning.

Φιλήμων, ονος, ὁ. Philémon, a

comic poet, the rival of Menander.

Φιληταῖς, ᾶ, ὁ. Philētas, a grammarian, and poet of Cos.

φιλία, ας, ἡ (fr. φιλέω). Love, friendship.

φίλιος, α, ον, and ος, ον, adj. (fr. φίλος, loving). Friendly, kindly disposed.—Subst. a friend.

Φιλιππίδης, ον, ὁ. Philippides.

φιλιππος, ον, adj. (fr. φίλος, and ἵππος, a horse). Delighting in horses, fond of riding.

Φιλιππος, ου, ὁ. Philip, king of Macedon, and father of Alexander the Great.

φιλόζωος, ον, adj. (fr. φίλος, loving, and ζωή, life). Loving life, tenacious of life, cowardly —Also (fr. φίλος, loving, and ζῶον, a living creature), fond of, or friendly to animals.

φιλόθηρος, ον, adj. (fr. φίλος, loving, and θήρα, hunting). Fond of hunting.

φιλόκαλος, ον, adj. (fr. φίλος, loving, and κάλος, beautiful). That loves the beautiful, virtuous, honourable.

φιλοκερδέω (R. φιλοκερδε), f. -ήσω, &c. (fr. φίλος, loving, and κέρδος, gain). To love gain, to seek gain, to be avaricious.

φιλοκίνδυνος, ον, adj. (fr. φίλος, loving, and κίνδυνος, danger). That loves danger, daring, rash:—hence,

φιλοκινδύνως, adv. Rashly.

φιλόκοσμος, ον, adj. (fr. φίλος, loving, and κόσμος, ornament). Fond of ornament.

**φιλοκύνηγος**, *ον*, adj. (fr. *φίλος*, loving, and *κυνηγέω*, to hunt).

*Fond of hunting.*

**φιλομαθής**, *ές*, adj. (fr. *φίλος*, loving, and *μανθάνω*, to learn, 2 R. *μάθ*). *Fond of learning, studious.*

**Φιλομήλα**, *ας*, *ή*. *Philomēla*, a daughter of Pandion, king of Athens; she was changed into a swallow.

**φιλονεικία**, *ας*, *ή* (fr. *φιλόνεικος*). *A love of strife, emulation, ambition.*

**φιλόνεικος**, *ον*, adj. (fr. *φίλος*, loving, and *νείκος*, strife). *Loving strife, quarrelsome, ambitious.*—Subst. *τὸ φιλόνεικον*, ambition.

**φιλόξενος**, *ον*, adj. (fr. *φίλος*, loving, and *ξένος*, a stranger). *Hospitable.*

**Φιλόξενος**, *ον*, *ὁ*. *Philoxēnus*.—  
1. A poet of Cythera, who was imprisoned by Dionysius, in the quarries at Syracuse.—  
2. A celebrated epicure.

**Φιλοπάτωρ**, *ος*, *ὁ*. *Philopātor*, an epithet of one of the Ptolemies.

**φιλοπονία**, *ας*, *ή* (fr. *φιλόπονος*). *Love of labour, diligence, industry.*

**φιλόπονος**, *ον*, adj. (fr. *φίλος*, loving, and *πόνος*, labour). *That loves labour, laborious, industrious.*

**φίλος**, *η*, *ον* adj. *Loving, fond of, dear to, friendly*, compared as § 59, 1.—Subst. *ὁ φίλος*, a friend.—In Homer it often

has the force of a possessive pronoun, *my, thy, his*, &c.

**φιλοσοφείω** (R. *φιλοσοφεῖ*), *ῥ*. *-ήσω*, *ρ*. *πεφιλοσόφηκα* (fr. *φιλόσοφος*). *To be a philosopher, to study philosophy, hence*

**φιλοσοφία**, *ας*, *ή*. *Philosophy.*

**φιλόσοφος**, *ον*, adj. (fr. *φίλος*, loving, and *σοφία*, wisdom). *Loving wisdom, eager for knowledge, philosophical.*

**φιλόσοφος**, *ον*, *ὁ* and *ή* (same as preceding). *A philosopher.*

**φιλότεχνος**, *ον*, adj. (fr. *φίλος*, and *τέχνη*, an art). *That loves the arts, skilled in works of art, favouring the arts.*

**φιλοτιμέομαι** (R. *φιλοτιμεῖ*), *ῥ*. *-ήσομαι*, &c. (fr. *φιλότιμος*). *To love or to seek honour, to be ambitious, to labour for, hence*  
**φιλοτιμία**, *ας*, *ή*. *A love of honour, ambition, ardour.*

**φιλότιμος**, *ον*, adj. (*φίλος*, and *τιμή*, honour). *Ambitious.* Subst. *τὸ φιλότιμον*, ambition.

**φιλοφρονέομαι**, *ῥ*. *-ήσομαι*, &c. *To receive or treat kindly, from*  
**φιλόφρων**, *ον*, adj. (*φίλος*, & *φρήν*, the mind). *Friendly, affectionate.*

**φιλόφωνος**, *ον*, adj. (*φίλος*, and *φωνή*, speech). *Talkative, loquacious.*—*τὸ φιλόφωνον*, loquacity.

**φιλοχρήματος**, *ον*, adj. (fr. *φίλος*, loving, and *χρῆμα*, money). *That loves money, avaricious.*

**φιλοχρημάτως**, adv. (fr. *φιλοχρήματος*). *Avariciously.*

**φιλόψυχος**, *ον*, adj. (fr. *φίλος*, loving, and *ψυχή*, life). *Loving*



life, fond of life:—timid, cowardly.

φίλυμνος, *ον*, adj. (fr. φίλος, loving, and ὕμνος, a song). *Loving songs, delighting in song.*

Φινεύς, *ἄς*, *ὁ*. *Phineus*, a king of Thrace, who was freed from the harpies by the Argonauts.

φλιμέ, *ἄς*, *ὁ*. *A door post.*

φλόγιτος, *ης*, *ον*, adj. (fr. φλόξ). *Flame-coloured.*

φλογόεις, *όεσσα*, *όεν*, adj. (from same). *Flaming, blazing, shining brightly.*

φλόξ, φλογός, *ή* (fr. φλέγω, to burn). *Flame, a blaze.*

φλυᾶρέω (R. φλυᾶρε). *φ. -ήσω*, *φ. πεφλυᾶρηκα* (fr. φλύᾶρος, fond of silly jests). *To talk idly, to trifle, to prate.*

φοβερός, *ἄ*, *όν*, adj. (fr. φοβέω). *Fearful, dreadful, formidable.*

φοβεῦμαι, Dor. for φοβοῦμαι.

φοβέω (R. φοβε), *φ. -ήσω*, *φ. πεφόβηκα* (fr. φόβος). *To terrify, to frighten, to alarm.*—PASS. *To flee through dread, to be afraid.*

φόβος, *ου*, *ὁ* (fr. φέβομαι, to be terrified). *Fear, dismay.*

Φόβος, *ου*, *ὁ* (proper name). *Fear* (personified).

Φοῖβος, *ου*, *ὁ*. *Phæbus*, a surname of Apollo.

Φοινίκη, *ης*, *ή*. *Phœnicia*, a country of Asia on the coast of Syria.

Φοίνιξ, *ἱκος*, *ὁ*. *A Phœnician.*

φοίνιξ, *ἱκος*, *ὁ*. *The palm-tree, a date.*

φοίνιος, *α*, *ον* and *ος*, *ον*, adj

(fr. φόνος, blood). *Bloody, of the colour of blood, defiled with gore.*

φοιτάω (R. φοιτα), *φ. -ήσω*, *φ. πεφοίτηκα* (fr. φοῖτος, a roaming about). *To come or go, to wander about, to frequent, to traverse, to go frequently.*

φολιδωτός, *ή*, *όν*, adj. (fr. φόλις, a scale). *Covered with scales, scaly.*

φορεύς, *ἄς*, *ὁ* (fr. φονεύω). *A murderer.*

φονεύω (R. φονευ), *φ. -εύσω*, *φ. πεφόνευκα* (fr. φόνος). *To murder, to kill, to slay.*

φόνος, *ου*, *ὁ* (fr. φένω, to slay). *Murder, assassination, blood, gore.*

φορέω (R. φορε), *φ. -ήσω*, *φ. πεφόρηκα* (a form of φέρω). *To carry forward, to convey, to carry, to possess:—to wear* (clothing).

Φόρκος, *ου*, *ὁ*. *Phorcys*, the father of the Gorgons.

φόρος, *ου*, *ὁ* (fr. φέρω, to bring). *Tribute, tax.*

φορτίκῳς, adv. (fr. φορτικός, tiresome). *In a troublesome or burdensome manner.*

φορτίον, *ου*, *τό* (dim. of φόρτος). *A small load, a burden.*—*τὸ φορτία*, wares.

φόρτος, *ου*, *ὁ* (fr. φέρω, to carry). *A load, a burden, a cargo.*

φραγμός, *ου*, *ὁ* (fr. φράσσω). *The act of inclosing, inclosure, a fort.*

φράγνυμι, same as φρασσω.

φράζω (R. φραδ), *φ. φράσω*, *φ.*

- πέφραδα, 2 a. ἔφραδον, with redup. πέφραδον. *To say, to indicate, to explain, to tell.*
- φράσσω, Att. φράττω (R. φραγ), f. φράξω, p. πέφραχα. *To shut up, to obstruct, to keep or preserve (by shutting up), to secure (by inclosing).*
- φρέαρ, φρεῖτος, τό. *A well.*
- φρήν, φρενός, ἡ. *The mind, the intellect, the understanding, thought.*
- Φρύξος, ου, ὁ. *Phryxus, the son of Athamas, and brother of Helle.*
- φρίσσω, Att. φρίττω (R. φρικ), f. φρίξω, p. πέφριχα. *To have the surface ruffled, to be rough.*
- φρονέω (R. φρονε), f. -ήσω, p. πεφρόνηκα (fr. φρήν). *To think, to reflect, to deliberate.—μέγα φρονεῖν, to be proud.—εὖ φρονεῖν, to be kindly disposed, to intend well.*
- φρόνημα, ἄτος, τό (fr. φρονέω). *Reflection, thought:—haughtiness, pride, boasting.*
- φρόνησις, εως, ἡ (fr. same). *Intelligence, reflection, prudence.*
- φρόνιμος, ου, adj (fr. same). *Intelligent, discerning, prudent:—skilful.*
- φροντίζω (R. φροντιδ), f. -ίσω, p. πεφρόντικα (fr. φροντίς). *To think of, to care, to be anxious.*
- φροντίς, ἴδος, ἡ (fr. φρονέω). *Anxiety, thought, care.*
- φρουρά, ἄς, ἡ (fr. προοράω, to watch before). *A watch, a guard, a garrison.*
- φρουράρχος, ου, ὁ (fr. φρουρά, ἄρχω). *A captain of the guard.*
- φρουρέω (R. φρουρε), f. -ήσω, p. πεφρούρηκα (fr. φρουρός). *To watch, to be on guard.*
- φρουρός, οὔ, ὁ (contr. for προορός). *A watcher, one who guards, a sentinel.*
- φρυάσσομαι, Att. φρυάττομαι (R. φρυαγ), f. -άξομαι. *To be proud, haughty or insolent, to conduct one's self proudly.*
- Φρυγία, ας, ἡ. *Phrygia, a country of Asia Minor.*
- Φρύξ, Φρυγός, ὁ. *A Phrygian.*
- φύγας, ἄδος, ὁ and ἡ (fr. φεύγω, to flee). *A fugitive, a deserter, an exile.*
- φύγή, ἥς, ἡ (fr. same). *Flight, banishment, exile.*
- φυλάκη, ἥς, ἡ (fr. φυλάσσω). *A guard or watch, a garrison:—imprisonment, a prison, vigilance.*
- φύλακος, ου, ὁ, poetic for φύλαξ, ἄκος, ὁ (fr. φυλάσσω). *A guard, a guardian, a keeper.*
- φυλάσσω, Att. -άττω (R. φυλαγ), f. -άξω, p. πεφύλαχα. *To watch, to guard, to preserve, to keep watch.—ΜΙD. To be on one's guard, to beware.*
- φύλη, ἥς, ἡ. *A race, a tribe, a class.*
- φύλλας; ἄδος, ἡ (fr. φύλλον). *A green bough, foliage, a bed of leaves.*
- φύλλον, ου, τό (fr. φύω). *A leaf, a flower, foliage.*
- φῦλον, ου, τό (from φύω) *A*

*race, a tribe, a kind, a nation.*

**Φύξις**, ου, ὁ (fr. φύξις, poet. for φυγή). *The god of escape, an epithet of Jupiter, who aids in escaping from dangers.*

**φυσάω** (R. φυσα), f. -ήσω, p. πεφύσηκα (fr. φύσα, wind). *To blow, to breathe, to swell with the wind, to puff, to snort.*

**φυσικός**, ῆ, ὅς, adj. (fr. φύσις). *Natural.*

**φύσις**, εως, ῆ (fr. φύω). *Birth, nature, character, natural talents.*

**φύτεία**, ας, ῆ (fr. φυτεύω). *A planting, a plantation, a plant.*

**φύτεύω** (R. φύτευ), f. -εύσω, p. πεφύτεικα (fr. φυτόν). *To plant, to produce, to bring about.*

**φυτόν**, ου, τό (fr. φύω). *A plant.*

**φύω** (R. φυ), f. φήσω, p. πέφυκα, 2 a. ἔφην. *To beget, to produce, to bring forth, to cause to grow, to have naturally.—2 aor. and p. intr. to be, to exist.—Mid. to grow, to increase.*

**Φωκίων**, ωνος, ὁ. *Phocion, a celebrated Athenian statesman.*

**φωλεός**, ου, ὁ. *A den, a hole, the lair of a wild beast.—Pl. neut. τὰ φωλεά.*

**φωνά**, ᾱς, Dor. for φωνή, ῆς, ῆ.

**φωνέω** (R. φωνε), f. -ήσω, p. πεφώνηκα (fr. φωνή). *To speak, to say.*

**φωνή**, ῆς, ῆ. *A sound, a voice, a note, the voice or cry (of an animal), a saying.*

**φωνήεις**, ῆσσαν, ῆεν (fr. φωνή).

*That utters a sound, that has voice, endowed with speech, vocal, speaking.*

**φωράω** (R. φωρα), f. -ᾶσω, p. φώρακα (fr. φάω, a thief). *To search after a thief, or for stolen goods, to detect.*

**φώς**, φωτός, ὁ, poetic *A man.*  
**φῶς**, φωτός, τό (contr. fr. φάος). *Light.*

## X.

**χαῖ**, contr. for καὶ ἄ.

**χαίνω** (R. χαιν, 2 χαν, 3 χην), f. χᾶνῶ, p. κέχαγκα, 2 a. ἐχᾶρον, 2 p. κέχνηα. *To open, to gape, to stand open:—to be eager for, to listen attentively.*

**Χαιρεφῶν**, ὄντος, ὁ. *Chærephon, a tragic poet of Athens.*

**χαίρω** (R. χαιρ and χαιρε, 2 χᾶρ, 3 χηρ), f. χαρῶ, and χαιρήσω, p. κέχαρκα and κέχαρηκα, 1 a. m. ἐχηράμην, 2 a. pass. ἐχάρην. *To rejoice, to exult.—In the imperative, used as a salutation:—χαῖρε, hail, farewell, adieu.—Also, in the infinitive, at the beginning of an epistle, with λέγει understood, greeting, wishes health, &c.*

**Χαιρωνεία**, ας, ῆ. *Chæronēa, a city of Bœotia, where Philip defeated the Athenians.*

**χαίτη**, ης, ῆ. *The hair, a lock of hair.*

**χάλαζα**, ης, ῆ (fr. χαλαίω). *Hail.*  
**χαλαίω** (R. χαλα), f. -ᾶσω, p. κέχαλακα (fr. χάλω, obsol. to stand

open). To loose, to unbind, to relax.

**χαλεπαίνω** (χαλεπαιν, 2 χαλεπαν), f. -ἄνω, &c. (fr. χαλεπός). To irritate, to enrage, intr. to be displeased, to be angry with.

**χαλεπός**, ἡ, ὄν, adj. Hard, difficult, harsh, morose, painful.

**χαλεπότης**, ητος, ἡ (fr. χαλεπός). Hardness, roughness, harshness, sternness.

**χαλεπῶς**, adv. (fr. χαλεπός). With difficulty, harshly, roughly, &c.

**χαλῖνός**, οὔ, ὁ (fr. χαλάω). A bridle, a bit, a curb:—hence,

**χαλῖνῶ** (R. χαλινῶ), f. -ώσω, p. κεχαλῖνωκα. To bridle, to rein in, to restrain.

**χαλκεῖον**, ου, τό (fr. χαλκεύω, to be a smith). A smith's shop, a forge.

**χάλκεος**, α, ον, adj. (fr. χαλκός). Brazen, of brass.

**χαλκεύς**, έως, ὁ (fr. χαλκεύω). A smith, one who works in brass or iron.

**χαλκίοικος**, ον, adj. (fr. χαλκός, and οίκος, a house). Of the brazen house, an epithet of Minerva, whose temple was covered with brazen plates.

**χαλκόπους**, ον, gen. ποδός, adj. (fr. χαλκός, and πούς, a foot). Brass-footed.

**χαλκός**, οὔ, ὁ. Copper, brass, bronze, sometimes iron.

**χαλκοχίτων**, ον, adj. (fr. χαλκός, and χιτών, a garment). Armed with brass, in brazen armour.

**χαμαῖς**, and **χαμαί**, adv. On the ground.

**χαρά**, ἄς, ἡ (fr. χαίρω). Joy.

**Χάρης**, ητος, ὁ. Chares, an Athenian general, noted for incapacity.

**χαρίεις**, εσσα, εν, adj. (fr. χάρις). Graceful, peaceful, beautiful.

**χαριέντως**, adv. (fr. χαρίεις). Gracefully, pleasantly, &c.

**χαρίζομαι** (R. χαριδ), f. -ίσομαι, p. κεχάρισμαι (fr. χάρις). To give delight to, to please, to gratify, to favour, to bestow.

**Χαρικλῆς**, εους, ὁ. Charicles, one of the thirty Athenian tyrants.

**Χαρικλώ**, ὅς, contr. οὗς, ἡ. Chariclo, the mother of Tiresias.

**Χαρίλαος**, ου, ὁ. Charilæus, a son of Polydectes, king of Sparta.

**χάρις**, έτος, ἡ (fr. χαίρω, to rejoice). Joy, grace, favour, loveliness, elegance:—kindness:—a gift, &c.—**χάριν** ἔχειν, to be grateful, to thank.—**χάριν** ὑποδιδόναι, to return a favour, to show gratitude.—**χάριν**, acc. sing. used as adverb (scil. πρὸς χάριν, or διὰ χάριν). On account of, for the sake of.

**Χάριτες**, ων, αἱ. The Graces, viz. Aglaia, Thalia, and Euphrosynē, daughters of Venus and Jupiter.

**χαρτίον**, ον, τό (dim. of χάρτης, paper). Paper.

**χάσμα**, ἄτος, τό (fr. χαίνω, p. pass. κέχασμαι, to open). A cavity, a chasm, an abyss, a gulf, the aperture of the mouth.

**χαυλιόδους, δοντος, ὁ** (fr. *χαίλιος*, prominent, and *όδους*, a tooth).

A tusk.

**χαῖτος, η, ον, adj.** (fr. *χαίνω*, to open). Porous, loose, soft, bloated, empty, useless.

**χεῖλος, εος ἰ.** The lip, a margin, a rim, a border.

**Χεῖλων, ωνος, ὁ.** Chilo, a Spartan, one of the seven wise men of Greece.

**χεῖμα, ἄτος τό** (fr. *χέω*). Winter, cold:—hence,

**χειμάζω** (R. *χειμαδ*), f. -ῶσω, p. *κεχειμαῖκα*. To render cold, or frozen.—MID. to pass the winter.—PASS. to be overtaken by a storm.

**χεῖμαρρος, ου, ὁ** (fr. *χεῖμα*, and *ρός*, a torrent). A mountain torrent (swelled with melted snow).

**χειμερῖνός, ἡ, ὄν, adj.** (fr. *χεῖμα*). Same as

**χειμέριος, α, ον, and ος, ον, adj.** (fr. *χεῖμα*). Wintry, cold, stormy, rough.

**χειμών, ὠνος, ὁ** (fr. *χεῖμα*). Winter, the cold of winter, a storm.

**χείρ, χειρός, ἡ** (fr. *χέω*, to grasp). The hand.—*ἄκρι χειρῶν*, to blows, to violence.—*ἵεναι*, or *ἔλθεῖν εἰς χεῖρας*, to come to an engagement.

**Χειρίσσοφος, ου, ὁ.** Chirisōphus, a Spartan commander in the expedition of Cyrus.

**χείριστος, η, ον, adj.** (irreg. superl. to *κακός*, bad, § 57). Worst, basest, &c.

**χειροθήης, ες, adj.** (fr. *χείρ*, and

*ἥθος*, custom, habit). Accustomed to the hand, tame, gentle, domestic.

**χειροτονέω** (R. *χειροτονε*), f. -ήσω, p. *κεχειροτόνηκα* (fr. *χείρ*, and *τείνω*, to extend). To extend or hold out the hand (as in voting), to vote, to choose by vote, to elect.

**χειροτονία, ας, ἡ** (fr. *χειροτονέω*). A voting by holding up the hand, a vote, a choice, an election.

**χειρουργία, ας, ἡ** (fr. *χείρ*, and *ἔργον*, operation). A manual operation, a surgical operation, surgery.

**χειρουργικός, ἡ, ὄν, adj.** (fr. *χειρουργία*). Expert in surgical operations, pertaining to surgical operations.—Subst. *ὁ*, a surgeon.

**χειρόω** (R. *χειρο*), f. -ώσω, p. *κεχειρώκα* (fr. *χείρ*). To treat with violence.—MID. to vanquish, to subdue.

**Χείρων, ωνος, ὁ.** Chiron, one of the Centaurs, famous for his knowledge of medicine.

**χείρων, ον, adj.** (Irreg. comp. to *κακός*, bad, § 57). Worse, weaker, baser.

**χελιδών, ὄνος, ἡ.** A swallow.

**χελώνη, ης, ἡ.** A tortoise, a turtle.

**Χερρόνησος, ου, and Χερσονήσος, ου, ὁ.** The Chersonese.

**χερσαῖος, α, ον, and ος, ον, adj.** (fr. *χέρσος*). Living on land, pertaining to land, land.

**χερσεύω** (R. *χερσευ*), f. -εύσω, p. *κεχερσευκα* (fr. *χέρσος*). To live on land.

χέρσος, ον, ὁ. *A continent, land, the main land.*

χερῦδριον, ον, τό (dim. of χεῖρ). *A little hand.*

χέω (R. χεν), f. χεύσω, p. κέχϋκα, 1 a. ἔχεα and ἔχευα, pt. χέας. *To pour out, to shed, to diffuse, to spread around, to melt, to throw or heap up.—MID. to make libations.*

χηλή, ἥς, ἡ (fr. χαίλω, to open). *A cloven foot, the claw (of a bird), a hoof.*

χήν, χηνός, ἡ. *A goose.*

χηνεῖος, α, ον, adj. (fr. χήν). *Of a goose.*

χῆρος, α, ον, adj. *Bereft, separated from, deprived of, abandoned, deserted.—Subst. ὁ χῆρος, a widower:—ἡ χήρα, a widow.*

χθές, adv. *Yesterday.*

χθών, χθονός, ἡ. *The earth, the ground, land.*

χιλῖάς, ἄδος, ἡ (fr. χίλιοι). *The number one thousand, a thousand, § 53, Obs. 4th.*

χιλιοί, αι, α, num. adj. *A thousand.*

χιλός, οὔ, ὁ. *Hay, provender for cattle, grass.*

Χίλων, ωνος, ὁ. *Chilo.*

Χίμαιρα, ας, ἡ. *The Chimæra, a fabulous monster, having the upper part of the body, a lion,—the middle, a goat,—and the hinder, a dragon. It had three heads, and breathed out flames of fire.*

χιόνεος, α, ον, adj. (fr. χιών). *Of snow, snowy, like snow.*

χιτών, ὄνος, ὁ. *An under garment, a tunic, a robe.*

χιών, χιόνος, ἡ (fr. χέω, to pour out). *Snow.*

χλαῖνα, Ion. χλαῖνη, ἥς, ἡ. *An outer garment, a cloak.*

χλαμῦδιον, ον, τό (dim. of χλαμύς). *A military cloak, a small cloak.*

χλαμύς, ὕδος, ἡ. *A cloak.*

χλευασμός, οὔ, ὁ (fr. χλευάζω, to be insolent). *Insolence, derision.*

χλωρός, ἄ, ὄν, adj. (fr. χλόος, verdure). *Verdant, green, blooming, fresh, youthful.*

χοῖρος, ον, ὁ. *A hog.*

χολάω (fr. χολή). *To rage, to be angry.*

χολή, ἥς, ἡ, Dor. χολά, ἄς, ἡ. *Bile, gall:—hence, anger.*

χόλος, ον, ὁ. *Bile, anger, wrath.*

χολόω (R. χολο), f. -ώσω, p. κεχόλωκα (fr. χόλος). *To excite the bile, to excite, to enrage.—MID. to be angry.*

χορδή, ἥς, ἡ. *A gut, a chord, the string (of a musical instrument).*

χορεία, ας, ἡ (fr. χορεύω). *Dancing.*

χορευτής, οὔ, ὁ (fr. same). *A dancer.*

χορεύω (R. χορευ), f. -εύσω, p. κεχόρευκα (fr. χορός, a dance, a choir). *To dance a solemn dance with singing, &c. to celebrate with dances and music, to lead choruses, to dance.*

χορηγέω (R. χορηγε), f. -ήσω, p. κεχορήγηκα (fr. χορηγός, one

who leads or furnishes a chorus). To lead a chorus, to fill out, provide with, or furnish a chorus.

χόρτος, ου, ὁ. Properly, an inclosed place, an inclosure, a yard, a court-yard:—grass, fodder.

χόω (R. χο), inf. χούω, § 35, Exc. 3. To heap up.—See χαιώνυμι.

χράω (R. χρα), f. χρήσω, p. κέχρηκα. To give the use of, to lend, to give an oracle.—Mid. To use, to make use of, to receive, to make trial of, to exercise, to be intimate with:—to receive an oracle.

χρεία, ας, ἡ (fr. χρεός, need). Want, privation, use, value, exercise.—χρεῖα ἐστί, there is need, it is necessary.

χρεών, τό, indecl. (fr. χρή). Necessity:—fate, destiny, death.—χρεών ἐστί, it is fated.

χρή, imperf. ἐχρήν, and χρεῖν, f. χρήσαι, impersonal, § 114, 5 (fr. χράω). It is necessary, it behooves, Idioms, 57, 7.

χρῆζω (R. χρήδ), f. χρήσω, &c. (fr. χρεῖα, want). To want, to need, to wish for, to deliver an oracle.

χρήμα, ἄτος, τό (fr. χράομαι, to use). A thing.—Pl. χρήματα, αν, riches, treasures, effects, property, wealth.—οὐδὲν χρήμα, nothing.

χρηματίζω (R. χρηματιδ), f. ἴσω (fr. χρήμα). To transact business.—Mid. to pursue a busi-

ness for gain, to acquire property, to become rich, to deal in money.

χρησίμος, η, ον, adj. (fr. χράομαι). Useful, profitable.

χρησις, εως, ἡ (fr. same). A using, enjoyment, use.

χρησμός, οὔ, ὁ (fr. χράω, to deliver an oracle). An oracular response, an oracle.

χρησμοφδέω (R. χρησμοφδε), f. -ήσω (fr. χρησμός, an oracle, and ᾠδή, a song). To deliver an oracle in verse, to impart oracles.

χρηστός, ἡ, ὄν, adj. (fr. χράομαι, to use). Useful, valuable, worthy, honourable, good, noble.

χρίω (R. χρι), f. χρίσω, p. κέχρικα. To touch the surface:—to anoint, to smear, to rub over with.

χρόα, ας, Attic χροιά, ας, ἡ (fr. χρώω, to touch). Lit. a surface, commonly, colour, the surface of the body, skin.

χρόνος, ου, ὁ. Time, a period of time.—χρόνους πολλούς, for a long time.

χρύσος, ἴα, εον, contr. χρυσός, ἡ, οὖν (fr. χρυσός). Made of gold, golden, gilded.—Poetic, χρύσειος, η, ον.

χρυσίον, ου, τό (dim. of χρυσός). A piece of gold, gold.

χρυσίτης, ου, ὁ, and χρυσίτις, ἴδος, ἡ, adj. (fr. χρυσός). Containing gold, rich in gold.—ἄμμος χρυσίτης, auriferous sand.

χρυσόπτερος, ωτος, adj. (fr. χρυ-

σός, and κίρας, a horn). Having golden horns.  
 χρυσόμαλλος, ον, adj. (fr. χρυσός, and μαλλός, wool). Having a golden fleece, golden-fleeced.  
 χρυσός, οὔ, ὁ. Gold.  
 χρωῖμα, ἄτος, τό (fr. χρώννυμι, to colour). Colour, a paint.  
 χρώς, χρωτός, ὁ. A surface, the skin:—a colour.  
 χυτός, ἡ, ὄν, adj. (fr. χέω, to pour out). Poured out, fluid, melted, heaped up.  
 χῶ, contr. for καὶ ὁ. And the.  
 χωλός, ἡ, ὄν, adj. (fr. χαλάω, to relax). Lame, defective.  
 χωλόω (R. χωλο), f. -ώσω, p. κεχώλωκα (fr. χωλός). To lame.  
 χῶμα, ἄτος, τό. A mound, a heap, a dam; from  
 χώννυμι, and χωννύω (R. χο), f. χώσω, p. κέχωσμαι. To heap up, to erect, to rear a mound, to raise.  
 χῶομαι (R. χο), f. χῶσομαι. To be angry, to be displeased.  
 χῶποσα, contr. for καὶ ὅποσα.  
 χώρα, ας, ἡ. Space, a region, a tract of country, a place, land.  
 χωρέω (R. χωρε), f. -ήσω, p. κεχώρηκα (fr. χώρα). To have room:—hence, to contain, to embrace, to receive:—to go or come, to proceed, to retire, to yield, &c.  
 χωρίζω (R. χωριδ), f. -ίσω, p. κέχωρικα (fr. χωρῖς). To separate, to divide, to remove.—Mid. to remove one's self, to depart from.  
 χωρίον, ου, τό (dim. of χώρα).

A district, a small place, a spot of ground, a farm, an estate.

χωρίς, adv. Separately, far from, apart from, without, except.

χωρος, ου, ὁ. Room, space, a country.

Ψ.

ψάλτης, ου, ὁ (fr. ψάλλω, to cause vibration). A musician, a harper.

ψάμμος, ου, ἡ (fr. ψάω, to rub into fragments). Sand.

ψαύω (R. ψαν), f. ψαύσω, p. ἔψανκα. To touch, to feel, to handle, to reach.

ψέγω (R. ψεγ), f. ψέξω, p. ἔψεχα. To blame, to rebuke.

ψεκάζω (R. ψεκαδ), f. -άσω, p. ἐπέκακα (fr. ψεκός, for ψακός, a drop). To drop, to trickle, to fall by drops, to distil fragrance.

ψέλλιον, ου, τό. An armlet, a ring, a bracelet, a buckle.

ψευδής, ἐς, adj. (fr. ψεύδομαι). False, lying, deceitful.

ψευδόμαντις, ιως, ὁ (fr. ψεύδος, and μάντις, a prophet). A false prophet.

ψεῦδος, ιως, τό. A falsehood, an untruth.

ψεύδω (R. ψευδ), f. ψεύσω, p. pass. ἔψευσμαι (fr. ψεύδος). To deceive, to slander.—Mid. to tell a falsehood, to lie.

ψῆγμα, ἄτος, τό (fr. ψήγω, to re-



*duce by rubbing*). A fragment, a small piece, a particle.—Pl. τὰ ψηγμάτια, *small grains*.

ψηφίζω (R. ψηφιδ), f. -ίζω, p. ἐψηφίξα, (fr. ψηφος). *To calculate by means of pebbles*.—

Mid. *to vote with pebbles*:—hence, *to vote, to decree by vote, to determine*.

ψηφίς, ἴδος, ἡ (dim. fr. ψηφος). *A small pebble*.

ψήφισμα, ἄτος, τό (fr. ψηφίζομαι). *A decree, a vote, a resolve*.

ψηφος, ου, ὁ. *A small stone, a pebble* (used in voting):—hence, *a ballot, a decision, a decree*.

ψιλος, ἡ, ὄν, adj. (fr. ψλω, for ψάω, *to rub*). *That has been rubbed bare, bald*:—*Unarmed, light-armed, uncovered*.

πόρος, ου, ὁ (fr. πέγω, *to blame*). *Blame, rebuke, censure*.

ποφέω (R. ποφε), f. -ήσω, p. ἐπόφηκα (fr. πόφος). *To make a hollow noise, to sound, to roar*.

πόφος, ου, ὁ. *A noise, a roaring, a sound*.

ψυχαγωγέω (R. ψυχαγωγς), f. -ήσω, &c. (ψυχή, and ἄγω, *to lead*). *To conduct the souls of the dead, —to delight, refresh*.

ψυχάω (R. ψυχα), f. -ήσω (fr. ψυχος). *To cool, to refresh, to delight*.

ψυχή, ἡς, ἡ (fr. ψύχω). *The breath, the soul, the spirit, the life*.

ψυχος, σος, τό (fr. same). *Cold, frost*.

ψυχρός, ἄ, ὄν, adj. (fr. ψυχος). *Cold, cool*.

ψύχω (R. ψυγ), f. ψύξω, p. ἐψύχα 2 a. pass. ἐψύγη. *To cool, to refresh* (by air).

## Ω.

ὦ, adv. expressing wonder, surprise, grief, &c. *Oh! oh, alas!*

ὦδε, adv. (fr. ὅδε, *this*). *Here*:—*thus, in this manner*.

ὦδή, ἡς, ἡ (contr. fr. ὁοιδή, *a song*). *A song, an ode*.

ὦδῆκος, ἡ, ὄν, adj. (fr. ὦδή). *Musical*.

ὠδίν, and ὠδς, ἔνος, ἡ (fr. ὀδύνω, *to cause pain or anguish*). *The pains of travail, anguish, acute pain*.

ὠθέω (R. ὠθ, and ὠθε), f. ὠσω, rarely ὠθήσω, p. ὠσα, 1 a. ὠσα. *To move forward, to push, to drive, to impel*.

ὠκεᾶνός, οὔ, ὁ. *The ocean*.

ὠκεᾶνός, οὔ, ὁ. *Oceanus, a sea deity, son of Caelus and Terra*.

ὠκέως, adv. (fr. ὠκός). *Swiftly, rapidly*.

ὠκός, εἷα, ὅ, adj. *Rapid, swift, fleet, active*.

ὠμόλινον, ου, τό (fr. ὠμός, and λίνον, *flax*). *Undressed flax*:—hence, *a coarse towel*.

ὠμοπλάτη, ἡς, ἡ (fr. ὠμος, *the shoulder*, and πλάτη, *a flat body*). *The shoulder blade*.

ὠμός, ἡ, ὄν, adj. *Raw, not cooked, unripe*:—*uncivilized, ferocious, rude, brutal*.

ὠμος, ου, ὁ (probably fr. ὀμα, *to bear*, *obsol.*). *The shoulder*.

ὦμότης, ητος, ἡ (fr. ὦμός, *cruel*).

*Cruelly, ferocity.*

ὦμοφαγός, ον, adj. (fr. ὦμός, *raw*, and φαγεῖν, *to eat*). *Devouring raw flesh, that eats food raw.*

ὦνεκα, Dor. for οὐνεκα. *Because, &c.*

ὠνέομαι (R. ὠνε), f. -ήσομαι, p. ἐώνημι. *To buy, to purchase.*

ᾠόν, οὔ, τό. *An egg.*

ᾠρα, ας, ἡ. *A space of time, a season, an hour:—maturity, beauty, loveliness.*

ᾠραι, ὠν, αἱ. *The Hours or Seasons, the daughters of Jupiter and Themis. They presided over the seasons.*

ᾠρεῖος, α, ον, adj. (fr. ᾠρα). *Ripe, mature, seasonable, beautiful.*

ᾠρεός, α, ον, adj. (fr. ᾠρα). *That is in season, ripe, seasonable.—*Neut. pl. τὰ ἄρια, *the fruits of the season.*

ᾠρος, εος. Dor. for ὄρος. *A mountain.*

ᾠρυγῆ, ἡς, ἡ (fr. ᾠρόμαι, *to howl*). *A howling, a roaring, a braying.*

ὥς, adv. *As, when, how, after, since, as soon as, as if.*—*Conj. that, in order that, so that,* § 125, ὥς.—*With numerals, about.*—*With superlatives intensive, as, ὥς τάχιστα, as quickly as possible,* § 132, 6.—*Before the infinitive, so as, in order,* § 176, Obs. 1.—*Used by the Attics as a prep. for ἐπὶ and πρὸς, and sometimes with them.*

ὥς, adv. same as οὕτως (fr. ὅς, *obsol. same as οὗτος, this*).

*Thus, so, in this way.*

ὥσανύτως, adv. (fr. ὥς, and αὐτός). *In the same way, just so, just as, exactly thus, in like manner.*

ὥσπερ, adv. (fr. ὥς, and περ). *Just as, even as, the same as as if.*

ὥσπεροῦν, adv. (fr. ὥς, περ, and οὖν). *As in fact, as in truth, as is really the case.*

ὥστε, adv. and conj. (fr. ὥς and τε). *As, just as, so as:—that, so that, in order that.*

ὦ τᾶν, indecl., used as a vocative, in familiar address. *My good friend, friend, O thou, O ye.*

ὦτειλά, ᾧς, ᾧ, Dor. for ὦτειλή, ἡς, ἡ (fr. οὐτάζω, *to hit*). *A wound.*

ὠφέλεια, ας, ἡ (fr. ὠφελίω). *Utility, advantage, gain, profit.*

ὠφελέω (R. ὠφελε), f. -ήσω, p. ὠφέληκα (fr. ὠφέλλω, *to aid*). *To help, to succour, to be useful, to assist, to be profitable.*

ὠφελητέος, α, ον, adj. (fr. ὠφελίω). *To be, or that ought to be helped.—ὠφελητέον, one ought to help, we must help.*

ὠφέλιμος, ον, adj. (fr. ὠφελίω). *Useful, profitable, advantageous.*

ὠφέλιμως, adv. (fr. ὠφέλιμος). *Usefully, profitably, advantageously.*—*Compared, ὠφελιμώτερον, ὠφελιμώτατα.*















